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QUAESTIUNCULAE

EPICAE ET ELEGIAE.

SCRIPT

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TRAECTI AD RHENUM,

APUD KEMINK ET FIL.

MDCCCLXXVI.

PRAEMONITUM.

Huius libelli pars, quae Iliadem spectat et Odysseam, iam vere anni proximi oblata est Academiae Regiae disciplinarum Nederlandicae, prodiitque nuperrime in *Ver-
slagen en Mededeelingen cett.* Quo autem parabiliore fierent harum rerum studiosis, visum est, impetrata doctissimae venia societatis, separatim iuris publici facere illas questiunculas, auctas non ita paucis in alios poetas observationibus. Continentur autem hoc opusculo VI capita :

I. ad Iliadem	pag. 1—38
II. „ Odysseam	„ 38—63
III. „ Hymnos Homericos.. . . .	„ 63—80
IV. „ Empedoclem, Parmenidem, Xenophanem	„ 80—87
V. Epigraphica	„ 87—89
VI. ad Hermesianactem	„ 90.

Capiti primo duas addam observationes, quarum prior haec est: Loco Iliadis *B* 445—473 quatuor deinceps leguntur comparationes. Harum prima illustrat *splendorem* armorum Graecorum, secunda *sonitum* progredientis exercitus, tertia et quarta copiarum *multitudinem*. Sed tertia,

quae contenta unico versu 468 verbis constat paene tota
iisdem, quae leguntur in locō Odysseae ι, 51, mihi valde
suspecta est. Scamandri epitheton *ἀνθεμόεις* hominem
haud prorsus ineptum, sed immemorem Biantēi praecepti,
fortasse movit, ut hic versiculum ex Odyssea intercalaret.

Deinde Iliadis Γ vs. 153 spurium esse crediderim
tribus praesertim de causis. Nam et otiosus est et senes
illi a bello cessantes inepte vocantur *Τρώων ἡγήτορες*, et
Homericā non videtur forma *ἦντο* pro *ἔατο* s. *εἶατο*

Loco Ω 237 (vid. p. 37) *Πηλεΐωνάδ'* iam legisse Alexan-
drinos apparet ex Apollonii Rhodii imitatione III 647
αὐτοκασιγνήτηνδε scribentis. Inde tamen non sequitur
Homerum ita dedisse.

I. AD ILIADEN.

A 555:

νῦν δ' αἰνῶς δέδφοικα κατὰ φρένα μή σε παρείπη
ἀργυρόπεζα θέτις κτέ.

Verba sunt Iunonis ad Iovem, posteaquam hunc Thetis de filio convenerat. Manifesto haec verba significare non possunt: *nunc vero valde metuo ne te INDUCAT Thetis* cett., sed debent: *nunc vero valde metuo ne te INDUXERIT Thetis*.

Quid vero hac sententia requirat syntaxis Homerica, documento est Odysseae locus qui legitur ε 300:

δεῖδω (l. δέδφια) μή δὴ πάντα θεὰ νημερτέα εἶπεν.

ad cuius exemplum in loco Iliadis emendandum censeo:

μή σε παρεῖπεν κτλ.

Bentleius, digamma restituendi studio nimia subinde molitus, parum feliciter me iudice h. l. coniecit:

μή σε παρελθῇ,

quod non de re praeterita sed de re futura accipi posse docebit cum aliis locis permultis Od. θ 230:

οἷοισιν δέδφοικα ποσὶν μή τις με παρέλθῃ
Φαίηκων.

Quare debuerat certe conicere μή σε παρῆλθεν. Sed

enim digamma tam saepe neglectum violentis remediis reducere periculosae plenum est opus aleae.

B 209. Magno cum tumultu Graeci ad concionem ruunt a navibus:

ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.

Quid faciat ad rem litoris *magnitudo*, haudquaquam perspicio. Neque enim locum expedit ineptissima scholiastae ad h. l. observatio: καλῶς δὲ καὶ τὸ μεγάλῳ, ἐμφῆναι θέλων τὴν παράτασιν τῶν κυμάτων.

Asperum litus et *scopulosum* si dixisset poeta, dixisset aliquid. Asperitate enim litoris augetur fluctuum sonitus. Sed Homero sine controversia reddendum:

αἰγιαλῷ μεγάλα βρέμεται κτέ.

ut recte editur A 424:

κῦμα θαλάσσης — πρῶτα κηρύσσεται, αὐτὰρ ἔπειτα
χέρσῳ φρηννύμενον μεγάλα βρέμει.

Promisce autem neutrum plurale et singulare adiectivorum iungi cum verbis sonandi a poeta

opinor

omnibus et *lippiis* notum et tonsoribus esse, in quo versu Horatiano (Sat. I. 7, 3), si cui forte non persuaserit magni Bentleii explicatio, poterit mecum suspicari Horatium dedisse *liris*, ut dicat rem gestam olim in provincia tritam esse omnium garrulorum tam in exercitu Asiatico quam in ipsa urbe sermonibus. *Liras* autem, qui quaestus causa exercitus sequentes cibos vendebant militibus garrulitate insignes fuisse sine diserto testimonio facile credimus.

B 412:

Ζεῦ κύδιζε μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἥλιον δύναι καὶ ἐπὶ κνέφας εἰλθεῖν,
πρὶν με κατὰ πρηνές βαλῆεν Πριάμοιο μέλαθρον.

Quam recte dicitur *κνέφας ἐπελθεῖν*, tam prave *ἥλιος ἐπιδῦναι*. Sol aut *δῦναι* Graece dicitur aut *καταδῦναι*. Lenissime corrigas:

μὴ πρίν γ' ἥλιον δῦναι κτέ.

Iliad. Σ 198:

*μήτηρ δ' οὐ με φίλη πρίν γ' εἶα θωρήσσεσθαι,
πρίν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσι εἶδωμαι.*

Od. β 125:

*ἡμεῖς δ' οὐτ' ἐπὶ φέργα πάρος γ' ἴμεν οὔτε πη ἄλλη,
πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐδέλησιν,*

et sic aliis locis. Potuerat quoque poeta canere *μὴ πάρος κτέ.*

Il. E 218:

*πάρος δ' οὐκ ἔσσεται ἄλλως,
πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.*

De *πρίν* perperam producto vide quae scripsit la Roche, *Homerische Untersuchungen*, p. 256 sqq.

Γ 40:

*αἰῶ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι.
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
ἢ οὕτω λωβήν τ' ἔμεναι καὶ ὑπόψιον ἄλλων.*

Aegre careo pronomine secundae personae, quam requirente sententia insero rescribens:

ἢ σ' οὕτω λωβήν τ' ἔμεναι κτέ.

Nostrorum librorum error esse videtur C neglectum ante O. Od. π, 195 e cyclica editione recipiendam puto lectionem memoratam a scholiasta *ἀλλὰ με δαίμων θέλγεις, ὄφρ' κτέ.* pro codicum scriptura minus eleganti *θέλγει*.

Γ 45:

ἡ τοιόσδε ἑὼν ἐν ποντοπόροισι νέεσσιν
πόντον ἐπέπλωσας.

Hiatus non tolerandus. Quidni potius:

ἡ τοιούτος ἑὼν κτέ.
aut ἡ τοιόσδ' ἄρ' ἑὼν κτέ.?

Γ 285: τιμὴν δ' Ἀργείοις ἀποτινέμεν ἢν τιν' ἔοικεν,
ἢ τε καὶ ἑσσομένοισι μετ' ἀνθρώποισι πέληται.

Nihili est quod Bekkerus edidit ἔφοικεν, quia verbum a simplici consonanti incipiens necessario habuit reduplicationem. Priscum vatem cecinisse suspicor:

τιμὴν δ' Ἀργείοις ἀποτινέμεν ὅσσα φέφοικεν,
ἢ τε καὶ ἑσσομένοισι μετ' ἀνθρώποισι πέληται.

i. e. ἀποτίνειν ὅσα περ εἰκὸς τοῖς Ἀργείοις τιμὴν (appos.), ἢ τις ἔξαι καὶ τοῖς ἐπιγενησομένοις ἀνθρώποις. Non melius Bekkerus vs. 351 sic edidit:

Ζεῦ φάνα, δὸς τίσασθαι ὃ με πρότερος κᾶκ' ἔφοργεν.

Nam aut omittendum fuerat digamma aut suspicandum genuinam lectionem esse κᾶκ' ἔρεξεν. Quamquam huic loco, si spectamus usum Homericum, imprimis aptum videtur:

ὃ με πρότερος χαλέπηεν.

Cf. T 183, Ω 369, B 378, Od. τ 83, π 72 cett. Loco E 766 denuo perverse Bekkerus ἦφε μάλις' εἴφωθε κτέ. ubi debuerat μάλισα φέφωθε. Δ 341 idem: σφῶιν μὲν τ' ἐπέφοικεν. Lege: μὲν τε φέφοικεν, I 173 idem πᾶσιν ἐφαδότα. Lege: πᾶσι φεφαδότα, M 38 idem: νηυσὶν ἐπὶ γλαφυρησιν ἐφελμένοι. Lege γλαφυρῇσι φεφελμένοι. Φ 332 idem μάχη φηφίσκομεν. Lege μάχη ἐφφίσκομεν. Φ 379 idem οὐ γὰρ ἔφοικεν. Lege οὐδὲ φέφοικεν et similiter B 233 pro οὐ μὲν ἔοικεν. Φ 399 ὅσσα μ' ἔφοργας, l. ὅσσα φέφοργας et X 347 οἷά μ' ἔφοργας, l. οἷα φέφοργας,

vel, si pronomine carere nolis, ὅσσα et οἷά μ' ἔρεξας.
 Φ 583 ἧ δὴ που μάλ' ἔφολπας. Fort. ἧ δὴ που σὺ
 φέφολπας et X 216: νῦν δὴ νῶϊ γ' ἔφολπα l.
 φέφολπα. Ψ 107 ἐπέτελλεν, ἔφικτο l. ἐπέτελλε,
 φέφικτο. Ω 595 ὅσσ' ἐπέφοικεν, l. ὅσσα φέφοικεν
 Plura autem id genus vitia nullo negotio corrigi possunt.
 Nonnulla iam tetigit Cobetus in Mnemosyne 1874, pag. 201 sqq.

Γ 451: ἀλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε Ἄρηι φίλῳ Μενελάῳ,
 οὐ μὴν γὰρ φιλότῃ γ' ἐκεύθανον, εἰ τις ἴδοιτο,
 εἶσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

Sententia et grammatica postulant:

οὐ μὴν γὰρ φιλότῃ γ' ἐκεύθον ἄν, εἰ φεφίδοντο.

»Non enim sane propter amicitiam Paridem Troiani abscon-
 dissent, si eum vidissent." qua emendatione simul liberamur
 pravo verbo κευθάνω *), quod alibi nusquam repertum est.

Δ 26 pro θεῖναι málím θέμεναι, ut scribitur loco si-
 millimo vs. 57 et mox vs. 65 legerim ἐλθέμεν pro ἐλθεῖν.
 Similia multa, quae pluribus persequi nihil attinet, corrigi
 possunt et debent in carminibus Homericis.

Δ 318 sqq. Cum hoc loco aliisque compluribus, ubi Nestor
 cum gravi desiderio memorat iuventutis suae facinora, apte
 comparaveris Shakespearium in fabula *King Richard II*, Act.
 II, sc. 3 med., ubi sic York:

*Were I but now the lord of such hot youth,
 As when the brave Gaunt thy father and myself
 Rescued the Black Prince, that young Mars of men,
 From forth the ranks of many thousand French.*

Δ 403. Καπανεύς. Hoc nomen proprium non diversum
 videtur ab appellativo σκαπανεύς. Cf. καπετός = σκαπετός

*, Rectissime animadvertit Naberus formam κευθάνω pugnare cum analo-
 gia, quae requireret κυνθάνω. Cf. τυγχάνω, κυνθάνομαι, similia multa. Unum
 tamen afferri potest ληθάνει Od. γ 221, si ea lectio sana est nec mutanda in
 λειθάνει.

(apud Hesychium), *κίδνημι* = *σκίδνημι*, *ξέγος* = *τέγος*, *σφενδόνη funda*, alia non ita pauca.

E 46: *νύξ' ἱππων ἐπιβησόμενον*. Schol. *A* πρὸς τὸ φυγεῖν δηλονότι. Schol. *BL* ἐφαψάμενον τοῦ ἄρματος καὶ μέλλοντα τελειῶσαι τὴν βάσιν (f. ἐπίβασιν) ἔφθασεν ἢ τοῦ πολεμίου πληγῇ. Qui haec scripsit ἐπιβησόμενον habuit pro participio Futuri, neque aliter iudicare videntur recentiores. Non tamen sinit ipse poeta canens in ipsis sequentibus ἤριπε δ' ἐξ ὀχέων, unde apparet esse participium Aoristi Π *ἐπεβήσετο*. Nemo enim hercle *currum conscensurus* potest *excidere curru*, potest *currum conscendens*, potest *conscenso curru*, ita ut pro poetae mente necessarium sit aut Praesentis aut Praeteriti participium. Similiter Π. O 382 *καταβήσεται* non est Futurum, sed coniunctivus Aoristi Π :

οἱ δ', ὥς τε μέγα κῦμα θαλάσσης εὐρυπόροιο
νῆος ὑπὲρ τοίχων καταβήσεται, ὅπποτ' ἐπέιγῃ
εἰς ἀνέμου κτέ.

coniunctivus, ut *M* 278:

τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμνίστοις κτέ.
et alibi.

Contra ἐπιβησομένοις loco Ψ 379 est Futuri participium.

Difficile dictu est, quae sit vis participii *δυσομένου* Od. α 25: οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος. Aoristus enim ibi non multo est aptior quam Futurum. Nec tamen rescribere ausim *δυομένου*, vocali constanter brevi sola vi arsios producta, licet haud ignorem quam late is usus pateat.

E 310 et *A* 355:

ἀμφὶ δὲ ὅσσε κελαινὴ νύξ' ἐκάλυπεν.

Sententia id postulat, quo simul turpi liberamur hiatu:

ἀμφὶ δέ ε' ὅσσε κτέ.

De structura vide quae infra notabo ad Od. σ, 88.

Simili vitio laborat locus Z, 123:

τίς δὲ σύ ἐσσι, φέριζε, καταθνητῶν ἀνθρώπων;
οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνι κυδιανείρῃ,

ubi necessarium iudico:

οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ σ' ἐνι κυδιανείρῃ.

Quia de omisso pronomine in scholiis siletur, nostrorum codicum errorem esse crediderim *ENI* pro *ENI*.

E 353:

τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνεμος ἔξαγ' ὁμίλου.

Quia constat Deae nomen habuisse digamma (vide v. c. 368), apparet aut μὲν aut ἄρα esse insititium. Optio non est difficilis. Scribendum enim:

τὴν ἄρα *Fῖρις* ἐλοῦσα κτέ.

Quid vero, dixerit quispiam, facies in ipsa vicinia vss. 364 sq.

ἡ δ' (Venus) ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ
παρ δέ *φοι* Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσίν.?

Emendandi viam monstrabunt hi loci:

A 511: ἄγρει, σῶν ὀχέων ἐπιβήσαιο, παρ δέ *Μαχάων*
βαινέτω κτέ.

et mox ibidem (517):

αὐτίκα *ῥων* ὀχέων ἐπεβήσαιο, παρ δέ *Μαχάων*
βαῖν' κτλ.

et supra (103):

ὁ μὲν νόθος ἡνιόχευε,
Ἄντιφος αὖ παρέβασκε κτέ.

Unde apparet in talibus nullo opus esse pronomine. Quare corrigendum:

παρ δέ τε *Fῖρις* ἔβαινε κτλ.

Omnem tamen leniorem medelam respuunt loci A 27 et Ψ 198.

E 486:

λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὄρεσσιν.

Suspectam habeo formam contractam, quae alibi nusquam apparet. Ὀάρων est Π. I, 327, ὄαρους Hymn. IV, 250 et XXII, 3, ὄαριζε Π. Z, 516, ὄαρίζει Hymn. XXII, 3, ὄαρίζειν Hymn. III, 170, ὄαρίζεμεναι Π. X, 127, ὄαριζύς N. 291, Ξ 216, P. 228, Od. τ, 179. Accedit denique maior metri suavitas, si scribimus:

λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὄάρεσσιν.

De digamma, quod vocabulo praefigit Bekkerus, non magis constat quam de vocabuli origine. Cf. Curtius *Grundzüge der Gr. etym.* pag. 317.

E 603:

τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὅς λoιγὸν ἀμύνει.

Caesura post pedem secundum non excusat hiatum. Una repetita litera scripserim:

τῷ δ' αἰεὶ πάρ' ἄρ' εἰς γε θεῶν κτλ.

Particulam ἄρα saepe denotare experientiam aliquam notum est. Sententia enim haec est: »huic vero semper, ut apparet, unus certe deorum astat.»

E 664:

βάρυνε δέ μιν (Sarpedonem) δόρυ μακρὸν
ἐλκόμενον. τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησεν
[μηροῦ ἐκφερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃη]
σπευδόντων τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Alii iungentes σπευδόντων ὄφρ' ἐπιβαίῃη subaudiunt ὀχέων, alii iungentes ἐκφερύσαι — ὄφρ' ἐπιβαίῃη, in verbo ἐπιβαίῃη interpretando sequuntur Eustathium explicantem ὀρθὸς ζαίῃ provocantes ad locum Odysseae μ 434. Illi interpretationi praeter incredibilem ellipsin obstat ipsa poetae narratio sequens (Cf. 692 sqq.), huic parum favet locus

quem afferunt, ubi *ἐπιβαίνειν* est *ascendere*. Quare haud scio an versus sit spurius, quo deleto τὸ μὲν intellegere oporteat τὸ βαρύνειν Sarpedonem δόρυ ἐλκόμενον, vel, si mavis, tantummodo τὸ δόρυ ἐλκόμενον. Vertendum: *quam rem nemo animadvertit*. Cf. Od. θ 94 et 533: μιν οἶος ἐπεφράσατ' ἡδ' ἐνόησεν.

E 772 ὑψηχέες ἵπποι. Ψ 27 ὑψηχέας ἵππους, ubi tamen est varia lectio μώνυχας ἵππους. Mirum sane epitheton aetate HomERICA posterius esse videtur, siquidem ἡχή constanter habet digamma, nec minus δυσηχής, v. c. Π. Α 523. Collato autem frequenti epitheto ἐριανχήν et loco Z 509 ὑψοῦ δὲ κάρη ἔχει κτέ., haud inepte suspiceris utroque loco primitus fuisse ὑψαυχένες (-ας) ἵπποι(-πους). De ὑψαυχήν consule lexica.

E 892. Pro forma incredibili ἀάσχετος Bekkerus Hom. Blätter I, p. 158 commentus est aliam non minus pravam ἀάνσχετος. Debuerat ἀνάνσχετος.

Z 255:

ἧ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν
μαρνάμενοι περὶ φάσγ, σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.

Tam necessaria oppositio inter Troianos *pugnantes* et Hectorem *precantem* quam verbum *τείρειν* praeter morem absolute usurpatum suadent, ut Homero reddamus:

μαρναμένους περὶ φάσγ.

Cf. 327: λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
μαρνάμενοι.

Simile vitium I, 327 iam correxit Cobetus scribendo:

πολεμίζων

ἀνδράσι μαρναμένοις δάρων ἔνεκα σφετεράων,
ubi male vulgatur μαρνάμενος.

Z 262. ὥς τὴν κέκμηκας ἀμύνων σοῖσι φέτῃσιν.

Alibi Dorica pronominiis forma, qua caret Odyssea, in Iliade

versum orditur *E* 485, *M* 237, *II* 64, *T* 10, *Ω* 465. Hunc versum si abesset nemo, ut opinor, desideraret.

Z 291: ἐπιπλῶς εὐρέα πόντον.

Secundum veteres grammaticos hoc participium *per apocopen* scilicet formatum est ex ἐπιπλώσας. Cf. Schol. Ven. ad *Γ* 47, Schol. BV ad *Z* 290 et Schol. Od. γ, 15, neque aliter iidem iudicarunt de forma Indicativi, quae servata est Od. γ, 15:

τοῦνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὄφρα πύθῃαι
πατρός.

Hodie, etsi nemo iam dubitat, quin formae sint defectivæ veteris Aoristi II facti ad analogiam verborum in *μι* desinentium, quales aliorum quoque verborum Aoristi ut βιόω, ἀλίσκομαι cett. tulerunt aetatem, vel sic tamen ad hunc usque diem critici intactum reliquerunt vocabuli monstrum ἐπιπλῶς. Homeri exemplaria vetustissima procul dubio exhibebant:

ΕΠΙΠΛΟΣ εὐρέα πόντον,

quam lectionem pessime interpretati sunt οἱ μεταχαρακτη-
ρίζοντες reponendo *ΕΠΙΠΛΩΣ*, cum debuissent:

ΕΠΙΠΛΟΥΣ εὐρέα πόντον

ut ab ἐάlon fit ἀλούς, ab ἔγνων γνούς, ab ἐβίων βιούς, cett. Cf. quae scripsit nuper Cobetus in *Mnemosyne* a. 1874, p. 372 sqq. Addam pauca generis eiusdem. Legitur *Z* 352:

τούτω δ' οὗτ' ἄρ νῦν φρένες ἔμπεδοι οὗτ' ἄρ' ὀπίσσω
ἔσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.

Schol. Ven. τῆς ἰδίας ἀνοίας δηλονότι. Facile credimus: verum inaudita ellipsis! Nonne potius existimemus, in vetustis exemplaribus cum scriptum exstaret:

ΤΟ καὶ μιν ἐπαυρήσεσθαι οἶω,

poetam id voluisse, quod nostrum est ei reddere:

τοῦ καὶ μιν ἐπαυρήσεσθαι οἶω,

i. e. τοῦ οὔτε νῦν εἶναι οὔτ' ὀπίσσω ἔσσεσθαι αὐτῷ
φρένας ἐμπέδους. Cf. O 16:

οὐ μὴν φοῖδ' εἰ αὐτε κακορραφίης ἀλεγεῖνης
πρώτη ἐπαύρηαι καί σε πληγῇσι δαμάσσω.

Ex eodem fonte manavit error, quo hodie Π. E, 894 scribitur ἐννεσίησιν, pro quo analogia sine controversia postulat εἰνεσίησιν, quippe ductum a verbo ἐνήμι, ut ab ἐξήμι formatur substantivum ἐξεσίη, quod legitur Π. Ω 235. Producitur enim praepositio ἐν(ι) per diphthongum εἰν(ι), non ἐνν(ι), et scribitur εἰνάλιος, non ἐννάλιος, εἰνόδιος, non ἐννόδιος. Insuper est εἰνοσίφυλλος, ad cuius similitudinem bene Bekkerus edidit εἰνοσίγαιος pro ἐννοσίγαιος, est ὑπείροχος pro ὑπέροχος, sunt alia.

Refragatur Homericæ consuetudini locus Ξ 411:

δέδωκα μὴ δὴ μοι τελέσῃ τέπος ὄβριμος Ἐκτωρ,
ὧς ποτ' ἐπηπείλησεν ἐνὶ Τρώεσσ' ἀγορεύων.

Ad exemplum horum locorum

A 319: οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλεῖ,
A 388: ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν,
N 220: ἀπειλαί, τὰς Τρῶσιν ἀπείλεον νῆες Ἀχαιῶν,
II 201: ἀπειλάων — ἄς — ἀπειλεῖτε Τρῶεσσιν,
Od. ν. 127: λήθεται ἀπειλάων, τὰς ἀντιθέω Ὀδυσῇ
πρῶτον ἐπηπείλησε,

quibus adde Ξ 190, 127, Y 83 sq.,
expectes loco nostro:

ὃ ποτ' ἐπηπείλησεν κτέ.,

quod non est durius, quam prima syllaba vocolae ἐπέι initio hexametri vi arsius producta. Vel lenius tamen possis:

Ἐκτωρ,

ὧς ποτ' ἐπηπείλησεν κτέ.

Eodem denique fortasse pertinet forma περιώσιον A 359

et π 203, quae olim scripta ΠΕΡΙΟΣΙΟΝ haud scio an potius in περιούσιον refigenda fuisset.

H 12: Ἐκτῶρ δ' Ἡιονῆα βάλ' — λύσε δὲ γυῖα.
Schol. Ven. Ἀρίσταρχος λύντο δὲ γυῖα. Omnem fidem superare mihi videtur, Aristarchum, diligentem Homericus usus observatorem, sic h. l. scribere potuisse. Potius crediderim hanc annotationem pertinere ad vs. 16:

ὁ δ' ἐξ ἱππων χαμάδις πέσε, λύντο δὲ γυῖα,

ut ipsam Aristarchi lectionem ibi sequi putemus codices nostros, fuisse autem in editione Zenodotea λύσε δὲ γυῖα, quemadmodum in vs. 12.

H 103:

ὥς ἄρα φωνήσας κατεδύσετο τεύχεα καλὰ

En lectionem vere absurdam, in qua neminem haesisse valde miror.

Quantocius corrige ἐνεδύσετο, collatis hisce locis:

B 575: ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν,

B 42: μαλακὸν δ' ἐνέδυνε χιτῶνα,

K 21: ἐνδυνε περὶ στήθεσσι χιτῶνα,

Σ 736: ἡ δὲ χιτῶν' ἐνδύσα Διός,

Θ 387: ὄπλοισιν ἐνὶ δφεινοῖσιν ἐδύτην,

Ψ 131: ἐν τεύχεσσιν ἐδυνον,

et sic ubique summa constantia.

H 417: τοὶ δ' ὠπλίζοντο μάλ' ὥκα

ἀμφοτέρων, νέκυις τ' ἀγέμεν, ἑτεροὶ δὲ μεθ' ὕλην,

Ἀργεῖοι δ' ἐτέρωθεν ἐυσσέλμων ἀπὸ νηῶν.

[ὠτρύνοντο νέκυς τ' ἀγέμεν, ἑτεροὶ δὲ μεθ' ὕλην.]

Ita haec ediderim, mutata interpunctione et reddito ultimo versu interpolatori, quem praeter cetera arguit Accus. Plur. νέκυς pro νέκυας. Ceterum facio cum iis qui totum locum *H* 313—482 ab antiqua Iliade alienum esse censent. Plura

habet sibi propria velut ἀνδραπόδεσσι vs. 475, κυκλεῖν vs. 332, alia.

Θ 4:

αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον.
Schol. Ven. verbum interpretatur πείθεσθαι τοῖς λεγο-
μένοις ἥτοι ἐκόντας ἢ ἄκόντας. Rectissime: sed nescio
an loci ratio potius suadeat: ἐπὶ πάντες ἄκουον, i. e.
omnes aurem praebebant dicenti. Sic v. c. I, 100: τῷ σε χρή
περὶ μὲν φάσθαι φέπος ἡδ' ἐπακοῦσαι. Cf. Od. ρ 584,
ω 261, cett. Non tamen neglegendum scriptum esse in libris
quibusdam:

θεοὶ δ' ἅμα πάντες ἄκουον.

I 337:

τερπέσθω τί δὲ δεῖ πολεμιζέμεναι Τρώεσιν;

Verbum impersonale δεῖ Homero ignotum est.

Restituendum puto quod creberrime legitur χρή.

τερπέσθω. τί χρή κτέ.

Asyndeton commotiori orationi apprime convenit.

Σ 100:

ὃ μὲν μάλα τηλόθι πάτρης
ἔφθιτ', ἐμεῖο δ' ἔδησεν ἀρῆς ἀλκτῆρα γενέσθαι,

locus est sine dubio depravatus. Nam ΕΛΗΣΑ neque apud
Homerum neque apud ullum omnino scriptorem Graecum
aliud est praeter Aoristum verbi, quod illi est ΔΙΔΗΜΙ,
recentioribus Δ(Ε)Ω, LIGO. Homerus impersonalem verbi
usum ignorans pro δέω et δέομαι habet δεύω et δεύομαι,
i. e. δέFFω et δέFFομαι, a quibus distinguendum δεύω
LIGO, in quo litera Y est primitiva. Verbi activi δέFFω
unicum hodie exstat exemplum idque in Aoristo ἐδέFFησεν
Od. ι 483 = 540:

τυτθόν, ἐδεύησεν δ' (lapis) οἴηιον ἄπρον ἰκέσθαι.

Reliquis omnibus locis est forma media, cuius haec leguntur exempla. *Praesentis* 1 *pers. sing.* Od. α 254:

ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος
δεύη κτέ.

ubi malim δεύσαι pronuntiandum διουλλάβως. Cf. Π. Ψ 484. III *pers. sing.* legitur Od. η 73 (Cf. θ 137):

οὐ μὲν γάρ τι νόου γε καὶ αὐτὴ δεύεται ἐσθλοῦ,
Imperf. III *pers. sing.* Π. Α 468, alibi:

οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐφίσης.

Imperf. II *pers.* unicum exemplum est Π. Ρ 142:

Ἔκτορ, φειδὸς ἄριζε, μάχης ἄρα πολλὸν ΕΛΕΥΕΟ.

Imperfectum nusquam caret augmento.

Futuri Indic. II *pers. sing.* Od. ζ 192 (Cf. ξ 510, qui vs. fortasse inde corrigendus, ut restituatur digamma):

οὐτ' οὖν φεσθῆτος δευήσεαι οὔτε τευ ἄλλου.

Futur. Infinit. Π. Ν 785 sq. (Cf. Od. ψ 128):

οὐδέ τι φημι

ἄλκῃς δευήσεσθαι.

Formae reliquae omnes pertinent ad alterum verbum δεύω, *trigo*.

Iam redeamus ad locum Σ 100 sqq., ubi Achilles sic queritur:

αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἔμελλον ἑταίρω
πτενομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
ἔφθιτ', ἐμεῖο δ' ἔδησεν ἀρῆς ἀλκτῆρα γενέσθαι.

Fuitne ibi poetae manus:

ἔφθιτ', ἐμεῦ δ' ἐδέφησεν ἀρῆς ἀλκτῆρα γενέσθαι

non duplicato digamma, ut iuxta usurpabantur ἀχέφων et ἀχέφων, i. e. ἀχεύων, alia? Cf. Dawesius, *Misc. Crit.* ed Harl. p. 133 sqq. An putas fuisse:

ἔφθιτ', ἐμεῖο δ' ἐδεύετ' ἀρῆς ἀλκτῆρα γενέσθαι?

Videant alii.

I 312:

ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀφίδαο πύλησιν.

Locum manifesto imitatus est Schillerus in *dramate die Braut von Messina* I, Act. sc. II: *und werd ihn lassen wie der Hölle Pforten*. Eidem, quum pangeret notos versus: *Was unsterblich in dem Lied soll leben, muss im Leben untergehn*, fortasse obversabatur *Odysseae locus* θ, 578 sqq.

I 470:

ἐννάνυχες δέ μοι ἄμφ' αὐτῷ παρὰ νύκτας ἴανον.

Haec lectio quamquam et codicum et Apollonii in *Lexico* p. 246 (Cf. *Schol. Ven. ad h. l.*) munita auctoritate, manifesto tamen damnatur analogia, quae veram esse evincit scripturam codicis *Vindobonensis ἐννάνυχες*. Cf. *ἐννεαβοίων, ἐννεαπήχες, ἐννεάχιλοι, ἐννεόργυιοι, ἐννέωρος, ἐννήμαρ. Ἐννάφετες* iam *Nauckium* recte correxisse video pro *εἰνάφετες* *Od. γ* 118, alibi.

I 602:

ἀλλ' ἐπὶ δώρων

ἔρχεο.

Male hanc *Aristarchi* lectionem recepit *Bekkerus* pro librorum scriptura ἐπὶ δώροις, quam recte tuebantur *Heynius, Spitznerus, alii*, utpote unice *Graecam*. Cf. *K* 304:

τίς κέν μοι τόδε φέρων ὑποσχόμενος τελέσειεν
δώρῳ ἐπὶ μεγάλῳ;

K 98:

μή τοι μὲν καμάτῳ φαθηκότες ἡδὲ καὶ ὑπνῷ
κοιμήσονται.

Ib. 312, 399:

νύκτα φυλασσέμεναι, καμάτῳ φαθηκότες αἰνῶ.

Ib. 471: οἱ δ' εὖδον καμάτῳ φαθηκότες, ἔντεα δέ σφιν.

Od. μ 281:

ὅς ῥ' ἐτάρους καμάτῳ φαθηκότας ἡδὲ καὶ ὑπνῷ.

Ita Bekkerus hos locos edidit. Si constaret verbum habuisse digamma, procul dubio analogia requireret *φεφαδηκότες* et *φεφαδηκότητας*, neque obstaret correpta vocalis α, quae in adverbio *ἄδην* brevis est Π. Ν 315, Τ 423 et Od. ε 290, semel tantum producta in ultima sede hexametri Π. Ε 203, eademque corripitur in unica verbi forma praeterea lecta Od. α 134:

δείπνω ἄδησειεν, ὑπερφιάλοισι μετελθών.

Sed neque hi loci demonstrant literam Aeolicam neque ii admittunt, ubi legitur adverbium procul dubio cognatum:

Ε 203: ἀνδρῶν φελλομένων φειφωθότες ἔδμεναι ἄδην.

Ν 305: οἷ μιν ἄδην ἐλώωσι καὶ ἐσσύμενον πολέμοιο.

Τ 423: οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.

ε 290: ἀλλ' ἔτι μὲν μὲν φημι ἄδην ἐλάαν κακότητος excepto ultimo, qui admittit, non postulat, propter caesuram *κατὰ τρίτον τροχαῖον*; non magis quam Π. Α 88: *τάμνων δένδρεα μακρά, ἄδος τέ μιν ἔκετο θυμόν*, ubi Heynius scribebat:

τάμνων δένδρεα μακρ', ἄδος τέ μιν ἔκετο θυμός.

Κ 237:

καλλείπειν, σύ δὲ χεῖρον' ὀπάσσειαι αἰδοῖ φείκων.

Modulatus scribe per diaeresin *αἰδοῖ φείκων*.

Doloneae auctor cognovit Odysseam. Ipsum Ulyssem, cuius et hic sunt partes praecipuae, vocat *ποτόλιπορθον*, ut saepe audit in *Odyssea*, nusquam in *Iliade* praeterquam Β 278 loco recenti, *ὄμιλος* ei est τὸ *ἀθροισμα* ut in *Odyssea*, non *μάχη* ut in *Iliade*. Cf. 498 et 547 ibique Schol. Ven., *προπάροιθε* vs. 476 est *prius*, ut in *Odyssea*, non *τοπικῶς* usurpatum, ut fit in *Iliade*. Cf. Schol. Ven. Ex *Odyssea* desumta est locutio (27) *πουλὺν ἐφ' ὕγρην* (Cf. Od. α 97, δ 709), (48) *ἐπ' ἡματι*. Cf. Od. β 284; (98, 312, 399, 471) *καμάτω ἀδηκότες ἡδὲ καὶ ὕπνω*. Cf. Od. μ 281; (115) *οὐδ' ἐπικεύσω*, frequenter lectum in *Odyssea*, semel

in Iliade (E 816); (139) *περὶ δὲ φρένας ἦλυθ' ἰωή*. Cf. Od. ρ 261; (166) *ἔπειτα* pleonasticum ut Od. ρ 185; (214) *δοσοὶ γὰρ νήεσσιν ἐπικρατέουσιν ἄρις* factus ad exemplum Od. α 245; (239) *ὀπάσσει* usurpatum ut Od. κ 59; (243) *πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θεῖοιο λαθοίμην* ex Od. α 65; (264) *ἀργιόδοντος ὕος*. Cf. Od. θ 476, ξ 423, 438. Semel *ἀργιόδοντες ὕες* Π. Ψ 32. Operae autem pretium est observare formam *ῥς*, quae vel in Odyssea est longe rarior quam antiquior *σς*, a genuina Iliade esse alienam. Idem valet de *ὑφορβός*. In Iliad. Φ 282 est *συφορβόν*, quod iuxta cum illo usurpavit Odysseae auctor. (279) = Od. ν 301; (290) *σὺν σοί, διὰ θεά, ὅτε φοι πρόφρασσα παρέξης*. Cf. Od. ν 393, ubi *πότνα* pro *διὰ* et *ἐπαρήγοις* pro *παρέξης*; (291—294) = Od. γ 382—384; 303 *ὑποσχόμενος τελέσειεν*. Cf. Od. γ 99 et ο 195; (324). Cf. Od. λ 344; (345) *τυτθόν* relatum ad vs. praecedentem ut Od. ι 540; (384) *ἀλλ' ἄγε μοι τόδε φεῖπὲ καὶ ἀτρεκέως καταλέξον* saepe legitur in Odyssea, in Iliade tantummodo in libro postremo; (427) = Od. χ 329; (462) forma *τοῖσδεσσι* propria est Odysseae; (534) = Od. δ 140; (540) *οὐπω πᾶν εἴρητο ἔπος* = Od. π 11, 351; (560) *δυοκαίδεκα πάντας ἀρίστους* = Od. π 250; (576) *ἀσάμινθοι* nusquam in Iliade, saepe in Odyssea memoratum.

Plura his adderem, nisi haec sufficere viderentur, quibus demonstrarem Doloneam compositam esse post Odysseam.

Α 480: ἐπὶ τε λῖν ἤγαγε δαίμων.

USENERUS in docto opusculo *de Iliadis carmine quodam Phocaico*, (Bonnae 1875) demonstrare conatus est haec verba ab ipso huius carminis auctore olim relata fuisse ad Plutonium pugnae intervenientem, cuius epitheta etiam nunc servata esse (quae iam Emperii fuit sententia) vs. 490 sq:

*ἔπειτα δὲ Πάνδοκον οὔτα,
οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.*

Plutonis enim, i. e. *Mortis*, imaginem esse leonem ex antiquissimis Assyriorum et Phoenicum monumentis apparere:

seriores autem rhapsodos rem non amplius intelligentes nec curantes totam huius loci faciem mutasse. Vereor tamen ne haec opinio acutius sit quam probabilius excogitata. Nam ut concedo miro sane casu quatuor illa Troianorum nomina ita esse comparata ut aliquam speciem conciliare videantur Emperianae observationi, ita tamen meo iure contendo unum *Πυλάρτην* re vera esse Plutonis epitheton, cetera vero nusquam sic usurpata reperiri. Nam dicitur quidem *πανδοκέυς*, non *πάνδοκος*, *λύσανδρος* vero aut *πύρασος* nusquam, et *Πύρασος* cum *πυρά* aut *πῦρ* ex mea quidem opinione praeter ipsas literas nihil habet commune. Urbs erat Thessaliae olim sic dicta, postea *Δημήτριον*, in catalogo navium *B* 695:

οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
Δήμητρος τέμενος, κτέ.

ibi ultima verba aliquanto verisimiliorem reddunt Grammaticorum veterum opinionem, nomen derivatum esse a *πυρός*, pro qua derivatione pugnat quoque producta vocalis Y, quam in *πυρά* et casibus obliquis subst. *πῦρ* brevem esse constat.

Missa igitur illa opinione, quae est totius disputationis Usenerianae fundus, referamus verba *ἐπὶ τε λῖν ἡγαγε δαίμων* ad Aiace, quo conspecto Troiani vulneratum Ulyssem prementes diffugiunt *ἄλλυδις ἄλλος*, non aliter quam *θῶες* cervam sauciam devorantes diffugiunt, conspecto leone. Verba autem *αὐτὰρ ὁ δάπτει*, quae frustra negotia crearunt Usenero, non alia de causa poeta addidit quam ut appareret quid leonem adduxerit. Quantopere autem Homerus sibi placeat in plena imaginis descriptione, cuius non nisi pars respondeat rei comparatae, cum in vulgus notum est, tum apparere potest in ipsis sequentibus ex nova comparatione Aiace cum leone quae legitur 548—557, cuius summa haec est, Aiace terrore perculsum cedere Troianis non aliter quam leo in boves impetum facturus cedit canibus et rusticis. Cf. *M* 300—309, *O* 262—280, 362 sqq., *II* 825 sqq.

M 141: οἱ δ' ἦτοι εἰως μὲν ἐκνήμιδας Ἀχαιοῖς
ᾠρνυον ἔνδον ἐόντες ἀμύνεσθαι περὶ νηῶν.

N 143: ὧς Ἐκτωρ εἰως μὲν ἀπείλεε κτέ.

Od. β 148:

τὼ δ' ἔως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο.

Od. γ 126: ἔνθ' ἣτοι εἴως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν κτέ.

Prorsus est incredibile tam prisca aetate ita gravem invasisse abusum, ut ἔως s. ἥος pro τέως s. τῆος *) usurpari potuerit. Quare non dubito quin hi loci corrigendi sint ad haec exempla:

Od. ο 231: ὁ δὲ τέως μὲν ἐνὶ μεγάροις Φυλάκοιο
δεσμῷ ἐν ἀργαλέῳ δέδετο,

Od. π 139: ὃς τείως (l. τῆος cum Nauckio) μὲν
Ὀδυσσῆος μέγ' ἀχέων φέργα τ' ἐποπτεύεσκε,

Ib. 370:

τὸν δ' ἄρα τέως μὲν ἀπήγαγε φοικάδε δαίμων.
Cf. σ 190, ω 162. Loco Od. β 148, ubi particula δέ est supervacanea sequente vocula ῥά, legendum τὼ τέως μὲν ῥ' ἐπέτοντο.

Rectissime Dindorfius Demosthenem contrario errore liberavit, cui saepe librarii pro ἔως affricuerunt suum τέως.

M 274: ἀλλὰ πρόσσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε.

Versus exhibit modulatio si mecum transposueris:

ἀλλὰ ἴεσθε πρόσσω καὶ ἀλλήλοισι κέλεσθε.

De brevi vocali non elisa ante formas medias verbi ἴημι vide G. Curtius, *Grundzüge der gr. etym.*, pag. 532 sq.

M 318: οὐ μὴν ἀκληεῖς Λυκίην κατά κοιρανέουσιν.

Variant libri in ἀκληεῖς et ἀκλειεῖς. Sunt vero ad h. l. duo Scholia Veneta, alterum ἀκλειεῖς: οὕτως. ἀκλεεῖς (sic)

*) In hac orthographia sequor la Roche, *Hom. Unt.* et Nauckium in ed *Odyss.*, qui cur pro τεθνηότος sim. scribat τεθνεϊότος non assequor. Nam τεθνηότος et τεθνεώτος prorsus eodem modo sibi respondent quo ἥος, τῆος et ἔως, τέως, alia plurima.

δε Ἀριζαρχος κατὰ συγχοπὴν, ὡς τὸ δυσκλέα (B 115, L 22), alterum οὕτως ἀκλεες (sic) αἰ Ἀριζάρχου καὶ αἰ χαριέζεσθαι. Utut scripsit Aristarchus, ego ediderim:

οὐ μὴν ἀκλεές κτέ.

Recte iam Nauckium edidisse video Odys α 241 et ξ 371:

νῦν δέ μιν ἀκλεέως Ἀρπυιαι ἀνηρείψαντο

pro ἀκλειῶς, idemque reponendum erit Π. Ψ 304. Loco Π. X 110 edendum videtur: ἤε κεν αὐτὸν ὀλέσθαι εὐκλεέως πρὸ πόλλης. Similiter Π. K 281 et Od. φ 331 legendum εὐκλεέας pro εὐκλείας, Π. θ 285 εὐκλείης pro εὐκλείης, Od. ξ 402 εὐκλείη pro εὐκλείη. Od. 728 probaverim Nauckium edentem ἀκλεεῖ ἐκ μεγάρων, et ad hoc exemplum in Iliadis B 115 = I 22 correxerim δυσκλεεῖ Ἀργος ikéσθαι pro δυσκλέα.

N 126:

ἀμφι δ' ἄρ' Αἴαντας δοιοὺς ἴσαντο φάλαγγες
καρτεραί, ἅς οὐτ' ἄν κεν Ἀρης ὀνόσαιτο μετελθὼν
οὔτε κ' Ἀθηναίη λαοσσόος.

Particulae ἄν et κεν sic coniunctae neque usu neque ratione comprobantur. Similiter, sed interposita vocula μέν, legitur in Odys. ε 361:

ὄφρ' ἄν μέν κεν δούρατ' ἐν ἀρμονίῃσιν ἀρήρη,

ubi Nauckius coniecit:

ῆος μέν κεν δούρατ' κτέ., eadem opera corrigens locum ζ 259, sed *medelam desiderans* tertio loco qui est Od. ι 334. Lenis medicina parata est loco nostro, ubi scripserim:

ἅς οὐτ' ἄρ' κεν Ἀρης ὀνόσαιτο μετελθὼν κτλ.

ut saepissime particula ἄρα aut priori aut posteriori οὔτε s. μήτε aut utrique adiungitur a poeta v. c. in noto versiculo

οὔτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης
Π. A 93, Cf. O 72, Od. δ 605, ν 207, ξ 166, ψ 174,
Π. O 564, H 433 cett. Loco Od. ι 334 verum esse potest:
οἱ δ' ἐλαχον τούσπερ κε καὶ ἤθελον αὐτὸς ἐλέσθαι.

N 130:

ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυιν, ἀνέρα δ' ἀνῆρ·
ψαῦον δ' ἵπποκόμοι κόρυθες λαμπροῖσι φάλοισιν
νεύοντων, ὥς πυκνοὶ ἐφέξασαν ἀλλήλοισιν.

Languide ac sine nervo ultima verba sic scripta in Bekkeriana editione adhaerent. Contra erit, si cum Dindorfio, aliis hoc similibusque locis mutata interpunctione et addito accentu scribimus:

νεύοντων· ὥς (sive potius ὧς) πυκνοὶ ἐφέξασαν ἀλλήλοισιν.

Recte ante Bekkerum edebatur Π. O 696 sq.:

φραίης κ' ἀκμήτας καὶ ἀτειρέας ἀλλήλοισιν
ἀπτεσθ' ἐν πολέμῳ· ὥς (l. ὧς) ἐσσυμένως ἐμάχοντο.

Ita Π. Z 108 sq.:

φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀζερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν, ὥς ἐλέλιχθεν

probo Wolfi lectionem:

κατελθέμεν· ὥς (l. ὧς) ἐλέλιχθεν.

vel potius cum Cobeto ἐφέλιχθεν. Nam certissimum esse videtur quod post Dawesium, in *Miscellaneous Criticis* p. 39 sq. et p. 193 ed. Harless (= 51 et 177 ed. Angl. 1) paucis verbis hac de re monentem, nuperrime fusius vir praeclarus in *Mnemosyne* a. 1874 p. 208 sqq. demonstravit, saepe apud Homerum perinepte utrumque verbum confusum esse, licet multum vereor ne imprudenti exciderint verba, quibus pag. 216 verbum ἐλελίξειν a sequioribus poetastris fictum esse contendit. Nihil enim moramur Apollonium Rhodium, Nonnum aut si qui sunt horum similes; sed quid faciemus PINDARO Ol. IX, 20 canenti:

ἀνδρὸς ἀμφὶ παλαίσμασιν φόρμιγγ' ἐλελίζων,

vel Pyth. I χρυσέα φόρμιγξ —

ἀγῆσιχόρων ὁπότεαν προοιμίων ἀμβολαῖς τεύχης
ἐλελιζόμενα,

vel Nem. IX, 45: οὐδὲ Κρονίων ἀστροπὰν ἐλελίξαις
οἶκοθεν μαργουμένους
σείχειν ἐπώτρυν' ἀλλὰ φρίσασθαι κελεύθου,

vel Pyth. II, 7: φέρων μέλος ἔρχομαι ἀγγελίαν τετραορίας
ἐλελίχθονος?

SOPHOCLE quid faciemus in Antigona vs. 154 scribenti:

ὁ Θήβας δ' ἐλελίχθων Βάκχιος ἄρχοι

qui versus certa emendatione ita correctus est ex annotatione Scholiastae per *κινησίχθων* explicantis quod in codice legitur *ἐλελίζων*?

Utrumque vero poetam merito appellari *sequiores poetastros* neque Cobetns serio contendet, nec contententi fidem quisquam habebit.

Quod ad ipsum Homerum attinet, apud quem ambo magni critici verbi *ἐλελίζειν* certum exstare vestigium negarunt, qua par est modestia liceat mihi significare duos tamen esse locos, qui scrupulum mihi iniciant. Quorum alter est splendidus ille locus in Iliadis A 530:

ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο φάνακτος
κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλυμπον
(Cf. Θ 199 et hymn. XXVIII, 9), ubi verbo iam antiquissimo aevo tributam esse non *convertendi* s. *contorquendi* s. *circumrotandi* notionem sed *quassandi*, *concutiendi*, *tremefaciendi* documento est locus inde expressus a poeta recentiore quidem sed tamen valde antiquo II. Θ 443 τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζειτ' Ὀλυμπος. Neque aliter intellexit Vergilius, Aen. VI, 804 vertens *et totum nutu TREMEFECIT Olympum*, reprehensus idcirco a Dawesio, cui nondum licuit contra afferre locum Ciceronis de Republica 1, § 56, *qui nutu, ut ait Homerus, totum Olympum CONVERTERET*, qui sane locus, quippe abhorrens a vulgari interpretatione, est valde memorabilis, Ceterum Alexandrini, quantum e scholiis nostris apparet, conspirant cum Vergilio explicantes per *σειεῖν* et *κινεῖν*. Videatur quoque paraphrasta.

Alter locus quem volo est Iliadis X, 448, ubi dicitur de

Andromascha de improvio audienti lamentationes mulierum ob Hectoris interitum:

τῆς δ' ἐλελίχθη γυῖα, χάμαι δέ φοι ἔκπεσε κερκίς,
huius succussi sunt artus cett., τρόμῳ ἐσείσθη, ut recte interpretari videtur scholiasta. Ubi quo tandem pacto notio verbi ἐλίσσειν, i. e. γράφειν, apta videri possit, ingenue fateor me non intellegere. — Ampliandum quoque censeo de loco hymni in Cererem vs. 183:

ἄμφι δὲ πέπλος
κυάνεος ῥαδινοῖσι θεᾶς ἐλελίζετο ποσσίν.

N 502: Αἰνεΐας δὲ πρῶτος ἀκόντισεν Ἰδομενῆος.

Obtemperandum fuerat Didymo monenti: πρόσθεν ἡ Ἀρισοφάνειος, καὶ μήποτε βέλτιον πρότερος γὰρ ἂν εἶπεν.

Non sanius videtur πρῶτος loco Iliadis E 92, ubi haec Achilles ad matrem:

οὐδ' ἐμὲ θυμὸς ἄνωγεν
ζῶειν οὐδ' ἄνδρεςσι μετέμμεναι, εἰ κε μὴ Ἑκτωρ
πρῶτος ἐμῷ ὑπὸ δουρὶ τυπείσῃ ἀπὸ θυμὸν ὀλέσση κτε.

Fallitur ibi Scholiasta B annotans ἔδει πρότερος, quod non aptius quam πρῶτος. Sententia requirit πρῶτον. Cf T 158, Ω 27, Od. γ 320, λ 106, ν 133.

N 703:

ἀλλ' ὥς τ' ἐν νειῷ βόε φοίνοπε πηκτὸν ἄροτρον
εἶσον θυμὸν ἔχοντε τιταίνετον ἄμφι δ' ἄρα σφιν
πρυμνοῖσιν κεράεσσι πολὺς ἀνακηκίει ἰδρῶς·
τῷ μὲν τε ζυγὸν οἶον εὖξοον ἄμφις ἐφέργει
ιεμένῳ κατὰ φῶλκα, τέμει δέ τε τέλσον ἀρούρας,
ὥς τὼ παρβεβαῶτε μάλ' ἔσασαν ἀλλήλοιν.

Posterius hemistichium vs. 707 sic interpretantur ut forma suspecta τέμει dictum sit pro τέμνει, eiusque verbi subiectum ἄροτρον quinto versu ante memoratum, τέλσον ἀρούρας

arvi fundum, vel, ut alii malunt, *arvi terminum*, quod debeat significare *arvum usque ad terminum*. Credulus sit oportet qui tot interpretandi artificii dimidiato versui adhibitis possit habere fidem. Quid si literae *TEMEIAETE* hanc commodissimam celant lectionem *TAMEINEIII*, ut poetae manus sit:

ιεμένω κατὰ φῶλκα ταμεῖν ἐπὶ τέλσον ἀρούρης.

i. e. *cupientes secare sulcum usque ad agri terminum?*

Cf. Σ 541 sqq.:

ἐν δ' ἐτίθει νειὸν μαλακὴν, πείραν ἄρουραν,
εὐρεῖαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
ζεύγεα δινεύοντες ἐλάσρεον ἔνθα καὶ ἔνθα.
οἱ δ' ὅποτε σρέψαντες ἰκοίετο τέλσον ἀρούρης,
τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιφηδέος οἴνου
δόσκεν ἀνὴρ ἐπιών· τοὶ δὲ σρέψασκον ἀν' ὄγμους
ιέμενοι νειοῖο βαθείης τέλσον ἰκέσθαι.

φῶλκα κατατέμνειν tam recte, opinor, dicitur quam *Xenophon Anab. II, 4, 13* dixit: *κατετέμνηντο δὲ ἐξ αὐτῶν (τῶν διωρύχων sc.) καὶ τάφροι ἐπὶ τὴν χώραν*. Error est Alexandrina aetate vetustior. Cf. quoque Apollonius Rhodius γ 1333, quem locum debeo Nabero.

Ξ 161:

ἦδε δέ φοι (Ιουονί) κατὰ θυμὸν ἀρίξῃ φαίνεται βουλή,
ἐλθεῖν (f. ἐλθέμεν) εἰς Ἰδην εὐ ἐντύνασά φε αὐτήν,
εἰπὼς ἰμείραιτο παραδραθέειν φιλότῃ
φη χροῖῃ, τῷ δ' ὕπνον ἀπήμονά τε λιαρὸν τε
χεύῃ ἐπὶ βλεφάροισι φιδὲ φρεσὶ πευκαλιμησιν.

Nusquam alibi in carminibus Homericis exstat vocabulum *χροίῃ*, sed constanter pro *corpore* adhibuit cognatum substantivum *χρῶς* (proprie *cutis*), *σῶμα*, quod iam observavit Aristarchus, non usurpans nisi de *cadavere*. Praeterea offensione non caret nimis repentina subiecti mutatio: *ἰμείραιτο* (*Ζεὺς*) — *χεύῃ* (*Ἥρη*). Nisi egregie fallor, pristina loci facies fuit haec:

Ἦδε δέ φοι κατὰ θυμὸν ἀρίζη φαίνεται βουλή,
 ἐλθέμεν εἰς Ἰδην εὐ ἐντύνασά τε αὐτήν
 — εἰ πως ἰμεύραϊτο παραδραθέειν φιλότῃτι
 Ἐὼ χροῖ — ἡδέ φοι ὑπνον ἀπήμονά τε λιαρόν τε
 χεῦται ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ πευκαλίμησιν.

Ξ 278: ὦ μινυε δ' ὡς ἐκέλευε, θεοὺς δ' ὀνόμηνεν ἅπαντας.

Cum constet Atticos in temporis Praesentis et Imperfecti modis omnibus praeter coniunctivum et optativum verborum in *υμι* desinentium propriam verbis in *μι* servasse coniugationem, nec nisi versus finem seculi quinti rarissime primum, deinde gliscente abusu novae comoediae praesertim temporibus paullo crebrius, paucas quasdam admisisse formas ductas a verbis correspondentibus in *ύω*, operae pretium est diligentius inquirere in eorundem verborum usum apud Homerum. Quare sedulo collegi quae huc pertinere viderentur.

Ab *ΑΓΝΥΜΙ* est *Γάγνυτον* et *Γαγγνυμέναων* et *περιΓάγνυται* (IV locis), ab *ΑΙΝΥΜΑΙ* *ἀποαίνυμαι*, *ἀποαίνυται*, *αἴνυται*, *αἰνύμενος* — *νοι* — *ναι* — *νους*, *ἀποαίνυτο*, *ἐξαίνυτο*, *συναίνυτο* (XXI) ab *ΑΡΝΥΜΑΙ* *ἀρνύμενος* — *νω* — *νοι* (IV), ab *ΑΧΝΥΜΑΙ* *ἄχνυμαι*, *ἄχνυται*, *ἄχνύμεθα*, *ἄχνυνται*, *ἄχνυτο*, *ἄχνύμενος* — *νη* — *νον* — *νω* — *νη* — *νω* — *νοι* — *νους* (LIX), a *ΓΑΝΥΜΑΙ* *γάνυται* et *γάνυνται* (III), a *ΔΑΙΝΥΜΙ* *δαίνυ* (Imperat.), *δαίνυ* (Imperf.), *δαινύντα*, *δαίνυσαι*, *δαίνυται*, *δαίνυσθῆ*, (Imperat.), *δαίνυνται*, *δαίνυσθαι*, *δαινύσθω*, *δαινύτο* (optat.), *μεταδαίνυται*. Reperiuntur hae formae locis LVII tanta constantia, ut vix dubium videri possit, quin loco Πιαδῖς Ω 63:

ἐν δὲ σὺ τοῖσιν

δαίνυ' ἔχων φόρμιγγα 'κακῶν ἑταρ', αἰὲν ἄπιζε

vera lectio sit *δαίνυσ'*, i. e. *δαίνυσο*.

A *ΔΕΙΚΝΥΜΙ* porro est *δεικνύς* et *δεικνύμενος* (IV locis), ab *ΕΝΝΥΜΙ* *φέννυσθαι*, *φέννυτο* (VI), ab *ΕΡΓΝΥΜΙ* *ἐφέργνυ* (I), a *ΖΕΥΓΝΥΜΙ* *ζεύγνυσαν*, *ζεύγνυντε* (ο), *ζευγνύμεναι*, *ζεύγνυσθ(αι)*, *ζευγνύσθην*, *ζεύγνυσαν* Ω 783, ita ut non dubitem quin T 393:

ζεύγνυνον ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλίνους
 recipienda sit varia lectio ζεύγνυσαν. Locorum numerus
 est X.

A ΖΩΝΝΥΜΙ est ζώννυθ'(-το), ζώννυται, ζώννυσθαι
 (IV), a ΚΑΙΝΥΜΑΙ ἐκαίνυτο (I), a ΚΙΝΥΜΑΙ κίνυντο,
 κινύμενος — νοιο — νων (VI), ab ΟΙΓΝΥΜΙ ὠίγνυντο
 (II), ab ΟΛΛΥΜΙ ὀλλύς, ὀλλῦσαι, ὀλλύντας — των,
 ὀλλύμενοι — νων — νους, ὀλλυντι(ο), ἀπολλνται, ἀπολλυ-
 μένους (XIV), ab ΟΜΝΥΜΙ ὀμνυθι (I), sed, quod mi-
 roris, legitur T 175:

ὀμνυέτω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀνασάς,
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι
 ἢ θέμις ἔσι, φάναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.

Erit fortasse qui hic reponendum suspicetur ὀμνύτω pro-
 ducta contra legem vocali, quod interdum poeta sibi permisit
 in vocabulis creticum continentibus. Veruntamen locum bene
 considerantibus apparebit spurios esse hos versus, cum parva
 mutatione desumptos ex libro IX (274—276). Quam enim
 inepti sint h. l., patet ex usu pronominis τῆς, non nominata
 in praegressis, ut illic factum est, Brisëide. Cf. quoque T
 140—144. Si vero hi tres versus interpolatori debentur, idem
 valeat necesse est de parte responsionis Agamemnonis quam
 uncinis significabo:

185: χαίρω σεῦ, Λαερτιάδη, τὸν μῦθον ἀκούσας·
 ἐν μοίρῃ γὰρ πάντα διίκεο. [καὶ κατέλεξας
 ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμὸς
 οὐδ' ἐπιорκῆσαι πρὸς δαίμονος] αὐτὰρ Ἀχιλλεύς
 μίμνεται αὐτῇ τέως γε, ἐπειγόμενός περ Ἀρης,
 μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὄφρα κε δῶρα
 ἐκ κλισίης ἔλθῃσι καὶ ὄρκια πιςὰ τάμωμεν.

In verbis inclusis insuper suspecta est locutio ἐπιорκεῖν
 πρὸς δαίμονος, cum praesertim 258 sqq. non Iupiter solus
 sed Tellus et Sol et Diana simul invocentur ab Agamemnone.
 Ad formam orationis cf. IX, 61. Ceterum hiatus διίκεο.
 αὐτὰρ Ἀχιλλεύς satis excusari videtur plena interpunctione

ante caesuram bucolicam. Legitima imperfecti forma est Od.
β 377 ἀπώμνυ, quare non vacant suspicione hi loci:

Ξ 278: ὦμνυε δ' ὡς ἐκέλευε, θεοὺς δ' ὀνόμηνεν ἅπαντας,

τ 288: ὦμνυε δὲ πρὸς ἔμ' αὐτὸν, ἀποσπένδων ἐνὶ φοίκῳ,

ubi metrum pariter fert formam ὦμνυ, in quo vocalem produci notum est. Sed eandem mutationem vix admittit locus
κ 345:

ὡς ἐφάμην· ἢ δ' αὐτίκ' ἀπώμνυεν, ὡς ἐκέλευον,

ubi fortasse verum est ἀπώμοσεν. Cf. 381. Locis autem μ 303

ὡς ἐφάμην· οἱ δ' αὐτίκ' ἀπώμνυον, ὡς ἐκέλευον

et ο 58 = 437 ὡς ἔφατ'· οἱ δ' ἄρα πάντες ἀπώμνυον
(al. ἐπώμνυον), ὡς ἐκέλευον facilis coniectura est ἀπώμνυσαν
(ἐπώμνυσαν) esse genuinum.

Ab OMOPΓNYMI est ὠμόργνυντο, ἀπομόργνυ (II),
ab OPEΓNYMI ὀρεγνύς (II), ab OPNYMI ὀρνυθι,
ὀρνύμεν, ὀρνύμεναι, ὀρνύμενον — νοιο — νου — νη —
νων, ὀρνυντο, ὀρνυσθε (Imper.), ὀρνυτε (Imper.), ὀρνυται,
ὀρνυτο, ὠρνυτο, ὠρνυντο (XXXII). Sed Od. φ 100:

ἥμενος ἐν μεγάροις, ἐπὶ δ' ὠρνυε πάντας ἐταίρους

et in loco spurio Π. O 613:

ἔσσεσθ'· ἤδη γὰρ οἱ ἐπώρνυε μόρσιμον ἤμαρ

salvo metro scribi potest ὠρνυ et ἐπώρνυ. Π. M 141:

ὠρνυον ἔνδον ἑόντες ἀμύνεσθαι περὶ νηῶν

facilem admittit mutationem ὠρνυσαν.

A ΠΗΓNYMI est πηγνυ(αι) (II), a PHΓNYMI
ρήγνυσι, ρήγνυσθαι, ρήγνυσθε (Imper.), ρήγνυντο (VII),
a TINYMI τίννυται, τίννυσθον, τίννυνται, τινύμενος (IV).
Reliquorum verborum in νυμι tempora Praesentia et Imperfecta apud Homerum non reperiuntur, quod sciam.

Sunt igitur CCXLII loci integri, quorum ope constitui potest hoc exemplum:

ACTIVUM.

Indicativus.	Optati- vus	Imperativus.	Infinitivus.	Participium.
Praes. 1 S. 2 » 3 » <i>νυσι</i> D. <i>νυτον</i> 1 P. 2 » 3 »		<i>νυθι (νυ)</i> (<i>νυέτω</i>) <i>νυτε</i>	<i>νύμεναι, νύμεν</i>	<i>νύς, νύντα</i> <i>νύσαι,</i> <i>νύντας</i>
Imp. 1 S. 2 » 3 » <i>νυ (νυε)</i> D. 1 P. 2 » 3 » <i>νυσαν</i> (<i>νυον</i>)				

MEDIUM et PASSIVUM.

Praes. 1 S. <i>νυμαι</i> 2 » 3 » <i>νυται</i> D. <i>νυσθον</i> 1 P. <i>νύμεθα</i> 2 » <i>νυσθε</i> 3 » <i>νυνται</i>		<i>νύσθω</i> <i>νυσθε</i>	<i>νυσθαι</i>	<i>νύμενος</i> <i>νη - νοιο,</i> <i>νου, - νῶ</i> <i>νω - νον -</i> <i>νοι - ναι -</i> <i>νων - νους</i>
Imp. 1 S. 2 » <i>νυ(σ)ο</i> 3 » <i>νυτο</i> D. 1 P. 2 » 3 » <i>νυντο</i>	<i>νῦτο</i>			

In hac tabella iuxta legitimam Imperativi formam Home-

ricam *νυθι* ut suspectam inclusi formam Atticam in *νῦ*, quae legitur Il. I, 70:

δαίνυ δαῖτα γέρουσι· φέφοικέ τοι, οὐ τοι ἀφεικές
ubi genuinum puto *δαίνυθι δαῖτα κτέ*. Fide etiam indigniores esse formas *νυε*, *νυον* et *νυο* pro *νυ*, *νυσαν* et *νυσο* spero fore ut sint qui mecum iudicent. Observatione autem perdignum est imprimis turbatum esse in verbo *ὄμνυμι*, unde vitiosa sequiorum *συνήθεια* ferme expulerat formas antiquas *ὦμνυ* et *ὦμνυσαν*.

Ξ 470:

*ἦ ῥ' οὐχ οὗτος ἀνὴρ Προδοήνορος ἀντὶ πεφάσθαι
ἄξιος; οὐ μὲν μοι κακὸς εἶδεται οὐδὲ κακῶν ἔξ.*

Fuit fortasse:

οὐ τι κακὸς μοι φεῖδεται οὐδὲ κακῶν ἔξ.

O 128: *μαινόμενε, φρένας ἤλέ, διέφθορας.*

Vitiosa sequiorum consuetudo qua *διέφθορα* usurpari coeptum est pro *διέφθαρμαι* effecit, ut plerique Alexandrini locum sic interpungerent, quos male secuti sunt recentiores critici tantum non omnes.

Optime iam olim Porphyrius monuit *φρένας* pendere a verbo. Schol.: *οὕτω Πορφύριος· οὐ δεῖ ζίζειν εἰς τὸ φρένας ἤλέ, εἴτα καθ' αὐτὸ λέγειν διέφθορας, ἀλλ' ὅλον συνάπτειν τὸ φρένας ἤλέ διέφθορας, ἔν' ἡ τὰς φρένας διέφθορας ὦ ἤλέ*. Non obstat Odysseae locus β 343:

Μέντορ ἀταρτηρέ, φρένας ἤλεέ, ποῖον ἔφειπες.

Per se enim recte iungi *φρένας ἤλεέ*, nemo hercle negabit, sed non minus recte adiectivum ponitur absolute.

O 265 = Z 508:

φειφωδῶς λούεσθαι ἐυρρεῖος ποταμοῖο.

Iuxta hanc formam altera reperitur Od. ζ 216:

ἤνωγον δ' ἄρα μιν λούεσθαι ποταμοῖο ῥοῇσιν.

Hodie in Homeri codd. et edd. iuxta reperiuntur formae solutae et contractae. Illarum exempla haec sunt: λό(ε) Od. κ 361, λόεσσαι τ 320, λοεσσάμεναι ζ 96, λοεσσάμενος Φ 560, α 310, θ 427, λοεσσαμένω Κ 577, λóσσας Ψ 282, λóσσατο ζ 227, λóσσομαι ζ 221. Adde: λóετρα, λοετρῶν, λοετροχόον, λοετροχόω, in quibus substantivis nusquam apparet forma contracta.

Contractarum exempla exscribere non gravabor:

λούσ (ε—εν).

E 905: τὸν δ' Ἡβη λοῦσεν, χαρίεντα δὲ φείματα
φέσσεν.

Π 679: πολλὸν ἀποπρὸ φέρων, λοῦσεν ποταμοῖο
ροῇσιν.

γ 464: τόφρα δὲ Τηλέμαχος λοῦσεν καλὴ Πολυκάσῃ.

γ 466: αὐτὰρ ἐπεὶ λοῦσέν τε καὶ χρίσεν λίπ' ἐλαίῳ.
= κ 364.

η 296:

καὶ λοῦσ' ἐν ποταμῷ, καὶ μοι τάδε φείματ' ἔδωκεν.

κ 450: ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ.

ψ 154: Εὐρυνόμη ταμὴ λοῦσεν καὶ χρίσεν ἐλαίῳ.

ω 365: ἀμφίπολος Σικελὴ λοῦσεν καὶ χρίσεν ἐλαίῳ.
λοῦσαν.

Σ 350:

καὶ τότε δὴ λοῦσάν τε καὶ ἤλειψαν λίπ' ἐλαίῳ.

Ω 587:

τὸν δ' ἐπεὶ οὖν δμῶαὶ λοῦσαν καὶ χρίσαν ἐλαίῳ.

δ 49 et ρ 88: τοὺς δ' ἐπεὶ
λοῦσαν.

Ω 582:

δμῶας δ' ἐκκαλέσας λοῦσαι κελετ' ἀμφίτ' ἀλειψαι.
λούσσασα.

E 264: φείματα τ' ἀμφιφέσσασα θυῶδεα καὶ λούσσασα.
λούσαιτο.

ω 254: τοιούτῳ δὲ φέφοικας, ἐπεὶ λούσαιτο φάγοι τε.
λούσαντο.

K 576: ἐς ῥ' ἄσαμίνθους βάντες ἐυξέας λούσαντο
= *Od.* δ 48, ρ 87.

ψ 142: πρῶτα μὲν οὖν λούσαντο καὶ ἀμφιφέσαντο
χιτῶνας.

λούσασθαι.

Ψ 41:

Πηλεΐδην λούσασθαι ἄπο βρότον αἵματόεντα.

θ 449:

αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει.

λούσασθε.

ψ 131:

πρῶτα μὲν ἄρ' λούσασθε καὶ ἀμφιφέσασθε χιτῶνας.

λούσειαν.

Σ 345:

Πάτροκλον λούσειαν ἄπο βρότον αἵματόεντα
λούση.

Ξ 7: θερμήνῃ καὶ λούσῃ ἄπο βρότον αἵματόεντα
λοῦσον.

Π 669:

πολλὸν ἀποπρὸ φέρων λοῦσον ποτάμοιο ῥοῇσιν.

Observatione autem perdignum mihi videtur omnes hos XXVII locos sine ulla exceptione ita esse comparatos, ut metrum non tantum ubique admittat, sed saepius manifesto faveat formis solutis (non repetita litera sibilanti). Has autem solas vere Homericas esse crediderim, si quidem Latinum verbum *lavō* confirmat verbum Graecum primitus fuisse *λόφω* s. *λοφέω* = *λούω*, et omnibus illis locis rescribendum esse *λόφεσε(ν)*, *λόφεσαν*, *λοφέσειαν*, *λοφέσαντο*, *λοφέσασθαι*, *λοφίσῃ*, *λόφεσον*, *λοφέσαιοτο*, *λοφέσασα*. Cf. *πόθεσαν*, *ποθέσαι*, similia. Loco Π. O 265 = Z 508, unde hanc disquisitionem orsus sum, scripserim:

φειφωθῶς λοφέεσθαι ἑυρρεῖος ποταμοῖο
vel potius ἑυρρεέος ποταμοῖο.

Duo tamen Odysseae loci renituntur:

ζ 216: ἤνωγον δ' ἄρα μιν λοῦσθαι ποταμοῖο ῥοῇσιν
et ζ 210:

λούσατε τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔς' ἀνέμοιο

quos a rhapsodis immutatos esse suspicor; quae vero fuerit pristina eorum forma non potui coniecturis satis probabilibus investigare.

Ο 393: ἦσό τε καὶ τὸν ἕτερον λόγοις, ἐπὶ δ' ἔλκει λυγρῷ
φάρμακ' ἀκέσματ' ἔπασσε.

Od. α 56: αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισιν
θέλγει.

Valde mihi suspectus est usus substantivi λόγος apud Homerum, qui alibi constanter usurpet *ῥέπος* idque, si recte numeravi, *quadringenties quadragies* in ambobus carminibus. Illic *ῥέπεσσο*' (cf. Ω 238, Β 342, Ο 162, 178, Od. ρ 393, λ 551), hic *ῥέπεσσιν* glossemate expulsum esse probabilis mihi videtur suspicio.

Ο 544: τῷ μὲν εἰσάσθην χαλκήρεα τεύχε' ἀπ' ὤμων
συλήσειν. Ἐκτωρ δὲ κασιγνήτοισι κέλευσεν.

Prava constructio; ubicumque enim post verba motum significantia sequitur Infinitivus, aut Aoristi is est aut Praesentis. Sed huius loci est participium Futuri, et corrigendum:

συλήσονται. Ἐκτωρ κτέ.

Ξ 200: εἴμι γὰρ ὀψομένην. Cf. 205, 301, 304 cett.

Mox Ο 582: ὥς ἐπὶ σοὶ, Μελάνιππε, θόρ' Ἀμφίλοχος
μενεχάρμης
τεύχεα συλήσων.

Ρ 24: οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἵπποδάμοιο
ῥῆς ἥβης ἀπόνηθ', ὅτε μ' ὦνατο καὶ μ' ὑπέμεινεν,
καὶ μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχισον πολεμιστὴν
ἔμμεναι κτλ.

Bekkerus iure dubitans de Aoristo ὠνάμην derivato a verbo ὄνομαι, coniecit ὦνοτο (sic) cui Imperfecto hic ta-

men propter sequentes Aoristos vix locus est, ut taceam formam *ὠνόμην* nusquam repertam esse. Quare malim:

ἤης ἤβης ἀπόνηθ', ὅτε μ' ὠνόσατ' ἠδ' ἐπέμεινεν.

P 172 = Ξ 95 *νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἶον ἐφειπες.* Cf. A 539, N 127, P 399, I 55, Ω 439, Od. ε 379. Insuper offensioni est repetitum pronomen *με*.

P 272: *μίσησεν δ' ἄρα μιν δηίων κυσὶ κύρμα γενέσθαι Τρωῇσιν· τῷ καὶ φοι ἀμυνέμεν ὥρσεν ἐταίρους.*

Versus qui sine damno abesse possunt magis etiam suspectos reddit usus verbi *μισεῖν*, quod iuxta cum omnibus vocabulis ab hac radice profectis in carminibus Homericis desideratur. HomERICA sunt *συγείν*, *σύξαιμι*, *συγερός*, *συγερός*. Versus facti videntur ab interpolatore ad exemplum praeceptorum vss. 254 sq.

ἀλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ Πάτροκλον Τρωῇσι κυσὶν μέλπηθρα γενέσθαι.

Utrobique male Bekkerus in ed. Bonn. edidit *Τρώησι*. De accentu vide Cobetum Mnem. 1873, p. 56.

P 329 sq. et 322 (aliisque locis similibus) initio hexametri per diaeresin scribatur *κάρτεϊ* et *πλήθει*.

P 392: *δεξάμενοι δ' ἄρα τοίγε διαζάντες τανύουσιν*
(sc. *βοεῖην*)
κυκλός, ἄφαρ δέ τε ἱκμάς ἔβη δύνει δέ τ' ἄλοιφή.

Malim sine hiatu:

ἄφαρ δ' ἐξ ἱκμάς ἔβη δύνει δέ τ' ἄλοιφή.

Σ 90:

*οὐδ' ἐμὲ θυμὸς ἄνωγεν
ζῶειν οὐδ' ἄνδρεςσι μετέμμεναι, εἰ κε μὴ Ἑκτωρ
πρῶτος (l. πρῶτον) ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν
ὀλέσση.*

Re vera *cominus* Achilles Hectorem interfecit. Cf. X, 326;

quod tamen ita fore tum cum haec dicebat, scire non poterat. Quare rectius h. l. pro *τυπείς* legeretur verbum generale *δαμείς*. Sin vero genuinum est *τυπείς*, inde necessario sequitur, huius libri auctorem diversum esse ab eo qui composuit librum X eoque posteriorem. Ad vs. sequentem:

Πατρόκλου δὲ φέλωρα Μενoitιάδεω ἀποτίσῃ

minus recte Aristarchus: ἡ διπλῇ ὅτι τὰ ἔλωρα οὐ βρώματα ἀλλὰ ἐλκύσματα. Significavit enim auctor neque hoc neque illud, sed τὸν Πατρόκλου φόνον, ut recte Plato interpretatus est Apol. p. 28 c: ὦ παῖ, εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον καὶ Ἑκτορα ἀποκτενεῖς, αὐτὸς ἀποθανεῖ.

Σ 470: φῦσαι δ' ἐν χοάνοισιν ἐφείκοσι πᾶσαι ἐφύσων, παντοίην ἔυπρησον αὐτμὴν ἐξανιεῖσαι, ἄλλοτε μὲν σπεύδοντι παρέμμεναι ἄλλοτε δ' αὖτε, ὅπως Ἡφαισῶς τ' ἐθέλοι καὶ φέρον ἄνοιτο.

Schol. Ven. παρέμμεναι: εἰς τὸ παρεῖναι καὶ ἑτοιμοὶ εἶναι καὶ σπεύδοντι καὶ μὴ et deinde ἄλλοτε δ' αὖτε: ἐλλείπει τὸ μὴ σπεύδοντι. Permira sane ellipsis! Minus obscurum foret ἄλλοτε δ' αὖ μὴ. In duo monosyllaba et alii versus desinunt et in ultimis VII libris hi: Σ 435, 115, 378, T 96, 420, Y 133, Φ 155, 322, 340, 441, 464, 468, 542, X 9, 365, Ψ 78, 182, 479, 670, 787, Ω 122, 319, 538, 540, 756, ex quibus locis pauci sunt eiusmodi, ut coniecturam aliquatenus tueri possint. T 96 ἀλλ' ἄρα καὶ τὸν Y 78 ἀλλ' ἐμὲ μὲν κῆρ, ib. 787 ὥς ἐτι καὶ νῦν, Ω 756 ἀνέζησεν δέ μιν οὐδ' ὥς.

Σ 553: 1. δίδεντο pro δέοντο.

Y 247: οὐδ' ἂν νῆς ἐκατόζυγος ἄχθος ἄρουτο.

Constans analogia postulat ἐκατόνζυγος. Nostorum codicum error videtur natus e neglecta lineola, qua litera N indicari solet. Nam silent de illa scriptura scholia antiqua.

Y 258: γευσόμεθ' ἀλλήλων. Hoc verbum Homerus

semper usurpat translata significatione, contra verbum πάσασθαι non nisi propria.

Y 371:

τῷ δ' ἐγὼ ἄντιος εἶμι, καὶ εἰ πυρὶ χειῖρας ἔοικεν,
εἰ πυρὶ χειῖρας ἔοικε, μένος δ' αἰθῶνι σιδήρῳ.

Bis corrigendum suspicor:

εἰ πυρὶ χειῖρε *φέφοικε*(ν).

X 59:

πρὸς δ' ἐμὲ τὸν δύσηνον ἔτι φρονέοντ' ἐλέησον
δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ
αἰσῇ ἐν ἀργαλή φθίσει, κατὰ πόλλ' ἐπιδόντα,
υἱάς τ' ὀλλυμένους, ἐλκηθείσας τε θύγατρας,
καὶ θαλάμους κεραῖζομένους, καὶ νήπια τέκνα
βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηιοτῆτι
65: ἐλκομένας τε νουὺς ὀλόης ὑπὸ χερσὶν Ἀχαιῶν.

Ultimus versus si genuinus est, melius ita transponetur ut legamus:

υἱάς τ' ὀλλυμένους ἐλκηθείσας τε θύγατρας,
ἐλκομένας τε νουὺς ὀλόης ὑπὸ χερσὶν Ἀχαιῶν
καὶ θαλάμους κεραῖζομένους, καὶ νήπια τέκνα
βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηιοτῆτι.

Sed potius spurium esse crediderim. Quo versu aut omisso aut transposito quanto melius his tamquam cumulus adduntur sequentia:

αὐτὸν δ' ἂν πύματόν με κύνες πρῶτησι θύρῃσιν
ὤμῃσιν αἰ φεύουσιν κτέ.

νέω δέ τε πάντα *φέφοικεν*
ἀρηικταμένῳ δεδαῖγμένῳ ὀξεί χαλκῷ
κεῖσθαι· πάντα δὲ καλὰ θανόντι περ, ὅτι φανήῃ.
ἀλλ' ὅτε δὴ πολίον τε κάρη κτλ.

Cf. antiquum poema Francicum *Guillaume d'Orange* ed. et vert. Jonckbloet pag. 213: Quand un homme meurt en sa jeunesse plein de force et d'avenir, on le plaint et on le re-

grotte; mais quand il meurt en vieillesse, il n'est regretté par personne. Vulgo legitur νέω δέ τε πάντ' ἐπέοικεν, quod mutavi.

X 279:

ἤμβροτες, οὐδ' ἄρα πώ τι, θεοῖς ἐπιφείκελ' Ἀχιλλεύ,
ἐκ Διὸς ἠφείδης τὸν ἐμὸν μόρον. ἧ τοι ἔφησθα·
ἀλλὰ τις ἀρτιφειῆς καὶ ἐπὶ κλοπος ἔπλεο μύθων.

Prorsus incredibile videtur hoc adiectivum in malam partem usurpari potuisse. Potius crediderim subesse vetustum errorem et poetam dixisse:

ἀλλὰ τις ἀπτοφειῆς καὶ ἐπὶ κλοπος ἔπλεο μύθων
cl. loco Θ 209:

Ἥρη ἀπτοφειῆς, ποῖον τὸν μῦθον ἔφειπες.

X 429:

ὧς ἔφατο κλαίων, ἐπὶ δε σενάχοντο πολῖται.
Τρωῆσιν δ' Ἑκάβη ἀδινού ἐξήρχε γόοιο.

Fortasse: Τρωῆς δ' αὖ Φεκάβη κτέ.

vel: Τρωάσι δ' αὖ Φεκάβη κτλ.

Ψ 320:

ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα.

Scribendum suspicor:

ἐπὶ πούλῳ φελίσσεται

etsi haud ignoro extra compositionem formam πούλῳ hodie nusquam reperiri, quod tamen casui tribuendum esse fortasse mihi dabit, qui reputaverit ipsam hanc adiectivi formam altera esse longe rariorem, et dum septies occurrat πούλῳ, non nisi semel servatum esse nominativum πούλῳς. Od. θ 109:

βᾶν δ' ἔμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πούλῳς ὄμιλος.

Iunoni, quae Ω 56 sq. dixerat:

εἴη κεν καὶ τοῦτο τεδὸν ἔφος, ἀργυρότοξε,
εἰ δὴ ὁμὴν Ἀχιλῆϊ καὶ Ἑκτορι θήσετε τιμὴν κτέ.

Iupiter vs. 65 sqq. haec respondet:

“*Ἡρῆ, μὴ δὴ πάμπαν ἀποσχύδμιναι θεοῖσιν·
οὐ μὴν γὰρ τιμὴ γε μὴ* ἔσσεται, ἀλλὰ καὶ *Ἐκτῶρ
φίλτατος ἔσκε θεοῖσι βροτῶν οἷ* *Φιλίῳ εἰσὶν*
ὥς γὰρ ἐμοί γ’, ἐπεὶ οὔτι φίλων ημάρτανε δώρων.
οὐ γὰρ μοί ποτε βῶμος ἐδέετο δαίτῃς ἐφίσης,
λοιβῆς τε κνίσης τε τὸ γὰρ λάχομεν γέρας ἡμεῖς.

Constans Homeri in responsis consuetudo repetendi vocabula praecipua ex alterius oratione non fere sinit nos dubitare quin h. l. ΓΕΜΙ prono errore corruptum sit ex ΓΟΜΗ et vs. 66 restituendum:

οὐ μὴν γὰρ τιμὴ γ’ ὁμῇ ἔσσεται κτέ.

Vs. 68 non assequor qua vi usurpata sit particula γάρ, quam voculam ex eadem sede vs. vicini errore repetitum esse suspicor. Loci enim ratio haud dubie postulat:

*ἀλλὰ καὶ Ἐκτῶρ
φίλτατος ἔσκε θεοῖσι βροτῶν οἷ* *Φιλίῳ εἰσὶν*
ὥς καὶ ἐμοί γ’, κτλ.

Ω 337:

*ὥς ἄγαγ’ ὥς μῆτ’ ἄρ τις ἴδῃ μῆτ’ ἄρ τε νοήσῃ
τῶν ἄλλων Δαναῶν πρὶν Πηλεΐωνάδ’ ἰκέσθαι.*

Nusquam alibi Homerus voculam encliticam δε ita iunxit cum Accusativo nominis proprii, neque hoc non vetare videtur sermonis epici proprietates. Metro repellitur quod usitatissimum est Πηλεΐωνόσδε. Quia vero verbum *ἰκνεῖσθαι* promisce cum nudo Accusativo et cum praepositione εἰς construitur a poeta, nemo, opinor, haereret si hic scriberetur:

πρὶν Πηλεΐωνος ἰκέσθαι

admissa nota ellipsi substantivi δῶμα (δῶ). Insuper cogitavi de hac scriptura:

πρὶν Πηλεΐωνά γ’ ἰκέσθαι

cl. Od. η, 41: ὄφρ’ ἵκετ’ Ἀρήτην. Sed particula γε, ubi additur, statim sequitur post voculam πρὶν, nisi fallor. Quare illam rationem praetulerim.

Ω 572:

Πηλεΐδης δ' οἶκοιο λέων ὥς ἄλτο θυράζε.

Primitus potest fuisse:

Πηλεΐδης δὲ δόμοιο λέων ὥς ἄλτο θύραζε

ut in *Odyssea* v. 361:

ἀλλὰ μιν αἴψα, νέοι, δόμου ἐκπέμψασθε θύραζε

Cf. Ω 673. Complures locos huc pertinentes mutavit Bekkerus, velut *A* 19, *B* 750, *H* 364, 391, alios tentavit et emendavit Nauckius *Od.* ν 121, 125, ξ 318, υ 232. Spurius esse locum κ 35 mox videbimus. Restant tamen loci nonnulli, quos in ordinem cogere frustra tentabis v. c. *Od.* σ 419.

II. AD ODYSSEAM.

Od. β 228 sqq. Verba sunt Mentoris in concione Ithacensium:

- κέκλυτε δὴ νῦν μεν Ἰθακῆσιοι ὅττι κε φείπω·*
 230. *μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔσω*
σκηπτούχος βασιλεὺς μηδὲ φρεσὶν αἴσιμα φειδῶς,
ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσιμα ῥέζοι.
ὥς οὗ τις μέμνηται Ὀδυσσῆος θειοῖο
λαῶν οἷσι φάνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.
 235. *ἀλλ' ἣ τοι μνηστῆρας ἀγῆνορας οὗ τι μεγαίρω*
ἔρδειν φέργα βίαια κακορραφίῃσι νόοιο.
σφᾶς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
φοῖκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
νῦν δ' ἄλλω δήμῳ νεμεσίζομαι, οἷον ἅπαντες
ἦσθ' ἄνω, ἀτὰρ οὗ τι καθαπτόμενοι φεπέεσσιν
παύρους μνηστῆρας καταπαύετε πολλοὶ ἐόντες.

His e populo respondet Leocritos:

Μέντιορ ἀταρτηρὲς, φρένας ηλεέ, ποῖον ἔφειπες
ἡμέας ὀτρύνων καταπαυέμεν; ἀργαλέον δέ.

245. [ἀνδράσι καὶ πλεόνεσσι μαχέσασθαι περὶ δαιτί]
 εἶπερ γάρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
 δαινυμένους κατὰ δῶμα φεδὼν μνηστῆρας ἀγανούς
 ἐξελάσαι μεγάροιο μενοινήσει' ἐνὶ θυμῷ,
 οὐ κεν φοι κεχάροιτο γυνή μάλα περ χατέοντα
 ἐλθόντ' ἀλλὰ κεν αὐτοῦ ἀφεικέα πότμον ἐπίσποι
 251. [εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔφειπες]
 ἀλλ' ἄγε κτέ.

Non bene intellecta Mentoreae orationis pars extrema an-
 sam dedit duabus interpolationibus, quarum altera recentior
 ex antiquiore altera fluxit male accepta. Quam rem sic col-
 lige mecum. Mentor indignatur quod Ithacenses optimi regis
 beneficiorum immemores ignavo silentio admittant paucorum
 procorum insolentiam, nec numero suo freti eos iubeant a
 scelesto incepto desistere, sed additis verbis *καθαπτόμενοι*
φεπέσσειν diligenter cavet ne auditores cum procis pugnare
 se iuberi existiment.

Respondet pro Ithacensibus Leocritus rem imperari ipsis
 gravem ac difficilem a Mentore, ut finem imponant procorum
 impudentiae. Quin enim ipse, inquit, Ulysses (rex idem et
 aedium dominus), si epulantes in regia procos expellere vellet,
 ab illis interficeretur. Argumentatur Leocritus a *maiore ad*
minus hac mente, opinor: Si proci tanta sunt insolentia ut
 ne regiae quidem maiestati dominique auctoritati cessuri sint,
 sed ipsum Ulyssem suis aedibus expellere eos volentem occi-
 suri, numquid nobis, vili populo, res alienas curantibus ob-
 temperaturos eos esse putas? Haec autem dicens simul fore
 negat quod Mentor innuerat, non impune procos opes regias
 consumpturos esse, si rediisset Ulysses. Sic igitur in utraque
 oratione omnia optime sibi respondent. Interpolator vero haud
 satis attendens ad verba *καθαπτόμενοι φεπέσσειν*, sed in
 errorem inductus vs. sequenti *παυρούς* — *έόντες* neque intel-
 legens *ἀρχαλφόν* referendum esse ad praegressum *καταπαυέ-*
μεν, inscite infersit suum:

ἀνδράσι καὶ πλεόνεσσι μαχέσασθαι περὶ δαιτι

haud dubie *πλεόνεσσι* non iungens cum *ἀνδράσι* sed suspen-

dens ab adi. ἀργαλέον: *arduum est etiam numero superioribus negotium pugnare de coena cum viris*. Quae tam perplexa est verborum compositio, ut facile intellegas originem lectionis παύροισι pro πλεόνεσσι memoratae a Scholiasta ad h. l., nec mireris recentiorem aliquem interpolatorem putasse πλεόνεσσι pendere a verbo μάχεσθαι, cum verum de suo adderet 251 εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔφειπες, merito suspectum iam Nauckio. Aliud exemplum adi. ἀργαλέον relati ut h. l. ad verbum praegressum legitur Il. Y 367. Si tamen quem forte movet observatio post formulam ἀργαλέον δὲ sequi solere Infinitivum inde suspensum, is gravem huius versus, quem spurium esse suspicor, corruptelam admittat necesse est. Nihil certe proficitur Nauckii coniectura ἀνδρεςσιν πλεόνεσσι.

Od. ζ 182:

οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον
ἢ ὁδ' ὁμοφρονέοντε νοήμασι φοῖκον ἔχητον
ἀνὴρ ἢ δὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσιν
χάρματα δ' εὐμενέτησι μάλιχα δέ τ' ἐκλυον αὐτοί.

Vocabulum εὐμενέτης probe Graecum esse persuadere mihi nequeo, nec dubito quin h. l. Homerus dederit, quod post eum usurparunt omnes:

χάρματα δ' εὐμενέεσσι·

- Vocabuli antiquitatem praeter oppositum h. l. δυσμενέεσσιν testatur auctor Hymni XX, 7:

χαῖρε, Πησείδαον γαῖόχε, κυανοχαῖτα,
καὶ μάκαρ, εὐμενὲς ἦτορ ἔχων, πλώουσιν ἄρηγε.

Longe gravius depravata sunt ipsa sequentia μάλιχα δέ τ' ἐκλυον αὐτοί, quae dudum mihi crearunt molestias, quare non sine laetitia quadam in nupera Nauckii editione annotatum vidi »*verba vitiosa*." Olim, collato loco Iliadis A 218, conieceram:

θεοὶ δὲ μάλ' ἐκλυον αὐτῶν.

ut dii, quippe matrimonii auctores (cf. 180 sq.), coniugibus

felici concordia viventibus propitii esse dicantur et exaudire eorum preces. Sed de his quidem iudicent peritiores.

Od. γ, 290:

κύματα τε τροφόεντα πελώρια, *ἦ*σα ὄρεσσιν.

Molestum hiatum nullo negotio removeas scribendo:

*ἦ*σ' ὄρεσσιν

ut *βελέεσσιν*, alia multa. Caesura eadem erit quae mox vs. 296 *κύμ' ἀποφέγγει*.

γ, 427:

οἱ δ' ἄλλοι μένεν' αὐτοῦ ἀολλέες, εἶπατε δ' εἴσω
δμῶησιν κατὰ δώματ' ἀγάκλυτα δαῖτα πένεσθαι
ἔδρας τε ξύλα τ' ἄμφι καὶ ἀγλαὸν οἰσέμεν ὕδωρ.

Frustra sunt, qui ad *ἀμφί* ex versu praegresso verbum *πένεσθαι* intellegi posse censeant. Corruptam esse praepositionem vidit Nauckius non inepte coniciens *ἀνά*. Lenius tamen possis:

ἔδρας τε ξύλα τ' ἄμμι καὶ ἀγλαὸν οἰσέμεν ὕδωρ.

Od. δ, 206. Vide infra ad ξ, 532.

δ, 536 sq.:

οὐδέ τις Ἀτρεΐδew ἐτάρων λίπεθ' οἷ φοι ἱποντο.
[οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάρουσιν].

Versum per se iam valde suspectum suspectiorem reddit narratio Od. λ 412 sq.

δ, 690 sqq.:

οὔτε τινὰ ῥέξας ἐξαΐσιον οὔτε τι φειπὼν
ἐν δῆμῳ· ἢ τ' ἐξι δίκη θεῶν βασιλῆων·
ἄλλον κ' ἐχθραίρησι βροτῶν, ἄλλον κε φιλοίῃ.

Prava syntaxis! Si versus 692, quo facile careas, est genuinus, correxerim:

ἄλλον μὲν κ' ἐχθροῖτο βροτῶν, ἄλλον δὲ φιλοίῃ.

Cf. v. c. Θ, 429.

Sed potius crediderim additum esse ab interpolatore, qui non intellexeret verba ἥ — βασιλῶν pertinere ad praegressa.

Od. ε 173 sqq. Ulysses Calypso ratem aedificare se iubentem his verbis alloquitur suspitione plenis:

ἄλλο τι δὴ σύ, θεά, τόδε μήδεαι, οὐδέ τι πομπήν
ἢ με κέλη (f. κέλει) σχεδὶ περάαν μέγα λαῖτμα θαλάσσης
δφεινόν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες ἐφῖσαι
ὠκύποροι περὶ ὧσιν ἀγαλλόμενοι Διὸς οὐρῶ,
οὐδ' ἂν ἐγὼν ἀφέκητι σέθεν σχεδὶς ἐπιβαίην,
εἰ μή μοι ἱλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

Ultimus horum versuum, qui, excepta necessaria pronominis μοι mutatione in τοι, sine varietate repetitur in responso Calypsus vs. 188, manifesto absurdus est. Nam omni vi caret pronomem αὐτῷ, quandoquidem nemo est in insula (neque ipsa Dea neque socii, qui omnes perierant) cui Ulysses opponatur aut opponi possit. Quod minime valet de alio loco huius simillimo in libro X, ubi eadem verba recurrunt in oratione herois Ithacensis ad Circen, ipsum ad amplexus suos invitantem vs. 337 sqq.:

ὦ Κίρκη, πῶς γάρ με κέλη (l. κέλει) σοι ἥπιος εἶναι;
ἢ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἐταίρους,
αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις
εἰς θάλαμόν τ' εἶναι καὶ σης ἐπιβήμεναι εὐνῆς,
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης,
οὐδ' ἂν ἐγὼγ' ἐθελοίμι τῆς ἐπιβήμεναι εὐνῆς,
εἰ μή μοι ἱλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι
μή τι μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

Ibi enim et αὐτῷ et ἄλλο quam vim habeant statim perspicitur, si quidem Circe et sodales Ulyssis in sues mutaverat et ipsum mutare quamvis frustra tentaverat. Contra Calypso Laertae filium comiter ac benevole a se exceptum neque ullo dum malo affecerat neque afficere fuerat conata. Utrumque locum non ab eodem poeta compositum esse cadit

in oculos, sed alterum ex altero imitando expressum, ita vero ut dubium esse nequeat, quin locus ex libro quinto factus sit ad exemplum posterioris, idque adeo inepte, ut Odysseae auctori sine controversia sit abiudicandus. Iterum poetaster supino scribendi genere se prodidit in responso Calypsus vs. 190:

*καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναΐσιμος, οὐδέ μοι αὐτῇ
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων*

ubi αὐτῇ denuo omni vi caret, ἐλεήμων vero alibi apud Homerum non reperitur. Sacramentum autem Calypsus per Stygem ε 184 sqq.:

*ἴσω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθεν
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος
ὄρκος δφεινότατός τε μέλει μακάρεσσι θεοῖσιν*

totidem verbis legitur in Iliade O, 36—38.

Tam gravibus igitur compulsus rationibus statuo ex libro quinto Odysseae ut spurios eliminandos esse versus XX, 171—191, ad quos componendos impostorem movisse suspicor cogitationem, nimis periculosum videri iter maritimum ἐπὶ σχεδίσῃς, in rate scilicet. At non satis attendit ad artificiosissimam ratis fabricationem, qualis describitur in sequentibus vss. 234—261, unde apparet isti rati ad iustae navis formam et magnitudinem parum aut nihil defuisse.

Etsi autem constat interpolatorem iam legisse libri X vs. 344 sic scriptum:

μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο
nihilominus certum arbitror eum versum vitii non esse immunem, si quidem Ulysses suspicatur Circei eo ipso quod se in lectum suum pellicit malum aliquod *moliri* in ipsum. Ergo opus est, ut iuret se nullas animo *agitare* (non *agitaturam esse*) insidias, itaque sacramento affirmet:

μή τί (μοι) αὐτῷ πῆμα κακὸν βουλευέμεν ἄλλο.

Nihil vero cogitans interpolator vitiosam scripturam retinuit, nec sensit quam male hoc iusiurandum conveniat orationi Ulyssis ε, 175:

ἄλλο τι δὴ σύ, θεά, τόδε μήδεαι οὐδέ τι πομπήν.

Utrumque tempus miscuit 187:

ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι κτλ.

ζ 94:

ἤχι μάλιχα

λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα.

Schol. Pal. ὅπου κατὰ τὴν χέρσον λάιγγας ἀπέπλυνεν ἡ θάλασσα. Aliud tamen est κατὰ aliud πρὸς τὴν χέρσον, quocum male coire videtur verbum ἀποπλύνεσκε, abluebatur. Quare videndum annon verior sit altera lectio ἀποπτύεσκε, quae eo faciliore errore in illam abire potuit, quod tantae sunt verbi πλύνειν in hac rhapsodia partes. Illam autem tuearis loco Iliadis A 426, ubi κύμα θαλάσσης dicitur αποπτύειν ἁλὸς ἄχνην. Neque ineptum foret ἀποκλύζεσκε. Legitur κλύζεσκον, sed intransitive, Π. Ψ 61: ὄθι κύματ' ἐπ' ἠϊόνος κλύζεσκον.

ζ, 255:

ὄρσοο δὴ νῦν, ξεῖνε, πόλινδ' ἔμεν, ὄφρα σε πέμψω
πατρὸς ἐμοῦ πρὸς (malim ποτὶ) δῶμα δαΐφρονος, ἔνθα
[σε φημὶ
πάντων Φαιήκων εἰδησέμεν ὅσοι ἄριστοι.

Usus verbi οἶδα, scio, novi tam ineptus est, ubi manifesto requiritur offendendi, inveniendi notio, ut in alio poeta rescribere non dubitarem εὐρησέμεν. Quia tamen in neutro carmine Futurum εὐρήσω reperitur, sed poeta pro eo constanter posuit aut κινήσομαι aut δῆω, longe probabilior est correctio:

πάντων Φαιήκων ἔτι δηέμεν ὅσοι ἄριστοι

ἔτι praeterea, scil. praeter ipsum patrem. Cf. imprimis η, 48 sqq. Ceterum ex his similibusque locis luculenter apparet Penelopae procos epulantes in aedibus regis in eo peccasse, quod absente Ulysse id facere pergerent, quod olim facere consuessent ipso praesente.

η, 116, ubi describitur hortus Alcinoi:

σुकεία τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.

τάων οὔποτε καρπὸς ἀπόλλυται, οὐδ' ἀπολείπει
χείματος οὐδὲ θέρους κτέ.

dudum receptam oportuit alteram lectionem ἐπιλείπει, deficit. Praepositio male adhaesit ex verbo praecedenti.

η, 196 suspicor: πρίν γε φεῖς γαίης ἐπιβήμεναι κτέ.
pro πρίν γε τὸν ἦς κτέ.

θ, 34:

ἀλλ' ἀγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διὰν
πρωτόπλοον, κούρω δὲ δύο καὶ πεντήκοντα
κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.

Non video quibus machinis defendi possit Aoristus med.
huius verbi usurpatus pro passivo κρινθέντων, ut recte
legitur mox vs. 48:

κούρω δὲ κρινθέντε δύο καὶ πεντήκοντα.

Sed multo lenius corrigendum:

κρινέσθων κατὰ δῆμον κτέ.

θ 167:

οὕτως οὐ πάντεσσι θεοὶ χαριέντα διδοῦσιν
ἀνδράσιν, οὔτε φρυὴν οὔτ' ἀρ φρένας οὔτ' ἀγορητῶν.

Dudum est ex quo collato loco Iliadis A 320 scribendum
conieci:

οὐ γὰρ πῶς ἅμα πάντα θεοὶ χαριέντα διδοῦσιν κτέ.

Nunc video Nauckium annotare »versus vix integer; quid
requiratur docet A, 320."

θ, 313 sqq. Vulcanus, ubi Iovem ceterosque deos convo-
cat, ut Martem conspiciant cum Venere in ipsius toro coniu-
gali irretitum, his verbis utitur:

ἀλλ' ὄψεσθ' ἵνα τῷ γε καθεύδετον ἐν φιλότῃ
εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὀρόων ἀκάχημαι.
οὐ μὲν σφείας ἔτ' ἔολπα μίνυνθά γε κειμέν οὕτω
καὶ μάλα περ φιλιόντε· τάχ' οὐκ ἐθελήσετον ἄμφω
εὐδέμεν· ἀλλὰ σφῶε δόλος καὶ δεσμός ἐρύξει,
εἰς δ' κε μοι μάλα πάντα πατὴρ ἀποδῶσιν ἔφεδνα.

Ecquis est qui non sentiat quam misere post verba praegressa langueant haec: *τάχ' οὐκ ἐθέλησεν τον αμφω εὐδέμεν*, quae ut praecedentium interpretamentum quin foede interpolata sint nullus dubito. Priscus vates, nisi egregie fallor, pro tribus versiculis duos dederat hosce:

*οὐ μὲν σφείας γε φέφολπα μίνυνθ' ἔτι κείμεν οὕτω
καὶ μάλα περ φιλέοντ' ἀλλὰ σφεας δεσμὸς ἐρύξει κτέ.*

Δόλος sumtum e praegresso vs. 276.

Θ, 351 sqq.:

δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάσθαι.

*Πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,
εἴ κεν Ἄρης οἴχοιτο χρεὸς καὶ δεσμὸν ἀλύξας;*

Plura in his offensionibus sunt: καί sine vi positum, δέοιμι forma suspecta apud Homerum pro διδείην, particula κεν male additum. Partim ope codicis Vratislavenensis, qui exhibet *φέρεισε* — δέοιμι, scribendum conieci:

δειλαί τοι δειλῶν γε κατεγγύαι ἐγγυάσθαι.

*Πῶς ἂν ἐγὼ σε, φέρισε, μετ' ἀθανάτοισι διδείην,
εἴπερ Ἄρης οἴχοιτο χρεὸς καὶ δεσμὸν ἀλύξας;*

ι, 74:

*ἐνθα δὴ νύκτας δύο τ' ἡματα συνεχὲς αἰεὶ
κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.*

et Π. Μ, 25 ἔε δ' ἄρα Ζεὺς | συνεχὲς.

Cum duobus hisce locis (nam alibi nusquam in tota poesi HomERICA exstat adverbium metro infestum) compares velim Π. I, 317, Ξ 58, P 148, 358, 413, T 232, Od. π 191 et χ 228, ubi eadem vi ac potestate scriptum est *νωλεμές*, quod pro illo utrobique restituendum esse arbitror. *Συνεχὲς* ex posteriore Graecitate ibi substitutum videtur pro glossa antiqua. Cf. Hesychius s. v. *νωλεμές* — *συνεχὲς*. Apollonius in lexico: *νωλεμέως συνεχῶς*.

ι, 143. Versus mihi valde suspectus.

ι 364 ait Ulysses:

*Κύκλωψ, εἰρώτας μ' ὄνομα κλυτόν· αὐτὰρ ἐγὼ τοι
ἐξφερέω· σὺ δέ μοι δὸς ξείνιον ὥσπερ ὑπέσῃς.*

Nempe Cyclops dixerat vs. 355 sq.:

*καὶ μοι τεὸν οὖνομα φειπέ
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίροις.*

Sed tamen Ulysses ei non statim respondet:

*ὥς φρατ'· ἀτάρ φοι αὐτίς ἐγὼ πόρον αἴθοπα φοῖνον,
τρὶς μὲν ἔδωκα φέρον, τρὶς δ' ἔκπιεν ἀφραδίῃσιν.
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθε φοῖνος,
καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισιν·
Κύκλωψ, εἰρώτας γτέ.*

Quare vide ne aptius sit tempus Imperfectum:

Κύκλωψ, εἰρώτας μ' ὄνομα κλυτόν· γτέ.

κ 28 Ulysses, posteaquam narravit Aeolum sibi vela facturo
in patriam tradidisse ventos utri inclusos ita pergit:

*ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,
τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,
30. καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἐόντες,
ἐνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα·
αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῳ ἄλλῳ
δῶχ' ἐτάρων, ἵνα θᾶσσον ἐκοίμεθα πατρίδα γαῖαν.
34. οἱ δ' ἐτάροι φεπέσσι πρὸς ἀλλήλους ἀγόρευον·
38. ὦ πόποι, ὥς ὁδε πᾶσι φίλος καὶ τίμιός ἐστιν
ἀνθρώποισιν, ὅτεών τε πόλιν καὶ γαῖαν ἱκῆται.
πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ
ληίδος· ἡμεῖς δ' αὖτε ὁμὴν ὁδὸν ἐκτελέσαντες
φοῖκαδε νισσόμεθα κενεᾶς σὺν χεῖρας ἔχοντες·
καὶ νῦν φοι τάδ' ἔδωκε χαριζόμενος φιλότῃτι
Αἰολος. ἀλλ' ἄγε θᾶσσον ἰδῶμεθα ὅτι τάδ' ἐστιν,
ὅσσοις τις χρυσός τε καὶ ἄργυρος ἀσκήενεστιν·
ὥς ἔφασαν, βουλή δὲ κακὴ νίκησεν ἐταίρων·
ἀσκήον μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν.*

Venustae narrationis eximio lepori me iudice valde officiant

tres versiculi, quos additos olim post vs. 34 ab interpolatore, ut mihi persuadeo, consulto omisi:

καί μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι,
δῶρα παρ' Αἰόλου μεγαλήτορος Ἴπποτάδαο·
ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον.

An te, his praegressis, iam aequae delectant ipsi sociorum sermones et lepidus consiliorum eventus:

ἄσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν?

κ 493. Hic versiculus κακομετρώτατος, in quo merito Nauckius sprexit lectionem codicis Marciani μάντηος pro μάντιος, num genuinus sit valde dubito. Prorsus enim est supervacaneus ante duos vss. sequentes et facile fingi potuit ope locorum Z 352 et σ 234.

μ, 22. Circe ad socios Ulyssis reduces ab inferis:

σχέτλιοι, οἳ ζῶντες ὑπήλθετε δῶμ' Ἀφίδαο
δισθανέες, ὅτε τ' ἄλλοι ἀπαξ θνήσκουσ' ἄνθρωποι.

Hunc locum manifesto respicit LUCIANUS in *Alexandro* cap. XIV extr. ita scribens: Ὁ δὲ δρομαῖος αὐτοῖς ἐπὶ τὴν οἰκίαν ἱετο φέρων ἅμα καὶ τὸν ἀρτιγέννητον Ἀσκληπιοῦν δις τεχθέντα, ὅτε ἄλλοι ἀπαξ τίκτονται ἄνθρωποι κτέ. Quare ei reddiderim hexametrum iocose factum ad exemplum loci Homericum:

δὲς τεχθέντ', ὅτε (τ') ἄλλοι ἀπαξ τίκτοντ'
[ἄνθρωποι.

Opinio olim fefellit Cobetum, Luciano verba ὅτε — ἄνθρωποι abiudicantem.

ξ 103: ἐνθάδε δ' αἰπόλια πλατέ' αἰγῶν ἔνδεκα πάντα
ἔσχατιῇ βόσκοντ', ἐπὶ δ' ἄνδρες ἐσθλοὶ ὄρονται.

Recte Nauckius »ὄρονται vitiosum." An ΕΠΟΝΤΑΙ pro ΟΡΟΝΤΑΙ? Cf. ο 397, Ω 338.

ξ 532: βῆ δ' ἵμεναι κείων, ὅθι περ σύες ἀργιόδοντες
[πέτρῃ ὑπο γλαφυρῇ εὖδον, βορέῳ ὑπ' ἰωγῇ].

At sues cubabant in aula. Cf. 410 sqq. et o 355, non *sub cava rupe*. Versus fortasse est spurius additus ab eo qui non intellexeret ex *κείων*, verbo desiderativo, mente repetendum esse *κείατο*. Sed quisquis versiculum addidit, non scripsisse videtur, quod nemo intellegit, *ὕπ' ἰωγῇ* vel *ὕπιωγῇ*. (nam de lectione non constabat inter Alexandrinos et *ἰωγη* esse *σκέπη* vanum est eorundem commentum), sed potius:

πέτρη ὑπο γλαφυρῇ εὐδον βορέω ἀπ' ἰωῆς

i. e. *remotae a Boreae flatu*. Cf. *A* 276, *A* 308. Similis error ansam dedit ineptissimae interpolationi δ 204:

*ὦ φίλ', ἐτεὶ τόσα φεῖπες ὅς' ἂν πεπνυμένος ἀνὴρ
[εἴποι καὶ ῥέξειε, καὶ ὅς προγενέστερος εἴη],*

ubi impostorem arguit absurdum additamentum καὶ ῥέξειε ad explendum versum necessarium.

o, 198: ἦδε δ' ὁδὸς καὶ μάλλον ὁμοφροσύνησιν ἐνήσει.

Aliquanto rectius codex Venetus ἐνήκε, quod vel conjectura fuerat restituendum.

π, 213: ὦς ἄρα φωνήσας κατ' ἄρ' ἔζετο.

Rectius videtur:

ὦς ὅγε φωνήσας κατ' ἄρ' ἔζετο,

ut legitur *A* 68, *B* 76, alibi:

ἦ τοι ὅγ' ὦς φειπὼν κατ' ἄρ' ἔζετο.

ρ, 118:

ἐνθ' ἶδον Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ κτε,

Transposuerim:

ἐνθ' Ἑλένην εἶδον Ἀργεῖην κτε.

ρ, 316: *βένθεσιν ὕλης*. Substantivum *βένθος* alibi constanter de sola aqua usurpatur. Quare longe est probabilior lectio memorata a Scholiasta *τάρφεσιν*, quam recepit Duentzerus.

α, 25: ᾧ πόποι, ὡς ὁ μολο/γρὸς ἐπιτροχάδην ἀγορεύει
 γρηὶ καμνὸν Εἰσός, ὃν ἄν κακὰ μητισαίμην
 κόπτων ἀμφοτέρησι, χάμαι δέ τε πάντας ὀδόντας
 γναθμῶν ἐξελάσσοιμι σὺς ὥς ληϊστοτείρης.

Haec Iri mendici ad Ulyssem oratio vereor ne gravi mendo
 labore. Vix enim satis apte is qui vehementer *cupit alterum
 male mulcare*, dicit *se libenter mala in eum machinaturum esse*.
 Malim certe:

ὃν ἄν καταφεικισσαίμην

Cf. infra 220:

οἶον δὴ τόδε φέρον ἐνὶ μεγάροισιν ἐτύχθη,
 ὃς τὸν ξείνον ἔασας ἀφεικισθήμεναι οὕτως.

i. e. περιωβρισθῆναι. Cf. II 345, 559, T 26, X 256,
 404, Ω 22, 54.

Verbum compositum legitur τ, 7:

ἐπεὶ οὐκέτι τοῖσι φοοίκει (arma)
 οἷά ποτε Τροίηνδε κίων κατέλειπεν Ὀδυσσεύς,
 ἀλλὰ κατήκισαι, ὅσον πυρὸς ἵκετ' αὐτμή.

At forma contracta κατήκισαι apud Homerum tolerari
 omnino nequit, quia verbum ubique est quadrisyllabum
 ἀφεικίζω (ἀφεικίζομαι), ut constanter legitur ἀφεικής,
 ἀφεικείη (αἰκεία non sine causa Elmsleius statuit Atticis
 reddi oportere pro αἰκία) ἀφεικέλιος, ἀφεικελίως. Non
 igitur de nihilo esse censeo quod codex Augustanus pro ἀφεικίω
 exhibeat ὅσον, sed hac lectione recepta corrigendum esse:

ἀλλὰ κατηφείκισαι, ὅσον πυρὸς ἵκετ' αὐτμή.

Ut autem iudicabitur de corruptela loci σ, :26, hanc
 quidem certissimam esse arbitror emendationem.

σ, 88: ὡς φατο, τῷ δ' ἔτι μᾶλλον ὑπὸ τρόμος ἔλλαβε γυῖα.

Sermonis HomERICI proprietas eam requirit structuram quam
 antiqui grammatici appellarunt σχῆμα καθ' ὅλον καὶ μέρος.
 Iniuria igitur editores (praeter la Roche, ut admonet me Na-
 berus) spreverunt codicis Veneti lectionem:

ὡς φατο, τὸν δ' ἔτι μᾶλλον κτεί.

A 362 τί δέ σε φρένας ἔκετο πένθος, *A* 526, alibi: τὸν δὲ σκότος ὅσσ' ἐκάλυπεν, *H* 215 Τρώας δὲ τρόμος αἰνὸς ὑπῆλυθε γυῖα φέκαζον, *Ω* 170 τὸν δὲ τρόμος ἔλλαβε γυῖα, cett. Vitiosus est et κακόμετρος *Pi*ad. *Θ* vs. 452:

σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαιδιμα γυῖα
quem corrigere quidem nequeo, sed non dubito quin primitus ab initio fuerit σφῶϊ δέ.

τ 83 Ulysses ad ancillam:

μή πῶς τοι δέσποινα κοτεσσαμένη χαλεπήνη
ἢ Ὀδυσσεὺς ἔλθῃ· ἔτι γὰρ καὶ ἐλπίδος αἶσα.

Codd. variant inter ἔλθῃ et ἔλθοι. Verum videtur ἐλθῶν, ut cogitando suppleamus κοτεσσάμενος χαλεπήνη.

τ, 262:

ὦ γύναι αἰδοίη Λαερτιάδῃσιν Ὀδυσῆος,
μηκέτι νῦν χρόα καλὸν ἐναίρεο μηδέ τι θυμὸν
τήκε πόσιν γούωσα, νεμεσσῶμαί γε μὲν οὐδέν·
καὶ γὰρ τίς τ' ἄλλοιον ὀδύρεται ἄνδρ' ὀλέσασα
κουρίδιον, τῷ τέκνα τέκη φιλότῃτι μιγείσα.
[ἢ Ὀδυσῆ' ὃν φασὶ θεοῖς ἐναλίγκιον εἶναι].

Ultimus versus non videtur genuinus. Nam non modo otiosus est (cf. *Il. E* 638 sqq.), sed etiam offendit φασί in ore eius, qui modo (185 sqq.) Penelopae narravit se aliquando hospitio excepisse Ulyssem, eiusque tam probe meminerat ut ipse viri vestimenta et ornamenta accuratissime describeret 225 sqq. Φασί aptum est, ubi agitur de eo quem ipse numquam videris. *Il. A* 374 sq.

ὥς φάσαν οἳ φε εἶδοντο πονεύμενον· οὐ γὰρ ἔγωγε
ἦν τῆσ' οὐδὲ εἶδον· περὶ δ' ἄλλων φασὶ γενέσθαι.

τ, 312:

ἀλλὰ μοι ὦδ' ἀνὰ θυμὸν οἶεται ὥς ἔσεται περ,
ἀλλ' Ὀδυσσεὺς ἔτι φοῖχον ἐλεύσεται κτλ.

Immo vero:

ἀλλά μοι ὦδ' ἄρα θυμὸς ὀίεται κτέ.

ut est ι, 213:

αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆνωρ

et κ, 248:

γόνον δ' ὠίετο θυμός.

Impersonaliter nemo graecorum hoc verbo usus est.

τ, 377: ἐπεὶ μοι ὀρώρεται ἐνδοθι θυμὸς
κήδεσιν

et mox 524:

ὧς καὶ ἐμοὶ δίχα θυμὸς ὀρώρεται ἐνθα καὶ ἐνθα.

Utrobique Nauckius ut suspectum notavit ὀρώρεται pro ὀρώρε. Sed tertius accedit locus Iliadis N 271:

ὁππότε νεῖκος ὀρώρεται πολέμοιο.

Quare fortasse praestat a mirabili forma abstinere manum, licet illic ὀρίνεται, hic ὀρίνηται reponendum esse facile crederes. Cf. B 142, Γ 395, Α 28, Α 804, N 481, T' 272, Od. ρ 47, σ 75, υ 9, ω 318, cett.

τ, 510:

καὶ γὰρ δὴ κοίτοιο τάχ' ἔσσεται ἠδέος ὥρη

Citatur ex editione Florentina elegantior verborum ordo ἠδέος ἔσσεται, quo adscito poetae reddi potest Aeolica litera:

καὶ γὰρ δὴ κοίτου τάχα ἠδέος ἔσσεται ὥρη.

υ, 377:

οὐδέ τι φέργων

ἔμπαιον οὐδὲ βίης.

Suspectum ἔμπαιον correpta diphthongo. Transposuerim:

οὐδ' ἔμπαιον

φέργων οὐδὲ βίης.

φ, 159:

αὐτὰρ ἐπὴν τόξου πειρήσεται ἡδὲ ἴδεται,
ἄλλην δὴ τιν' ἔπειτα Ἀχαιῶδων ἐνέπλων
μνάσθω ἐφείδουσι διζήμενος.

Sensu cassa sunt verba ἡδὲ ἴδεται. Sententia aliquid postulat, unde appareat rem frustra tentari. Longius distat quod statim cogitanti se offert:

αὐτὰρ ἐπὴν τόξου πειρήσεται, οὐδὲ τανύσση,
nec tamen quidquam reperio, quod sententiae aequae satisfaciat. Quaerant alii, ita tamen ut caveant a suspicando ἡδὲ λίσπηται, quo verbo Homerus non utitur sensu metaphorico.

φ, 263:

ἀλλ' ἄγε, φοινοχόος μὲν ἐπαρξάσθω δεπάεσσιν,
ὄφρα σπείσαντες καταθείομεν ἀγκύλα τόξα.

Absurde ultima verba adduntur ab Antinoo qui iam vs. 259 sq. iusserat:

τίς δέ κε τόξα τιταίνοιτ'; ἀλλὰ φέκηλοι
κάτθετε.

Non enim is hercle hoc volebat, procos primum libare, deinde deponere arcum, sed primum ponere arcum, deinde libare, tum abire domum, ut opinor. Quare non exputo quid aliud poeta dicere potuerit quam hoc:

ὄφρα σπείσαντες κατακείομεν (οἰκαδ' ἰόντες),
ut totidem verbis scriptum exstat loco simili Od. σ, 418 sq. En manifestum exemplum veteris lacunae expletæ a librariis. Quare haud scio an locis supra tractatis ζ 182 et φ 159 idem accidisse statuendum sit. Cf. ad ω, 227. Odyssea aliquanto corruptior ad nostram pervenit aetatem quam vulgo creditur.

χ, 183:

Τῇ ἐτέρῃ μὲν χειρὶ φέρων καλὴν τρυφάλειαν,
Τῇ δ' ἐτέρῃ σάκος εὐρὺ γέρον πεπαλαγμένον ἄζη,
Λαέρτεια ἥρωος, δ' κουρῖζον φορέεσκεν.
δὴ τότε γ' ἦδη κεῖτο, ῥαφαὶ δ' ἐλέλυντο ἱμάντων

Languet ἤδη, ubi potius addendum fuerat πάλαι et iusto debilius dictum videtur nudum κεῖτο. Certe magis mihi quidem placeret:

δὴ τότε ἀκηδὲς ἔκειτο, ῥαφαὶ δ' ἐλέλυντο ἐμάντων.

Sic τ, 17 de armis:

ὄφρα κεν ἐς θάλαμον καταθείομαι ἔντεα πατρὸς
καλά, τὰ μοι κατὰ φοῖκον ἀκηδεά καπνὸς ἀμείρδει.

Sic ζ 26:

φεύματα μὲν τοι κεῖται ἀκηδεά σιγαλόεντα
εὐ ω 185: σώματ' ἀκηδεά κεῖται.

Ad loci compositionem cf. Od. ρ, 294 sqq. de cane Argo:

τὸν δὲ πάροιθεν ἀγίνεσκον νέοι ἄνδρες
αἴγας ἐπ' ἀγροτέρας ἠδὲ πρόκας ἠδὲ λαγούς,
δὴ τότε κεῖτ' ἀπόθεστος ἀποικομένοιο φάνакτος.

Cf. Π. E 136. Unde apparet in sententiis coordinatis non necessarium esse additum huic formulae γε, etsi frequentius addi concedam. Cf. A 107, Y 44, N 441, Od. ν 92, ο 228, ρ 301.

χ 174:

ἐς θάλαμον βαλῆεν, σανίδας δ' ἐκδησαι ὀπισθεν.

Quae possit esse vis praepositionis non exputo. Conieci:

σανίδας δ' εὐ δησαι ὀπισθεν.

Ceterum sine exemplo dictum videtur δησαι de claudenda ianua. Sed κλησαι, de quo reponendo aliquis cogitaverit, pugnaret cum usu Homérico, qui requireret κληῖσαι. Poeta quidem promisce usurpat ἦτα et ἦα, sed κλης et κλήω nusquam apud eum reperiuntur.

ω, 227 de Laerte dicitur:

περὶ δὲ κνήμησι βοείας
κνημίδας ῥαπτάς δεδετο, γραπτὺς ἀλεείνων
χειριδᾶς τ' ἐπὶ χερσὶ β'άτων ἐνεκ' αὐτὰρ ὑπερθεν
αἰγείην κυνήην κεφαλῇ ἔχε, πένθος αἰξῶν.
τὸν δ' ὥς οὖν ἐνόησε πολύτλας δῖος Ὀδυσσεὺς
γῆραι τειρόμενον, μέγα δὲ φρεσὶ πένθος ἔχοντα,

cadit in oculos, quam inepte vel potius ridicule haec Laertis descriptio terminetur verbis *πένθος ἀέξων*. Quasi vero senex propter gravem luctum gestaret pileum! Verba depravata quih sint punctum temporis non dubito. Quid auctor dederit certa quidem emendatione haud facile restituas. Sed tamen a sententia non longe aberrare eum qui coniecerit *θάλλος ἀλέξων*, *aestum arcens* (a capite calvo), documento sunt quae praecedunt:

*κνημίδας — γραπιῦς ἀλεείνων
χειρὶδὰς τ' — βατῶν ἔνεκα.*

Πένθος procul dubio fluxit e vs. 232.

ω, 273: *καὶ φοι δῶρα πόρον ξεινήια, οἷα φοοίκει.*

Peccat hic versus contra sermonem Homericum, in quo *ξεινήιον* constanter est substantivum (Att. *ξένιον*), neque omnino apud scriptores Graecos adiectivum *ξεινήιος* usquam repertum est. Cl. vs. 283 intelleges poetam dedisse:

καὶ φοι πολλὰ πόρον ξεινήια, οἷα φοοίκει.

Δῶρα procul dubio glossema est adscriptum ex vs. 283. Cf. Hesych. *ξένια*: — *δῶρα*. Nostorum librorum errorem esse vix dubitabis.

ω, 546:

*δρκια δ' αὖ κατόπισθε μετ' ἀμφοτέροισιν ἔθηκε
Παλλὰς Ἀθηναίη.*

Merito suspectum Nauckio adv. *κατόπισθεν*. Nam quod sententia admittit in *posterum*, Homero non sic dicitur sed *ὀπίσω*. Legendum suspicor:

δρκια δ' αὖ τότε πρὶν μετ' ἀμφοτέροισιν ἔθηκε κτλ.

Cf. supra 483:

δρκια πρὶν ταμόντες ὃ μὲν βασιλευέτω αἰεί.

Vid. B 124, Γ 73, 94, 245, 252, 269, 280, 323, cett.

Claudant harum observationum agmen disquisitiones quae-

dam grammaticae, quarum primam institui circa usum vocabulorum synonymorum *ΒΡΟΤΟΣ* et *ΘΝΗΤΟΣ* apud Homerum.

Od. γ, 1 sqq.:

*Ἥελιος δ' ἀνόρουσε λιπὼν περικαλλέα λίμνην,
οὐρανὸν εἰς πολὺ χαλκόν, ἔν' ἀθανάτοισι φαείνοι
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν.*

η, 210:

*οὐ γὰρ ἔγωγε
ἀθανάτοισι φέοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν
οὐδέμας οὐδὲ φηγήν, ἀλλὰ θνητοῖσι βροτοῖσιν.*
μ, 386:

*ἦέλι' ἧ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν.*

Ex tribus his locis (quibus compara Hymn. VI, 20) apparet Odysseae auctorem iam non amplius respexisse primitivam vocabuli *βροτός* potestatem, quippe nati ex *μοῦρτός*, neque igitur significatione diversi a *θνητός*. Iungit enim *θνητοῖσι βροτοῖσι* prorsus eodem modo quo Od. γ, 114, alibi *καταθνητῶν ἀνθρώπων*, ita ut iam prorsus nihil intersit inter *βροτός* et *ἄνθρωπος*. Non magis propriam vocabuli vim perspexit aut certe respexit is qui panxit locum Iliadis Σ, 361 sqq.:

*αἰνότετε Κρονίδη, ποῖον τὸν μῦθον ἔφειπες;
καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
ὅσπερ θνητός τ' ἐς καὶ οὐ τόσα μῆδεα φοῖδεν.*

quo lecto aliquis cavebit a comparando cum locis illis ex Odyssea allatis *νεκροὺς τεθνηῶτας* similesque apud Homerum abundantias. Neque, opinor, respexit is, qui ibidem 539 de bellatoribus a Vulcano in scuto Achillis effictis cecinit:

ὠμίλευν δ' ὥς εἰ ζωοὶ βροτοὶ ἡδ' ἐμάχοντο
vel Π. Ψ, 331: *ἧ τευ σῶμα βροτοῖο πάλαι κατατεθνηῶτος*

vel Π. Ω, 43, ubi est de leone:

*ὅς τ' ἐπεὶ ἄρ' μεγάλη τε βίη καὶ ἀγήνορι θυμῷ
φείξας εἶς' ἐπὶ μῆλα, βροτῶν ἵνα δαῖτα λάβησιν.*

Ex his similibusque locis si non constaret *ΒΡΟΤΟΣ* apud Homerum prorsus idem valere quod *ἄνθρωπος*, dubitari posset de locis hisce:

Π. Τ 22, ubi sic Achilles ad matrem:

μᾶτερ ἐμή, τὰ μὲν ἅπλα θεὸς πόρην οἷ' ἐπιφεικὲς
φέργ' ἔμειν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι.

Σ, 84:

τὰ μὲν (τεύχεα) Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα
ἡματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβalon εὐνῇ.

Φ, 379:

οὐ γὰρ ἔοικεν
ἀθάνατον θεὸν ὧδε βροτοῦς ἀλαπαζέμεν ἄντην.

Attamen vel his ipsis locis poetam usurpantem *βροτός* magis *humanitatis* quam *mortalitatis* notionem premere probabile fit comparantibus locos hosce:

Ω, 60:

αὐτὰρ Ἀχιλλεύς ἐξι θεῶς γόνος, ἣν ἐγὼ αὐτῇ
θρέψα τε καὶ ἀτίτηλα καὶ ἄνδρ' ἰπὸν παράκοιτιν
Πηλεί, ὃς περὶ κῆρι φίλος γένετ' ἀθανάτοισιν.

Β, 821:

Ἰδῆς ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα.

Ω, 67:

ἀλλὰ καὶ Ἐκτωρ
φίλτατος ἔσκε θεοῖσι βροτῶν οἷ ἐν Ἰλίῳ εἰσίν.

Ζ, 446:

Ζεῦ πάτερ, ἥ ῥά τις ἐξι βροτῶν ἐπ' ἀπείρονα γαῖαν,
ὃς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει.

Od. α 66:

ὃς περὶ μὲν νόον ἐξι βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
ἀθανάτοισιν ἔδωκε τοὶ οὐρανὸν εὐρὺν ἔχουσιν.

Nempe frequentissimo poetarum epicorum usu deorum hominumque epitheta *ἀθάνατος* et *βροτός* idem passa esse videntur, quod plurimis epithetis Homericis accidisse animadvertimus, ut sensim aliquid amitterent ex vi primitiva. Deos

igitur significaturi sine discrimine dicere coeperunt *θεοί* sive *θεοὶ ἀθάνατοι* (vide v. c. II. E, 442, ubi inter se opponuntur *ἀθάνατοι θεοὶ* et *χάμαι ἐρχόμενοι ἄνθρωποι*), sive *ἀθάνατοι*, homines autem *ἄνδρες*, sive *βροτοὶ ἄνδρες* sive *βροτοί*, vix amplius cogitantes immortalem illorum mortalemve horum conditionem. Pellucida tamen adiectivi *ἀθάνατος* natura effecit, ut vera eius notio non posset ita obscurari, ut notionem τοῦ *ΒΡΟΤΟΣ* obscuratam esse vidimus v. c. loco Iliadis Σ 361 sqq.

Ad hanc lucem iam nemo mirabitur poetam *ἄσπίδα ἀνδρομήκη* II. A 32, alibi appellare potuisse *ἄμφιβροτήν*.

Observatione quoque dignum est oppositum vocabulum *ἄμβροτος* rariuscule ab Homero usurpari de ipsis *dis immortalibus*, qui sexcenties audiunt *ἀθάνατοι*, sed plerumque adhiberi de rebus non humanis, sed divinis vel a *dis profectis*, velut *αἶμα*, *δῶρα*, *τεύχεα*, *κείμενα*, *κρήδεμνον*, *ἔζον*, *νύξ*, *ἐλαιον*. Di ipsi sic dicuntur II. X, 9 (quo unico loco opponitur *θνητός*), Y, 358, Ω, 460 et Od. ω, 445. Loco Iliadis II, 866:

τὸν δ' ἔκφερον ὠκείες ἵπποι
ἄμβροτοι, οὓς Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα,

ita vocantur equi Achillis, qui alibi audiunt *ἀθάνατοι* P, 445 et II, 154. Etiam hoc notandum *βροτός* non usurpari nisi genere masculino.

Ut nullus igitur exstat in carminibus Homericis locus, unde sine ulla controversia confici potest poetam usurpantem vocabulum *ΒΡΟΤΟΣ* diserte premere voluisse mortalem hominis conditionem, ita *ΘΝΗΤΟΣ* saepissime ita ponitur ut necessario urgenda sit propria vocabuli potestas.

II, 622: *θνητός δέ νυ καὶ σὺ τέτυξαι*.

II, 441: *ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἴση*.

P, 443: *ᾧ δειλῷ, τί σφῶι δόμεν Πηλῆι φάνακτι
θνητῷ, ὑμεῖς δ' ἔζον ἀγήρω τ' ἀθανάτω τε*.

Σ, 362 βροτός — — —

ὅς περ θνητός τ' ἐστ.

Φ, 567:

καὶ γάρ θην τούτῳ τρωτὸς χρώς ὀξεί χαλκῷ
ἐν δὲ ἴα (μία?) ψυχῇ, θνητὸν δὲ φέφασ' ἀνθρώπων.

Σ, 86:

αἰθ' ὄφελος σὺ μὲν αὖτις μετ' ἀθανάτης ἀλήσιν
ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄποιτιν.

His adde tres locos unde hanc disquisitionem orsus sum, neque errabis in interpretandis locis *K*, 402, *P*, 76, *M*, 242, *Ξ* 199, *Σ*, 404, *N*, 321, *Π*, 154, *X*, 8, *Od.* ε, 212, *ω*, 64.

Saepius quidem *θνητός* est hominum epitheton ornans. Habemus enim *ἄνδρες θνητοί* *K*, 402, *Y*, 41, *Od.* κ, 402, π, 196, alibi *θνητοί* s. *καταθνητοί ἀνθρώποι* *A*, 338, *Y*, 204, *Od.* α, 219, ε, 32, η, 247, ι, 521, alibi. Veruntamen bene notandum rarissime apud Homerum *ΘΝΗΤΟΣ* reperiri absolute positum sine substantivo, quemadmodum plerumque adhibetur *ΒΡΟΤΟΣ*. Tres tantum sunt loci:

A, 573:

ἧ δὴ λοίγια φέργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφὼ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε.

Od. τ, 592:

ἐπὶ γάρ τοι ἐκάσῳ μοῖραν ἔθηκαν
ἀθάνατοι θνητοῖσιν ἐπὶ ζείδωρον ἄρουραν.

ε, 212:

ἐπεὶ οὐπὼς οὐδὲ φέφοικε
θνητὰς ἀθανάτησι δέμας καὶ φειδος ἐρίζειν.

et vel his ipsis locis neminem latebit vocabulum vi usurpari aliquantum diversa a notione quam poeta tribuit vocabulo *ΒΡΟΤΟΣ*, ubi cecinit v. c. de leone:

ὅς τ' ἐπεὶ ἄρ' μεγάλη τε βίη καὶ ἀγήνορι θυμῷ
φείξας εἰς' ἐπὶ μῆλα, βροτῶν ἵνα δαῖτα λάβησιν.

Sensim vero post Homerum *θνητοί* a Graecis in poetico praesertim sermone prorsus eadem vi dici coeptum est quae *βροτοί* apud Homerum et *mortales* apud Latinos, i. e. pro *ἄνθρωποι* et *homines*.

ΣΩΣ ET COGNATA VOCABULA.

Forma contracta ΣΩΣ hodie sexies legitur apud Homerum semel requirente metro. Locus est Π. X, 331 sq.:

*Ἐκτορ, ἀτὰρ που ἔφης Πατροκλῆ' ἐξαναρίζων
σῶς ἔσσεσθ' κτλ.*

Tribus locis legitur in fine hexametri N, 773, Od. ε, 505, χ, 28:

νῦν μοι σῶς αἰπὺς ὀλεθρος.

ubi ante caesuram bucolicam metrum praefert:

νῦν μοι σόος αἰπὺς ὀλεθρος.

Duo reliqui loci sunt Od. ο, 42 π, 131:

οὔνεκα μοι (μοι) σῶς ἔσσι καὶ ἐκ Πύλου εἰλήλουθας,

ubi auribus quoque gratior est forma aperta, quae apud Homerum plurimis locis servata est, iubente plerumque metri ratione. Formae ΣΟΟΣ, ΣΟΗ, ΣΟΟΝ, ΣΟΟΙ, ΣΟΑ exstant Π. Α, 117, 344, Ε, 531, Θ, 246, Η, 310, Ο, 563, 497, ΙΙ, 252, Ρ, 367, Ω, 382, Od. δ, 98, ν, 364.

Non tamen ΣΟΟΣ, sed ΣΑΟΣ, fuisse adiectivi formam antiquissimam, demonstrat cum comparativus, cuius unicum exemplum legitur Π. Α, 32:

ἀλλ' ἴθι, μὴ μ' ἐρέθιζε σαώτερος ὥς κε νέηαι,

tum verbum ΣΑΟΩ (ΣΩΩ) et nomina ΣΑΟΦΡΩΝ et ΣΑΟΦΡΟΣΥΝΗ. Qui positivus ΣΑΟΣ utrum Homero reddendus sit necne aliorum iudicio malo permittere, hoc unum monens *σάα* non esse *κακοφρονότερον* quam *ἀγλαά*, nec *σάας* quam *ἀγοράασθε*, alia permulta apud poetam.

Verbum *σώζω* ut ab HomERICA lingua alienum optime Nauckius expulit ex Odyssea ε, 490:

*σπέρμα πυρὸς σώζων, ἵνα μήποθεν ἄλλοθεν αὐῇ
corrigens σώων.* Perperam vero editur Π. Ι, 393:

ἦν γὰρ δὴ με σώωσι θεοὶ καὶ φοίκαδ' ἔκωμαι.

Obtemperandum enim fuerat Apioni egregie corrigenti:

ἦν γὰρ δὴ με σαῶσι κτέ.

Non melius ibidem 424 scribitur:

ἡ κέ σφιν νῆάς τε σόη καὶ λαὸν Ἀχαιῶν.

In codice Veneto est σοῶ, sed genuina lectio videtur σαοῖ (= σαόη), ut μισθοῖ (= μισθόη).

Ibidem 681 editum est:

ὅπως πεν νῆάς τε σόης καὶ λαὸν Ἀχαιῶν,

quum Aristarchus teste Schol. scriberet σάως vel σαῶς. Equidem verum esse iudico σαοῖς (σαόης), ut μισθοῖς (μισθόης).

Imperfectum σάου pro σάω Cobetus Homero iam reddidit II. II, 363 et Imperativum σάου pro σάω, Od. ν, 230 et ρ, 595 in Mnemosyne a. 1874, pag. 356.

NHAYMOΣ an HAYMOΣ?

Nota est omnibus Buttmanni in Lexilogo I, p. 169 sqq. disputatio, quae plerisque criticis ita persuasit, ut hodie ubique forma ἥδυμος (ἡδυμος) alteri substituta sit. Veterum de ea testimonia more suo diligentissime composuit J. la Roche, *die Homerische textskritik im Alterthum*, p. 315 sq, prope finem suae expositionis haec scribens: *Dass keine einzige stelle gegen die schreibweise ἥδυμος spricht hat Buttmann erwiesen.* Attamen unus est Odysseae locus, quem valde miror nec Buttmanno nec, quod sciam, alii cuiquam creasse molestiam. Legitur ν, 79 sqq:

καὶ τῷ νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν
νήγρετος ἥδισος, θανάτῳ ἄγχιστα φοβικῶς.

Editur ibi hodie ut ceteris locis contra codicum auctoritatem ἥδυμος, licet sit me iudice meridiana luce clarius eius auctorem ita canere non potuisse, quippe qui in versu sequenti somnum ἥδισον vocaverit.

Alia difficultas, quae praeteriisse videtur eruditos, haec est quod forma ἡδυμος peccat contra analogiam Graeci sermonis. Quippe nullum adiectivum (non compositum) termi-

natur in *υμος*, praeter *ἀμφίδυμος*, *δίδυμος*, *τρίδυμος*, *τετράδυμος*, *ἐπτάδυμος*, similiaque ducta a numeralibus, sed a *φῆδος* formari debuerat *φῆδιμος*, ut *κάλλιμος* a *κάλλος*, *αἴσιμος* ab *αἴσα*, *νόμιμος* a *νόμος*, *νόξιμος* a *νόσος*, *κῦδιμος* a *κῦδος*, *βρώσιμος*, *πτώσιμος*, *λεύσιμος*, alia quam plurima.

Peritiores igitur rogatos velim, ut afferant, quibus hos scrupulos animo meo evellere possim. Quod donec aliquis fecerit, liceat mihi retinere obscurissimam librorum omnium lectionem *νήδυμος*.

EICA, cett.

Pro hac forma explicatu valde difficili Vollgraffius meus in dissertatione Academica inscripta *Studia palaeographica*, Leidae 1871, pag. 33 sq., ubique substituendam proposuit notam formam Atticam *ῖσα*. Quae suspicio, licet mihi quoque Homerum legenti saepius se obtulerit, tamen num probari possit, valde dubito propter formas *ῖσας* (§ 280) et *ῖσασα* (κ 361), pro quibus nemo in animum inducat reponere *ῖσας* et *ῖσασα*. Quare, si quid mutandum, potius inclino in eam partem, ut duplicata litera sibilanti, pro *εῖσα* (*ἀν-ἐφ-καθ-εῖσα*) rescribendum suspicer *ῖσσα* cett. Loco Odysseae § 295 libri habent:

ἔς Λιβύην μ' ἐπὶ νηὸς ἑέσσατο (vel *ἑέσσατο*) *πον-τοπόροιο*.

Sed memorantur in Scholiis Zenodoti lectio *ἐφείσατο* et Rhiani *ἐφῑέσσατο*, quarum hanc bene recepit Nauckius, qui *ῖσσον* edidit pro *ῖσσον* Od. η, 163, sed *εῖσε(ν)* retinuit ib. 163, α, 180. ceteraque locis omnibus.

HYPNON.

Hoc vocabulum Od. ο, 311, ρ, 12 et 362 constanter scri-

bitur *παροξυτόνως* *πύρνον* et *πύρνα*, quem accentum vitiosum esse (quam observationem debeo Nabero) inde apparet, quod ductum a *πυρός* necessario habet vocalem naturam longam. Non tamen scripserim *πῦρνον* et *πῦρνα*, sed *ὀξυτόνως* *πυρνόν* et *πυρνά* ad analogiam adiectivorum *βαρυτόνων* in *ος*, quae syncopen passa sunt, velut ex *νεόγονος* fit *νεογνός*, ex *Τρώιος* *Τρωός*, alia.

III. AD HYMNOS HOMERICOS.

Hymnorum Homericorum qui dicuntur hodie post multam et egregiam maximorum criticorum operam ea conditio est, ut ex corruptelis, quae vel hodie textum impediunt, paucae probabili coniectura sanari possint, de longe autem plerisque valeat comici dictum *πρωκτὸς λούτρου περιγιγνόμενος*. Non tamen omnino desunt quae etiamnum utiliter moneri posse videantur. Et primum quidem in his carminibus vocabulorum orthographia nondum ita emendata est, ut nihil agendum supersit. Nam novissimus quidem editor AUGUSTUS BAUMEISTER, ut universam rem bene administravit, ita his quoque minutiis operam impendit, sed ut fieri assolet, pauca quaedam virum diligentem ac peritum praeterierunt. Ita v. c. cum in hymnis in Apollinem recte nomina *Ήαρνησός*, *Κηφισίδος*, *λίμνης* (102 = 280) *Κρίση* et *Κρισαῖος* una litera sibilanti scriberet, male Hymn. II 62 = 240 retinuit *Κηφισσόν*, 297 = 475 *Κνωσσόν*, I, 58 *κνίσση*, quae singula pluribus persequi longum est nec necessarium: digitum intendisse satis esto. Idem cum ceteris omnibus I, 141 edidit

ἄλλοτε μὲν τ' ἐπὶ Κύνθου ἐβήσαο παιπαλόεντος

etsi satis constat epicam formam intransitivam tertiae personae esse *ἐβήσετο*, ut *ἐδύσετο*, itaque secunda persona, quae hoc unico loco invenitur — primae metro heroico inimicae exemplum nullum esse sponte apparet — sonet *ἐβήσεο*

necesse est. Ipsam formam *ἐβήσατο*, licet Hermanniana editio iam exhibeat *ἐβήσετο*, perperam revocavit I, 49 et retinuit *κατεβήσατο* III 232; *οἶδας* III, 456 pro *οἶσθα*; V, 170 *κυδιάουσαι* pro *κυδιόωσαι*, quod restituit Ruhnkenius, alia. Barbarum est quod legitur I vs. 443 = II, 265

ἐς δ' ἄδυτον κατέδυσε διὰ τριπόδων ἐριτίμων.

verbi enim h. l. notio intransitiva haud dubie postulat *κατέδυσε*. Cf. v. c. III, 237 *σπάργαν' ἔσω κατέδυσε θυήεντ'*. Alia, de quibus controversia esse possit, velut quod III, 243 edi malim:

γνῶ δ' οὐδ' ἠγνοίησε Διὸς καὶ Αἰητοῦ υἱός

pro forma contracta *Αἰητοῦς*, nunc sciens prudensque omit-
tam, transiturus ad paullo maiora.

Hymn. in Apollinem Delium, init.:

*Μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἑκάτοιο,
ὃν τε θεοὶ κατὰ δῶμα Διὸς τρομέουσιν ἰόντα·
καὶ ῥά τ' ἀναῖσσουσιν ἐπισχεδὸν ἐρχομένοιο
πάντες ἀφ' ἑδράων, ὅτε παιδιμα τόξα τιταίνει.
Αἰητὼ δ' οἷη μίμνε παρὰ Διὶ τερπικεράνῳ,
ἣ ῥα βίον τ' ἐχάλασσε καὶ ἐκλήισε φαρέτρην.*

Non expedit usum temporis imperfecti, ubi agitur de re, quae ex mente poetae non olim tantum fiebat, sed etiamnum fieri assolet. Ita enim aut Praesenti opus est, ut in praeteritis, aut Aoristo ut insequentibus. Vid. quoque vs. 7 sqq. Iam quia Praesens metro excluditur, corrigendum arbitror:

Αἰητὼ δ' οἷη ἔμεινε παρὰ Διὶ τερπικεράνῳ.

Simili vitio liberandus est infra vs. 142:

*ἄλλοτε μέν τ' ἐπὶ Κύνθον ἐβήσεο παιπαλόεντος,
ἄλλοτε δ' αὖ νήσους τε καὶ ἀνέρας ἠλάσκαζες,*

uti librarii ipsa verbi specie decepti scripserunt pro neces-
sario praesenti *ἠλασκάζεις*. Cf. *ἐπιτρέπεται* vs. 146.

Ibidem vs. 51 sqq.:

Ἀλλ', εἰ γάρ κ' ἐθέλοις ἔδος ἔμμεναι νῖος ἑμοῖο,
Φοίβου Ἀπόλλωνος, θέσθαι τ' ἐνὶ πτόνα νηόν, —
ἄλλος δ' οὔτις σεῖο ποθ' ἄψεται οὐδέ σε τίσει,
οὐδ' εὖβων σέ (γ') ἔσεσθαι οἶομαι οὐτ' εὐμηλον,
οὐδὲ τρύγην οἶσεις, οὐτ' ἄρ φυτὰ μυρία φύσεις.
αἱ δέ κ' Ἀπόλλωνος ἐκαέργου νηὸν ἔχρησθα,
ἄνθρωποι τοι πάντες ἀγινήσουσ' ἐκατόμβας
ἐνθάδ' ἀγειρόμενοι, κνίσῃ δέ τοι ἄσπετος αἰεὶ
δημοῦ ἀναΐξει, βοσκήσεις θ' οἷ κε σ' ἔχωσιν
χειρὸς ἀπ' ἄλλοτρίης, ἐπεὶ οὐ τοι πῖαυ ὑπ' οὐδας.

Paenultimum versum, misere habitum in codicibus (δηρὸν ἀναξ εἰ βόσκοις θεοὶ κέ σ' ἔχωσιν) dedi ex splendida emendatione Cobeti in Mnemosyne a. 1861, p. 333 proposita, quam miror ne commemorari quidem a Baumeistero.

Nec tamen totum locum persanatum esse crediderim. Vix enim Latona, quae his verbis Delum alloquitur, id significare voluit, quod expectari ab exigua insula *κραναηπέδῳ* nullo iure poterat, nullum alium Deum eam umquam adituram et honoraturam esse, sed totus et orationis et responsi tenor non minus quam ipsa oppositio vs. 56 sqq. eo ducere videtur, ut deam hoc dicere existimemus, si Delos filii sui sedes esse recusaverit, neminem umquam (mortalem) ad insulam hucusque desertam nec gregibus neque agri nec vitium culturae aptam appulsurum neque eam honore prosecuturum esse, contraria omnia pollicitam, si quando Arcitenentis templum habuerit.

Vide imprimis 64 sq. ubi Delos respondet:

αἰνῶς γὰρ ἐτήτυμόν εἰμι δυσσχῆς
ἀνδράσιν· ὧδε δέ κεν περιτιμήσσω γενοίμην.

Haec igitur me movent ut suspicer vetustorum exemplarium lectionem *ἄλλοις* non per adiectivum *ἄλλος* sed per adverbium *ἄλλως* fuisse interpretandam et scriptum oportere:

ἄλλως δ' οὔτις σεῖο ποθ' ἄψεται οὐδέ σε τίσει

i. e. *alioqui*, de quo vocabuli usu cf. Hom. Y, 99, Od. o, 513, al. Correctioni non obstare vs. 88 vix est quod moneam.

Ibidem vs. 91:

*Λητὼ δ' ἐννήμαρ τε καὶ ἐννέα νύκτας ἀέλπτοισ
ὠδίνεσσι πέπαρτο.*

Nuper in editione mea Ionis Euripidei (Ultraiecti ap. Kemink et fil., p. 187) obiter significavi pro absurdo ἀέλπτοισ fortasse corrigendum esse ἀπλήτοις. Possit quoque cogitari de ἀτλήτοις, si satis constet de scriptura Hymn. in Cererem vs. 344. Sed in utroque vocabulo (vid. LA ROCHE, *Hom. Unt.*, p. 3 et 4) correptio primae syllabae nimis infirmo tibicine fulta est, quam ut coniectura epicis eam obtrudi liceat. Restant autem, quod videam, duo tantum adiectiva et metro et sententiae apta; ut scribi possit aut: ἀλάσους aut ἀλήκτοις ὠδίνεσσι πέπαρτο. At posteriori non favet usus Homeri, qui ubique habet ἄλληκτος.

Ibidem vs. 106:

μή μιν ἔπειτ' ἐπέσσειν ἀποσρέψειεν ἰούσαν.

Ex addito substantivo ἐπέσσειν apparet hymni auctorem dedisse ἀποτρέψειεν. Utriusque verbi usus nonnihil diversus disci potest collatis his locis Homericis: *K* 355, *O* 62, *X* 197, *γ* 162, *χ* 173, 190, Hymn. in Mercur. 76, ubi ἀποσρέφειν, et *M* 249, *Y* 109, 256, *Φ* 339, ubi ἀποτρέπειν usurpatur.

Hymn. in Apollinem Pythium init. (= I, 179 sq):

*ὦ ἄνα, καὶ Λυκίην καὶ Μηονίην ἐρατεινήν
καὶ Μίλητον ἔχεις, ἔναλον πόλιν ἱμερόεσσαν.*

Sive hi versus spurii sunt sive genuini, eorum auctor procul dubio scripsit:

ἔφalon πόλιν ἱμερόεσσαν.

Cf. Π. B 538, 584, Hymn. in Cer. 410. Insulae contra sunt et dicuntur ἐναλοι s. εἰνάλῃαι. Corruptelam corruptela tuetur Baumeisterus afferens Pindar. Ol. IX, 99, ubi pro εἰνάλῃα fortasse verum est ἀγχιάλα (τ' Ἐλευσίς).

Ibidem 42 (= I, 220):

στῆς δ' ἐπὶ Ἀηλάντῳ πεδίῳ τό τοι οὐχ ἄδε θυμῷ
τεύξασθαι νηὸν τε καὶ ἄλσεα δενδρήεντα.

Cf. mox 66 sq. Hinc apparet loco I, 75 sq.

ὁ δ' ἄλλην γαῖαν ἀφίξεται, ἥ κεν ἄδη οἶ,
τεύξασθαι νηὸν τε καὶ ἄλσεα δενδρήεντα,

non recte Baumeisterum virgula distinxisse post pronomen οἶ.

Ibidem vs. 241 (= I, 419):

ἄλλ' οὐ πηδαλίοισιν ἐπιθέτο νηὺς εὐεργής,
ἀλλὰ παρέκ Πελοπόννησον πείραν ἐκούσα
ἤμ' ὁδόν.

Parum eleganter dicitur navis gubernaculo non parens ἐκούσα iter pergere; si quid addere voluisset auctor, addere debuerat quod pertinaciam significaret. Verum salva res est. Id ipsum quod Baumeisteri editionem usurpans coniciebam ἔχουσα (intransitive accipiendum = *cursum*) *tenens*) legitur in codicibus, dum ἐκούσα est infelix editoris coniectura, quantocius abicienda.

Ibidem vs. 350 (= I, 528), Cretenses, Apollinis cultui addicti, solliciti exclamant:

πῶς καὶ νῦν βιόμεσθα; τό σε φράζεσθαι ἄνωγμεν κτέ.

Cl. II. O, 124, Ω, 31, II 852, X, 431 malim cum Wolfio βεόμεσθα. Respondet Deus:

vs. 354: Νήπιοι ἄνθρωποι, δυστλήμονες, οἳ μελεδῶνας
βούλεσθ' ἀργαλέους τε πόνους καὶ ζεῖνεα θυμῷ.

Non *curimus* hercle mortales curas, gravesque labores atque aerumnas, sed cum animo eas reputamus et in pectore volumus.

Quocirca videas an reponendum sit:

οἳ μελεδῶνας
βάλλεσθ' ἀργαλέους τε πόνους καὶ ζεῖνεα θυμῷ.

Quamquam haud me latet Homerum dicere solere ἐν θυμῷ.

Ibidem 341 (— I, 520):

ἄκμητοι δὲ λόφον προσέβαν ποσιν.

Malim *ἀκμητες*, ut solet Homerus. Cf. quoque hymn. n. Merc. vs. 102, ubi sic recte Ilgenius correxit pro *ἄδμητες*. Altera forma novitia esse videtur.

Hymn. in Mercurium vs. 39 sqq.:

*ὦς ἄρ' ἔφη καὶ χερσὶν ἄμ' ἀμφοτέρησιν αἰέρας,
ἄψ εἴσω κίε δῶμα φέρων ἐρατεινὸν ἄδυρμα.
ἔνθ' ἀναπιλήσας γλυφάνῳ πρλιόο σιδήρου
αἰῶν' ἐξετόρησεν ὀρεσκόοιο χελώνης.*

Ita Baumeisterus ex Hermanni coniectura edidit pro depravata codicum scriptura *ἀναπηλήσας*, quam Ruhnhenius in *ἀναμηλώσας*, alii in *ἀναπειρήνας*, alii in *ἀναπηδήσας* (omnium longe ineptissime) mutandum esse coniecerunt. De loci sententia ex Hermanniana emendatione deque significatione verbi *πιλεῖν* et substantivi *αἰῶν* videatur Baumeisteri annotatio in editione maiore (Lipsiae 1860). At male me habet verbum compositum *ἀναπιλεῖν*. Quod neque usquam repertum est, nec propter verbi praepositionisque rationem exstitisse probabile videtur. Quocirca, si verbum recipiendum est — nec sane video quid melius reponatur — videndum, annon locum praestet sic corrigere, ut scribamus:

ἔνθ' ἄρα πιλήσας γλυφάνῳ κτέ.

Ad *ἔνθ' ἄρα* cf. Hom. τ, 49, ο 473, Σ 39, 522, O 730, Ω 122, A 171.

Ibidem vs. 47 de Mercurio lyram fabricanti:

*πῆξε δ' ἄρ' ἐν μέτροισι ταμῶν δόνακας καλάμοιο
πειρήνας διὰ νῶτα λιθορρίνοιο χελώνης.*

Ἐμμετρον dicitur quod *iustam* habet *mensuram*, itaque *ἐν μέτροισι* vertendum ad *iustam mensuram*, non in *mensuris*, quod nihili est. Nove tamen dictum, ut paene mallets *ἐν τρήμασι*, in *foraminibus*, de qua vocabuli forma cf. Etym. M. p. 726, 53. Nec tamen quicquam novare ausim.

Ibidem 76:

δολίης δ' οὐ λήθετο τέχνης.
 σάνδαλα δ' εὐτ' ἔρριπεν ἐπὶ ψαμάθοις ἀλίησιν,
 ἄφρας' ἠδ' ἀνόητα διέπλεκε θαυματοῦς ἔργα
 συμμίσγων μυρίκας καὶ μυρσινοειδέας ὄζους.
 τῶν τότε συνδήσας νεοθητλέος ἄγκαλον ὕλης,
 ἀβλαβέως ὑπὸ ποσσὶν ἐδήσατο σάνδαλα κοῦφα,
 αὐτοῖσιν πετάλοισιν, ὁδοιπορίην ἀλεείνων.

» Locum sic intellego'' ait Hermannus » ut cavisse dicatur Mercurius, ne pedibus ut viator ingrederetur, et ita vestigia pedum relinqueret.'' Quam interpretationem recentiores interpretes omnes secuti sunt. Perperam, si quid video, quia ὁδοιπορίη nihil aliud est quam *iter* (terrestre), itaque ὁδοιπορίην ἀλεείνων significat *iter evitans*. Hoc vero recte tantummodo diceretur de eo qui aut iter omnino non faceret, aut volans pedibus humum non tangeret, itaque non cadit in Mercurium, qui artificio illo utitur, ut vestigia humanis absimilia relinquens *iter suum celaret*. Cf. verba Apollinis infra vs. 222:

βήματα δ' οὐτ' ἀνδρὸς τάδε γίγνεται οὔτε γυναικός,
 οὔτε λύκων πολιῶν οὐτ' ἄρκτων οὔτε λεόντων.
 οὔτε τι κένταυρον λασιανχένα ἔλπομαι εἶναι,
 ὅς τις τοῖα πελώρα βιβᾶ ποσὶ καρπαλίμοισιν.

Universi igitur loci ratio est ita perspicua, ut quovis pignore contendam puerum verbum ἀλεείνειν ignorantem de loci sententia interrogatum, responsurum esse verbo ignoto probabiliter inesse *celandi* notionem. Nos ex Homero *devitandi* notionem docti negabimus, eaque huc non quadrante ad incitas redacti clamabimus locum esse corruptum. Ecce autem hymni lectionem pergentes iterum in eodem verbo haerebimus vs. 237 sq., ubi, cum Apollo boves furto abductas quaerens venit in Maiæ antrum, dicitur de eodem Mercurio:

σάργαν' ἔσω κατέδυσε θυήεντ'· ἡὔτε πολλὴν
 πρέμνων ἀνθρακίην οὔλη σποδὸς ἀμφικαλύπτει,
 ὥς Ἐρμῆς Ἐκάεργον ἰδὼν ἀλείνέν ἑ αὐτόν.

Quid hoc loco faciemus, ubi rursus manifesto poeta verbo

ἀλεείνειν tribuit *celandi* potestatem? Iterumne contendemus esse depravatam, an potius concedemus hymni auctorem descivisse ab usu Homérico? Baumeisterus quidem deceptus contorta et prorsus improbabili Hermannii interpretatione loci prioris, audacissima coniectura *ἐ αὐτόν* iunxit cum vs. sequenti:

ἐν δ' ὀλίγῳ συνέλασσε κάρη χεῖράς τε πόδας τε
violentissime sic immutato:

εἰν ὀλίγῳ ἔλσας κεφαλὴν κτέ.

quasi umquam librarius in animum inducturus fuisset pro vulgari *κεφαλὴν* substituere poeticum *κάρη*. Iam vero evolvas quæso antiquæ doctrinae thesaurum Hesychium, qui servavit hanc glossam: *ἀλεάζειν· κρύπτειν, ἢ προβάλλειν· καὶ εἴργειν. θερμαίνειν* (ex Hippocrate, ut intellectum est) *ἀφανίζειν* et supra corrupte *ἀλγα· κρύπτει*. Ubi glossam *ἀλέγη· σκιά* ex Arcadio attulit Is. Vossius. Haec, licet non me lateat diversa terminatio, ut cautelam adhibeamus suadent.

Habet autem hymni auctor et alia peculiariora velut usum prorsus insolitum substantivi *ἔργον* vs. 127:

Ἐρμῆς χαρμόφρων εἰρύσατο πύονα ἔργα

ubi *ἔργα* sunt *κρεῖα ἄμφ' ὀβελοῖσι πεπαρμένα δουρατείουσιν* (120), neque igitur fortasse haerendum in miro usu substantivi *ὀσίης* vs. 130:

ἔσχισε δώδεκα μοῖρας

κληροπαλεῖς· τέλεον δὲ γέρας προσέθηκεν ἑκάσῃ.

Ἐνθ' ὀσίης κρεάων ἠράσσατο κύδιμος Ἐρμῆς

etiãmsi aliquis ibi mallet:

Ἐνθ' αἰσης κρεάων κτλ. sc. *portionis carniũm*,
ut apud Homerum est *ληΐδος αἶσα*.

Idem contra epicorum usum vs. 373 scripsit:

μηνύειν δ' ἐκέλευεν ἀναγκαίης ὑπὸ πολλῆς

producta vocali quæ illi in praesenti et imperfecto verbi *μηνύειν* corripere solent, etsi facile id potuit evitare (et fortasse evitavit) scribendo:

μηνυέμεν δ' ἐκέλευεν κτέ.

Exemplo caret usus parentheticus verbi δύναμαι, qualem videmus vs. 174 sq.

εἰ δέ κε μὴ δώῃσι πατὴρ ἐμός, ἧ τοι ἔγωγε
πειρήσω — δύναμαι — φηλητέων ὄρχαμος εἶναι.

qui non comparari potest cum οἶμαι, δοκῶ, similibus. Ad-
denda fuerat particula δέ vel γάρ. Nisi forte malumus
suspiciari poetae manum esse:

πειρήσω, εἰ δύναμαι κτέ.

ut hoc synizesios exemplum accedat iis quae collegit LA ROCHE,
Hom. Unt. p. 282 sqq. Parum eleganter scripsit vs. 97:

ὄρφναίη δ' ἐπίκουρος ἐπαύετο δαιμονίη νύξ
ἢ πλείων, τάχα δ' ὄρθρος ἐγίγνετο δημοιοργός.

quae scriptura si sana est, nox dicitur Mercurii adiutrix, sed
quanto pulchrius in genus eam vocasset tenebrionum tenebri-
cosorumque operum adiutricem:

ὄρφναίων δ' ἐπίκουρος,

idque poetam voluisse suadent fere opposita, quibus primum
mane dicitur favere operariis horumque industriae, ubi iterum
notetur novus usus adiectivi δημοιοργός. Ceterum ad sen-
tentiam cf. Aristoph. *Av.* 489 et *Πιδ.* Γ, 11.

Parum venuste usus est novo vocabulo λησίμβροτος, ho-
mines latens, ut fures significaret vs. 336 sqq.:

παῖδά τιν' εὔρον τόνδε διαπρύσιον κεραΐξην —
κέρτομον, οἷον ἔγωγε θεῶν οὐκ ἄλλον ὄπωπα
οὐδ' ἀνδρῶν, ὅποσοι λησίμβροτοί εἰς' ἐπὶ γαίῃ

ubi lingua Latina, qua fallere habet duplicem notionem
τοῦ λανθάνειν et τοῦ ἀπατᾶν, abutuntur qui vertunt
fallaces. Fuit cum suspicarer poetam dedisse λησίμβροτοι
a ληίζομαι aut ἀεσίμβροτοι (i. e. βλαπτικοὶ τῶν
ἀνθρώπων) formatum ad analogiam τοῦ ἀεσίφρων, sed
si quid mutandum, hodie probabilius duco poetam, ut omnium
deorum ita omnium hominum, excepto nemine, κέρτομώτα-
τον dixisse Mercurium, itaque in λησίμβροτοι latere terrae
epitheton:

οὐδ' ἀνδρῶν ὅποσοι φυσιμβρότῳ εἰς' ἐπὶ γαίῃ.

Quae dicendi consuetudo Latinis (Caesari praesertim) est familiarissima, ut post pronomen relativum substantivum repetatur, Graecis quod sciam incognita, huius *prima facie* exemplum extare videtur vs. 208 sq.:

παῖδα δ' ἔδοξα, φέριξε, σαφεῖς δ' οὐκ οἶδα, νοῆσαι,
ὅστις ὁ παῖς ἅμα βουσὶν εὐκραίρησιν ὀπήδει,
νήπιος, εἶχε δὲ ῥάβδον.

An potius locus sic interpungendus:

νοῆσαι·

ὅστις ὁ παῖς, ἅμα κτέ.

quisquis (est) *iste puer* cett.? Cf. vs. 277. At ita vereor ne offensione non careat asyndeton. Restat (quod et ipsum durum videtur) ut duplex functio tribuatur pronomini ὅστις, et interpretemur, *qui puer quisquis est*, saltem non nude: *qui puer*, ut factum esse video.

Sine exemplo verbum *ἐπαινεῖν* construxit simul cum Accusativo rei et Dativo personae vs. 457:

ἔζε πέπον καὶ μῦθον ἐπαινέει πρεσβυτέροισι.

Nam in loco Iiadis Σ 312:

Ἔκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιόωντι
accusativum non pendere ab ἐπήνησαν non opus est dicam.

Quia tamen sequitur versus ὁμοιοτελευτῶν: νῦν γάρ τοι κλέος ἐσθλὸν ἐν ἀθανάτοισι θεοῖσι probabile puto scribarum errore ita legi et genuinum esse *πρεσβυτέροιο*. Ceterum per se in plurali nihil est offensionis. Cf. vs. 386:

σὺ δ' ὀπλοτέροισιν ἄρηγε.

Sed redibo ad ea quae excusari prorsus nequeunt.

Ibidem vs. 109:

δάφνης ἀγλαὸν ὅζον ἐλὼν ἐπέλεψε σιδήρῳ
ἄρμενον ἐν παλάμῃ· ἀμπνυτο δὲ θερμὸς αὐτμῆ.

Decorticare Graece est aut ἀπολέπειν, aut de rotundis teretibusque περιλέπειν (cf. II. A, 236), sed ἐπιλέπειν absurdum esse compositum ipsa rei ratio abunde docet. Nihil

igitur certius est emendatione ἀπέλεψε, quam omnes criticos fugisse miror. In sequenti versu probabiliter emendatum est αὐτμήν, quae forma masculina bis exstat apud Homerum Ψ 765 et γ 289. Nihil huc facit citatum ex Odyssea ὀλοώτατος ὀδμή, quia comparativos et superlativos antiqua lingua interdum communes esse constat. Cf. quoque hymn. in Cer. 157. Od. δ, 406:

πικρὸν ἀποπνεύουσαι ἄλως πολυβενθέος ὀδμήν

πικρὸν manifesto adverbialiter positum cum ἀποπνεύουσαι iungendum est, non cum ὀδμήν, ut perverse videtur nonnullis. Mutationem vero paene nullam esse sentiet, quicumque novit N indicari tenui lineola supra praecedentem literam.

Ibidem 166:

αὐτὰρ ἐγὼ τέχνης ἐπιβήσομαι, ἥτις ἀρίστη,
βουλευὼν ἐμὲ καὶ σὲ διαμπερές· οὐδὲ θεοῖσιν
νῶϊ μετ' ἀθανάτοισιν ἀδώρητοι καὶ ἄπαροι
αὐτοῦ τῇδε μένοντες ἀνεξόμεθ', ὥς σὺ κελεύεις.
Βέλτερον ἤματα πάντα μετ' ἀθανάτοισι δαριζέειν,
πλούσιον, ἀφνειόν, πολυλήϊον, ἢ κατὰ δῶμα
ἄνθρωποι ἐν ἡρώεσσι θαασσόμενοι ἀμφὶ δὲ τιμῇ,
καγὰρ τῆς ὀσίης ἐπιβήσομαι, ἥσπερ Ἀπόλλων κτλ.

Hermannus recte intellegens βουλεύειν τινά Graecum non esse, loco se mederi opinabatur distinguendo post βουλεύων et iungens τέχνης ἐπιβήσομαι ἐμὲ καὶ σέ, formae ἐπιβήσομαι transitivam potestatem vindicans allato loco Odysseae ο, 474:

οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρα κέλευθα
νὼ ἐπιβησάμενοι.

At enim in hoc Aoristi I mediī usu transitivo nihil est quod mireris, si quidem ne potuit quidem usurpari intransitive, quia intransitiva notio propria est Aoristo II ἐπεβήσετο. Contra βήσομαι semper et ubique est intransitivum, et poeta noster eo minus contra omnium usum potuit peccare, quod in ipsis sequentibus ei obtemperavit scribens τῆς ὀσίης ἐπιβήσομαι. Hac igitur interpretatione reiecta, necessario

sequitur labem passum esse participium βουλεύων. Est ubi confusa vidi ἄβουλος et ἄνολβος, unde mihi nata est suspicio corrigendum esse:

ὀλβιέων ἐμὲ καὶ σὲ διαμπερές· κτέ.

Versu praecedenti propter opposita in sqq. ἀδώρητοι καὶ ἄλῃστοι cett. nescio an (quod Matthiaeō iam venit in mentem) aptius legeretur:

αὐτὰρ ἐγὼ τιμῆς ἐπιβήσομαι, ἥτις ἀρίστη.

Cf. Hesiodus Theog. 396: τιμῆς καὶ γεράων ἐπιβησέμεν, Homerus Θ 285: τὸν καὶ τηλόθ' ἔοντα εὐκλείης ἐπίβησον. Cf. ψ 13. Corruptelae ansam dare potuit comparatus a lectore vs. 465, ubi τεχνῆς recte habere videtur. Ceterum conferantur verba Apollinis infra 458 sq.:

νῦν γάρ τοι κλέος ἔξαι ἐν ἀθανάτοισι θεοῖσι,
σοί τ' αὐτῷ καὶ μητρὶ.

Ibidem vs. 263 sq.:

οὐκ ἴδον, οὐ πυθόμην, οὐκ ἄλλου μῦθον ἄκουσα,
οὐκ ἂν μηνύσαιμ' οὐκ ἂν μήνυτρον ἀροίμην.

Poetae epici ubi res easdem iisdem verbis repetunt, non solent aliarum particularum usu colorem orationis variare. Quare miror haec verba vs. 363 sq. sic iterari, ut altero versu scribatur:

οὐδέ κε μηνύσαιμ', οὐδ' ἂν μήνυτρον ἀροίμην.

Alterutro loco a scribis peccatum esse videtur; nec me iudice dubium est quin posterioris loci scriptura illi sit praeferenda, cum quia vocula οὐκ quinties repetita insuavior est, tum quod facilius illa lectio quam haec potuit corrumpi.

Ibidem vs. 401:

· "Ενθ' Ἐρμῆς μὲν ἔπειτα κίων παρὰ λάϊον ἄντρον
εἰς φάος ἐξήλαυνε βοῶν ἰφθίμα κάρχηνα.

Praepositis παρὰ pendens ab eundi verba de loco usurpata non potest aliud significari quam praeter. Mercurius autem

boves ex antro protracturus ad antrum se confert; itaque poetae reddendum:

κιὼν ποτὶ λάινον ἄντρον.

Vss. 429—432, quibus aut iusto plura aut nimis pauca narrantur, quique inani eorundem verborum repetitione laborant, me iudice melius abessent. Verba ὡς λάχε μοῖραν ἱκαςος fortasse ansam dederunt interpolatori ut haec adderet.

Ibidem vs. 450:

καὶ γὰρ ἐγὼ Μούσῃσιν Ὀλυμπιάδεσσιν ὀπηδός,
τῇσι χοροὶ τε μέλουσιν καὶ ἀγλαὸς οἶμος ἀοιδῆς
καὶ μολπή τε θαλυῖα καὶ ἱμερόεις βρόμος αὐλῶν,
οἷα νέων θαλῆς ἐνδεξία ἔργα πέλονται.

Apollini, qui deorum, non iuvenum, convivii interesse solebat, magis, ut opinor, convenerit:

οἷα θεῶν θαλῆς ἐνδεξία ἔργα πέλονται.

Ceterum usus adiectivi ἐνδεξιος pro δεξιος, s. ἐπιδεξιος, ut seniores saepe dicunt, est huic poetae peculiaris. Cave enim conicias θαλῆς ἔνι. Vetat caesura.

Ibidem 466 sq.:

σήμερον εἰδήσεις· ἐθέλω δέ τοι ἥπιος εἶναι
[βουλῇ καὶ μύθοισιν· σὺ δὲ φρεσὶ πάντ' εὖ οἶδας].

Alter versus sapit impostorem, quo dignum est suum οἶδας pro οἶσθα. Vid. locus Iliadis Θ 40.

Ibidem 562:

ἦν δ' ἀπονοσφισθῶσι θεῶν ἡδεῖαν ἐδωδήν.

Recte ita scriberetur, si mel esset solitus deorum cibus, nec quidquam ad rem facit, Iovem infantem melle nutritum esse. Nunc nescio an corrigendum sit:

ἦν δ' ἀπονοσφισθῶσι θεὰὶ ἡδεῖαν ἐδωδήν

deae scil. Θρίαι, quas Herimannus palmaria emendatione vs. 552 restituit pro MOIPAI, cui vocis prima litera detracta, superest OIPAI = ΘPIAI.

In quibus ἐμβάλε esse quod supra dicitur ἔδωκε φαγεῖν vix est quod moneam. Ἐδωδὴν reponendum esse v. 372 monuit iam Cobetus.

Hymn. in Venerem vs. 126:

Ἀγχίσεω δέ με φάσκε παρὰὶ λέχεσιν καλέεσθαι
κουριδίην ἄλοχον, σοὶ δ' ἄγλαὰ τέκνα τεκεῖσθαι.

Impense miror haesisse in his neminem. Quippe manifestum est verba παρὰὶ λέχεσιν reliquis aptari nullo modo posse. Nec facile aliquis in animum inducat construere: ἔφασκε δέ με παρακαλέεσθαι λέχεσιν Ἀγχίσεω κουριδίην ἄλοχον. Quae neque oratio Graeca est, nec probabilis propter vs. 149:

ἐμὴ δ' ἄλοχος κεκλήσεαι ἡματα πάντα.

Quin igitur monstrum alant ea verba, nullus dubito. Aptum foret:

Ἀγχίσεω δέ με φάσκε παρ' ἄλλοδαποῖς καλέεσθαι
κουριδίην ἄλοχον

apud peregrinos, in terra peregrina

Cum singulari forma futuri τεκεῖσθαι, quae pro τῆξεσθαι nusquam alibi, quod sciam, reperta est, comparari possunt aliae quaedam similiter formatae ab Aoristo II, velut πεσεῖσθαι, δραμεῖσθαι iuxta ὕρξεσθαι, quae forma inversa ratione multo rarior est quam altera, εἰλεῖν pro αἰρήσειν apud se- quiores poetas.

Hymnus in Bacchum (VII) 32 sq.

Hic locus gravissimo vulnere laboret necesse est. Quid enim? praedones Tyrrheni Bacchum in litore conspicati, regium aliquem iuvenem esse putantes, vincere frustra conantur. Tum navis, quam appulerant, gubernator adolescentem deum esse suspicatus, hortatur socios, ut ab impio incepto desistant, sed is a domino navis tacere suasque res agere his verbis iubetur:

26 Δαιμόνι' οὔρον ὄρα, ἅμα δ' ἰζίον ἔλκεο νηός,
 σύμπανθ' ὅπλα λαβών· ὅδε δ' αὐτ' ἀνδρεσσι μελήσει
 κτέ.

Qui ubi finem fecit dicendi, quis non iure miretur sic
 pergere poetam:

32 Ὡς εἰπὼν ἰζόν τε καὶ ἰζίον ἔλκετο νηός·
 ἔμπνευσεν δ' ἄνεμος μέσον ἰζίον κτλ.?

Nonne meridiana luce clarius est, non ipsum qui loquitur,
 i. e. dominum navis, sed gubernatorem dicto parentem velum
 navis trahere? Nec enim fert epica consuetudo, ut poetae
 liceat reticere: *gubernatorem domino non paruisse, itaque ipsum*
dominum illius functum esse officio. Copiose eiusmodi res nar-
 rari assolent, et hoc saltem mihi quivis concedet, si nihil aliud,
 addendum certe fuisse pronomen αὐτός. Risum movent,
 quae annotat recentissimus editor Alexis Peyron (Paris 1875),
 quem si audias, vs. 26 ἅμα est *avec moi*, et vs. 32 ad
 ἔλκετο subaudiendum ἅμα (τῷ) κυβερνήτη, qualia refellere
 foret delirantis. Miror neminemdum dixisse ὥς εἰπὼν esse
 nominativum absolutum! Verum aliud indicium est, hic a
 scribis turbatum esse: nempe verborum ista coniunctio ἰζόν
 τε καὶ ἰζίον ἔλκετο, si quidem de malo sollemne verbum
 est ἰζάναι sive ἰζασθαι. Nisi igitur omnia me fallunt,
 duorum (si non plurium) versiculorum lacinias in unum con-
 flarunt librarii. Certa supplementa nemo a me requireret: *exem-*
pli gratia locum apponam, qualis fere olim scribi potuit:

ὥς εἰπὼν (νιν ἔλασσειν, ὃ δ' οὐκ ἐθέλων ὑπ' ἀνάγκης)
 ἰζόν τ' ἔ(ζησεν) καὶ ἰζίον ἔλκετο νηός.

Cf. quoque vs. 43.

Simile quid vereor ne acciderit vs. 42:

οἱ δὲ ἰδόντες

ΜΗΔΗΔΗ τότε ἔπειτα κυβερνήτην ἐκέλευον

ubi, si e magno coniecturarum numero aptissimam, quam
 proposuit Köchly, νῆα πάλιν, receperimus, vel sic tamen
 obscurum restabit, cur Tyrrheni iter non persequantur. Bene

enim notandum in praegressis *nihil dictum esse unde appareat*, quod docet nos Ovidii in Metamorph. libr. III narratio, *pampineis illis navis cursum impediri*. Ipsa autem miracula non erant graviora, quam id quod initio factum erat, ut vincula iuveni deciderent. Nec vs. 37 de terrore, sed de stupore praedonum sermo est. Crederes potius eos initio laeto vini et uvarum aspectu gavisos fuisse, mox vero, ubi navem magis magisque impediri senserint, gubernatori imperasse ut navem appelleret. Ita *potuit* fuisse:

οἱ δὲ ἰδόντες

ΜΕΛΙΗCΑΝ

*(νήα πάλιν)τόν' ἔπειτα κυβερνήτην ἐκέλευον
γῆ πελάαν*

aut *γῆθησαν* cl. Hymn. XXXII, 16 sq. Sed nolo ariolari.

Ibidem vs. 35:

*οἶνος μὲν πρότιςα θοὴν ἀνὰ νῆα μέλαιναν
ἡδύποτος κελαρυζ' ἐυωδῆς, ὤρνυτο δ' ὀδυμὴ
ἀμβροσίη κτέ*

melius poeta fecisset, si pro *εὐωδῆς* usurpasset aliud vini epitheton, velut *μελίρρων* aut *εὐήνωρ*. Certius est (neque enim desunt exempla, quibus illud defendas) non ipsum peccasse, sed librarios, vs. 55, ubi Bacchus probum gubernatorem vitae suae timentem bono animo esse iubet hisce verbis:

Θάρσει διὲ κάτωρ, τῷ ἐμῷ κεχαρισμένε θυμῷ

sub qua portentosa scriptura, frustra tentata a bene multis, fortasse nihil latet reconditius quam compellendi illa formula Odysseae lectoribus notissima, quae huic loco apprime convenire videtur:

Θάρσει, ξεῖνε πατερ, κτέ.

IV. AD POETAS PHILOSOPHOS.

Horum poetarum editiones, si quae post Karstenianam prodierunt, nec privata mea mihi bibliotheca suppeditat neque

publica. Quare veniam peto a lectore si forte unam alteramve coniecturam occupatam ab alio protulero.

EMPEDOCLES ap. Plut. de exilio c. 17, de Iside et Osirid. c. 26; *Phil. Gr. vet. op. reliquiae rec.* Karsten II, p. 84:

Ἔστιν Ἀνάγκης χρῆμα, θεῶν ψήφισμα παλαιὸν αἰδίων, πλατέεσσι κατεσφρηγισμένους ὄρκοις·
εὐτέ τις ἀμπλακίῃσι φόνῳ φίλα γυνῖα μίγηη κτέ.

Praeter Stürzium, Ἀνάγκης χρῆμα interpretatum, quod unice convenit cum vocabuli notione, *rem necessitatis*, commentatores intellegunt *necessitatis fatum* s. *decretum*, afferentes sive Platonem in Phaedro p. 248 qui θεσμός Ἀδραξείας, sive pseudo-Gorgiam in Encom. Hel. p. 94 Reisk. qui ἀνάγκης ψήφισμα dixerit. Optime quidem hi intellexerunt quid poeta voluerit, sed quin vocabulo Graeco vim intulerint hac admissa explicatione, minime dubito. Una omissa literula Empedocli reddendum fuerat quod scripsit:

Ἔστιν Ἀνάγκης ῥῆμα, θεῶν ψήφισμα παλαιὸν κτέ.

EMPEDOCLES ap. Clement. Alex. Strom. V p. 554 C, Karsten p. 98 cf. p. 191:

Ἀλλὰ κακοῖς μὲν κάρτα πέλει κρατέουσιν ἀπιζεῖν,
ὡς δὲ παρ' ἡμετέρης κέλεται πιζώματα Μούσης
γινῶθι, διατμηθέντος ἐνὶ σπλάγχνοισι λόγοιο.

Praeunte Clemente recentiores interpretantur πέλει per *συνηθές* (έξι), *mos est*, attulitque Karstenus in huius interpretationis fidem locum Sophoclis Antig. 692:

ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε

ubi tamen ἀκούειν ἔσθ' significat: *est audire* i. e. *possum audire*, *libet mihi audire* Sed πέλει pro *mos est* prorsus inauditum, et locus procul dubio iam Clementis aetate laborabat. Equidem suspicor acerba ironia poetam notasse profanum vulgus, quod dedita opera fidem habere nollit certis philosophorum rationibus, scribentem:

Ἀλλὰ κακοῖς μὲν κάρτα μέλει κρατέουσιν ἀπιζεῖν,
i. e. *curae cordique uis est, ut ne persuaderi sibi patiantur.*

EMPEDOCLES apud Simplicium Phys. I f. 34 A. cf. I f. 8 A (Karsten l. l. p. 100.) de elementis disputans ita canit:

114. Ταῦτα γὰρ ἴσα τε πάντα καὶ ἥλικα γένναν ἔασι,
τιμῆς δ' ἄλλης ἄλλο μέδει, πάρα δ' ἦθος ἐκάσῳ,
ἐν δὲ μέρει κρατέουσι, περιπλομένοιο κύκλοιο,
καὶ φθίνει εἰς ἄλληλα καὶ αὖξεται ἐν μέρει αἴσῃς

Iniuria Kastenius p. 101 et 105 ultima verba interpretatur *fatalibus* s. *certis vicibus*, contra linguae proprietatem, quae formulae ἐν μέρει, *per vices*, huiusmodi genetivum addi non sinat. Dubium non est quin h. l. librarii, quod saepe fecerunt, confuderint iota adscriptum et sigma finale, dederit autem poeta:

καὶ φθίνει εἰς ἄλληλα καὶ αὖξεται ἐν μέρει αἴσῃ.

i. e. *fatali quadam necessitate*.

EMPEDOCLES ap. Simplicium de Coelo (Karsten l. l. p. 104, cf. p. 211 sq.):

vs. 162. οὕτω μὴ σ' ἀπάτα φρένα, ὡς νύ κεν, ἄλλοθεν εἶναι

θνητῶν, ὅσσα γε δὴ γεγάασιν ἄσπετα, πηγὴν.

Horum verborum, quae cum omni saniore grammatica pugnant, rationem non prorsus perspexit Karstenius, qui tamen ultimum vs., ubi δῆλα legebatur pro δὴ, bene correxit.

Procul enim dubio ἀπάτα non est Imperativus verbi ἀπατᾶν, sed importunus dorismus, qualem plures scribae intulerunt, pro ἀπάτη *fraus*, deinde in oculis ΩCNYKEN (ὡς νύ κεν) latet verbum aliquod, unde suspensa olim fuerunt duo Accusativi σ' et φρένα per σχῆμα τὸ καθ' ὅλον καὶ μέρος quod dicitur; pendet autem ab hoc orationis membro Accusativus cum Infinitivo ἄλλοθεν εἶναι πηγὴν hac ratione:

οὕτω μὴ σ' ἀπάτη φρένα . . . ἄλλοθεν εἶναι πηγὴν θνητῶν, ὅσσα γε δὴ γεγάασιν ἄσπετα.

Verba apta velut σαινέτω, πειθέτω, alia cogitanti quidem se offerunt, nullum tamen eiusmodi quod ductuum similitudine se valde commendat. Quaerat alius!

EMPEDOCLES ap. Simplicium de Coelo II (Karsten l. l. p. 106):

167. Ἐπεὶ Νεῖκος μὲν ἐνέρτατον ἵκετο βένθος
 δίνης, ἐν δὲ μέσῃ Φιλότης ξροφάλλῃ γένηται,
 ἐν τῇ δὴ τάδε πάντα συνέχεται ἐν μόνον εἶναι,
 οὐκ ἀφαρ, ἀλλ' ἐθέλυμνά συνιζάμεν' ἄλλοθεν
 ἄλλο
 [τῶν δέ τε μισγομένων χεῖτ' ἔθνεα μυρία θνητῶν]
 πολλὰ δ' ἄμικτ' ἔσκηκε (l. ἄμικτ' ἔσκηκε) κεραιο-
 μένοισιν ἐνάλλαξ,
 ὅσος ἔτι Νεῖκος ἔρυκε μετάρσιον κτέ.

Versum uncinis sepsi, olim propter argumenti similitudinem huc repetitum e sequentibus:

Αἴψα δὲ θνήτ' ἐφύοντο, τὰ πρὶν μάθον ἀθάνατ' εἶναι,
 ζῶρά τε τὰ πρὶν ἄκηρα, διαλλάξαντα κελεύθους
 τῶν δέ τε μισγομένων, χεῖτ' ἔθνεα μυρία θνητῶν
 παντοίης ιδέησιν ἀρηρότα, θαῦμα ιδέσθαι.

Ubi quid quaeso est quae prius DIDICERUNT esse immortalia?
 Corrige:

τὰ πρὶν λάχον ἀθάνατ' εἶναι

quae prius nacta sunt sortem immortalem, quod aliquanto facilius est ad intellegendum.

EMPEDOCLES ap. Porphyrium Stob. Ecl. Phys. II p. 1026
 (Karsten l. l. p. 130).

αἵματος ἐν πελάγεσσι τεθραμμένα ἀμφιθροῶντος (?)
 τῇ τε νόημα μάλιχα κυκλίσκεται ἀνθρώποισιν·
 αἶμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα.

Pro inaudito κυκλίσκεται nescio an leni manu reponendum sit κικλησκειται. Vide Soph. O. R. 1452, ibique interpretes.

EMPEDOCLES ap. Clem. Al. V c. 9, p. 649 B.

ὦ φίλοι, οἶδα μὲν οὖν, ὅτ' ἀληθείη παρὰ μύθοις,
 οὗς ἐγὼ ἐξερέω κτέ.

Imo *πάρα*, i. e. *πάρεξιν*, ut recte editur vs. 115 ap Karstenium:

τιμῆς δ' ἄλλης ἄλλο μεδει, πάρα δ' ἦθος ἐκάσῳ.

Ires minimi, fateor, momenti, veruntamen, quia vel novissimum Clementis editorem Dindorfium fugit, non praetermittenda.

EMPEDOCLES ap. Simpl. Phys. fol. 272 B.

*Ἀρμονίης πυκινῷ κρύφῳ ἐσήμεται
Σφαῖρος κυκλοτερῆς μονή περιηγεῖ γαίων.*

Pro absurdo *κρύφῳ* probabiliter substitueris *σρόφῳ* i. e., *cingulo, vinculo*. Cf. Hymn. Ap. 122, 128.

XENOPHANES apud Clementem Al. Strom. V. p. 715 P et Theodoretum Aff. Gr. III p. 49, 30 deorum anthropomorphiam Graecae religionis ridet his verbis:

*ἀλλ' εἴ τοι χεῖράς γ' εἶχον βόες, ἢ ἐλέοντες
ἢ γράψαι χεῖρεςσι καὶ ἔργα τελεῖν ἅπερ ἄνδρες,
ἵπποι μὲν θ' ἵπποισι, βόες δέ τε βουσὶν ὁμοῖοι
καὶ κε θεῶν ἰδέας ἔγραφον καὶ σώματ' ἐποιοῦν
τοιαῦθ', οἷόν περ καὶ τοὶ δέμας εἶχον ὁμοῖον.*

Aliquid vidit Karstenus l. l. p. 41 corruptum locum sic refingens, ut vs. tertium transponeret post vs. quintum mutato *ὁμοῖοι* in *ὁμοῖον*, et simul vs. 5to pro *ὁμοῖον* reponeret *ἐκασον*, sed tamen vir optimus οὐκ εἰς τέλος ἔκετο μύθων. Primum enim non animadvertit, ubi de notiónibus collectivis sermo est, Graecos uti numero plurali eius quod est *ἐκασος*, deinde vs. 2 male sibi respondere ἢ — καί, tandem prorsus mirifice pro *leonibus* subito *equos* inferri a poeta. Quae causae me quidem movent, ut spurium esse suspicer vs. tertium, reliqua autem ita scribenda:

*ἀλλ' εἴ τοι χεῖράς γ' εἶχον βόες ἢ ἐλέοντες
ἢ γράψαι χεῖρεςσιν ἢ ἔργα τελεῖν ἅπερ ἄνδρες,
καὶ κε θεῶν ἰδέας ἔγραφον καὶ σώματ' ἐποιοῦν
τοιαῦθ', οἷόν περ καὶ τοὶ δέμας εἶχον ἐκασοι.*

scilicet, ut recte explicuit interpres:

ἵπποι μὲν θ' ἵπποισι, βόες δὲ τε βουσὶν ὁμοῖον.

Interpolationem autem Clemente antiquiorem esse inde apparet, quod eius clausula causa exstitit, cur *ἔκαστοι* vs. 4to oblitteraretur. Ne secundum quidem versum, in quo offensione non caret additum *χειρῶσιν*, quique sine damno poterat abesse, genuinum esse praestiterim.

XENOPHANES apud Stob. Flor. XXIX, 41 et Ecl. Ph. I p. 224:

*οὐ τοι ἀπ' ἀρχῆς πάντα θεοὶ θνητοῖς ὑπέδειξαν,
ἀλλὰ χρόνῳ ζητούντες ἐφευρίσκουσιν ἄμεινον.*

Sententiae ratio postulare videtur *ἄμεινω*, *meliora*. Nihil enim huc facit nota cantilena *ἔφυγον κακόν, εὖρον ἄμεινον*, quam affert Karstenus.

Aristot. Rhetor. I, 15 p. 422 E τὸ τοῦ Ξενοφάνους ἀρμόττει, ὅτι οὐκ ἴση πρόκλησις αὐτῇ ἀσεβεῖ πρὸς εὐσεβῇ, ἀλλ' ὁμοία καὶ εἰ ἰσχυρὸς ἀσθενῇ πατάξαι ἢ πληγῇναι προκαλέσαιο. »Hoc autem dictum" verba sunt Karsteni I, p. 79 »versum facit trochaicum:

οὐκ ἴση πρόκλησις αὐτῇ, ἀσεβεῖ πρὸς εὐσεβῇ

vel iambicum senarium, verbis sic collocatis:

*οὐκ ἴση
πρόκλησις αὐτῇ, ἀσεβεῖ πρὸς εὐσεβῇ.*

Non magnificentissime sentio de poesi Xenophanea, sed si huiusmodi versiculos (?) procudere philosophus potuit, quid hercle impedit quo minus ex verbis Aristotelicis tres integros lucri faciamus senarios ita pergendo:

*ἀλλ' ὁ | μοία | καὶ εἰ | ἰσχυ | ρὸς ἀ | σθενῇ
πατά | ξαι ἢ | πληγῇ | ναι προ | καλέ | σαιτο?*

Estne satis perspicuum Aristotelem non citare verba Xenophanis, sed sententiae cuiusdam summam suis verbis conceptam? Hinc corrigenda quae Karstenus p. 20 sq. de vita

eius et studiis disputans contendit iniuria a nonnullis Xenophani abiudicari iambicorum numerorum usum.

PARMENIDES apud Simplicium Physic. f. 31 A, B (Karsten l. l. p. 34), agens de *entis* substantia aeterna, sic canit:

vs. 66. οὕτως ἡ πάμπαν πελέμεν χρεῶν ἐστὶν ἢ οὐκί.
οὐδέ ποτ' ἐκ τοῦ ἐόντος ἐφήσει πῖσιος ἰσχύς
γίγνεσθαι τι παρ' αὐτό. τοῦνεκεν οὔτε γενέσθαι
οὔτ' ὄλλυσθαι ἀνῆκε δίκη, χαλάσασα πέδησιν,
ἀλλ' ἔχει κτέ.

Quia intellego quid sit *remittere vincula*, non vero quid sibi velit *remittere vinculis*, contendo Parmenidi reddendum esse vs. 69:

χαλάσασα πέδησιν.

Substantivum nota analogia formatum e verbo *πεδᾶν*, quod substantivum hucusque non nisi apud sequiores repertum esse videtur.

PARMENIDES apud eundem l. l. (Karsten p. 38, Preller, Hist. Phil. p. 92):

vs. 103. τὸ γὰρ οὔτε τι μείζον
οὔτε τι βαιότερον πέλεναι χρεῶν ἐστὶ τῇ ἢ τῇ.

Prellerus correcto accentu edidit *πελέναι*. Scio quid sit *πελεμέναι*, sed *πελέναι* est monstrum vocabuli; pro quo quantocius Parmenidi reddatur *πελέμεν*, quod recte servatum est supra vs. 66:

οὕτως ἡ πάμπαν πελέμεν χρεῶν ἐστὶν ἢ οὐκί.

PARMENIDES apud eundem ibidem:

ἡ γὰρ παντόθεν ἴσον ὁμῶς ἐν πείρασι κυρεῖ.

Verbum perispomenon *κυρεῖν* constanter corripit priorem syllabam, non aliter quam *μαρτυρεῖν*, quare reponendum *κύρει*, quod vocalem producit. Il. Ψ 821:

αἰὲν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἀκωκή.

Cf. Hymn. in Cer. 189. Ω 530

ἄλλοτε μὲν τε κακῶ ὄγε κύρεται, ἄλλοτε δ' ἐσθλῶ.

Verbum autem κυρεῖν alienum est a veteri Ionica poesi.

PARMENIDES apud eundem Simplicium l. l. f. 9, A (Karsten l. l. p. 42, Preller l. l. p.): :

118. ἀτὰρ κακεῖνο κατ' αὐτὸ
ἀντία, νύκτ' ἀδαῆ, πυκινὸν δέμας ἐμβριθές τε.

Non caeca, obscura mire dicitur ἀδαῆς. Vide an forte ΑΛΑΗ confusum sit cum ΑΛΑΗ, ut philosopho reddi oporteat:

νύκτ' ἀλαήν, πυκινὸν δέμας ἐμβριθές τε.

V. EPIGRAPHICA.

In d'ario *Revue Archéologique*, Mars 1874, pag. 145 sq. E. MILLER agens de Graecis quibusdam inscriptionibus nuper repertis in Aegypto ita scribit:

»Le second fragment est plus considérable. Il contient huit lignes écrites avec une grande négligence. Il semble même que le lapicide se soit servi d'un fragment de pierre cassée, car les lignes s'arrêtent très irrégulièrement. Elles se conforment, aux exigences de la cassure, en s'infléchissant vers la fin sous la forme d'une légère courbure.»

Voici à peu près la physionomie de cette inscription:

ΕΝΘΑΔΕΤΗΝ.....ΠΙΝΥ
ΤΗΝΚΑΤΑΓΑΙΑΚΑΙΥΠΤΕΙΠΡΕΙ...
ΤΗΝΑΛΟΧΟΝCEΜΝΟΝ ΘΑΛΟCEΞΟΧΟΝ
ΑΛΛΟ.ΝΙΟΥΑΙΔΗΝΗΤΗΝΜΟΙΡ
..ΙΚΡΗΤΗCΑΠΟΓΑΙΗCΕΙΚΟCΙ
ΠΕΝΤΕΕΤΗΖΗCΑCΑΙCΟΝ
ΧΡΟΝΟΝ...CΕΤΕΤ
ΛΟΓΟΝΝΥΝΠΑΡΟΔΕΙ.

Quam inscriptionem vir doctus sic interpretandam et re-dintegrandam proposuit.

*Ἐνθάδε τὴν ἀ[πλῶς] πινυτὴν κατὰ γαῖα καλύπτει
Πρεῖ(μαν) τὴν ἄλοχον, σεμνὸν θαλὸς ἔξοχον ἄλλο
ΝΙΟΥ αἰδνὴν (sic) τὴν μοῖραν (sic) . . . Κρήτης ἀπὸ
γαίης*

εἴκοσι πέντε ἔτη ζήσασα ἴσον χρόνον. . .

CETET λόγον νῦν παροδεῖ[τα].

Millerus si memor fuisset noti versus Homerici Π. Ζ 194, intellexisset, opinor, in lapide scriptum fuisse vs. 4to ἄλλων, itaque iungendum esse *ΙΟΥΛΙΑΝΗΝ*, quod procul dubie male descriptum est pro *ΙΟΥΛΙΑΝΗΝ*, i. e. *Ἰουλιανήν*, in quo nomine ad exemplum reliquorum nominum Romanorum huius terminationis seri quoque Anthologiae Graecae poetae paenultimam corripere assolent. Inde vero apparet vs. 2 male suppletum esse *Πρεῖμ(ην)*, quod falsum esse sequens *τὴν ἄλοχον* tantum non clamat. Requiritur enim mariti nomen in Genetivo. De vs. primo miror Millerum sic scribentem »Entre l'article *τὴν* et *πινυτὴν* quelques lettres *illisibles*, dont la première est un A." Nam in exemplo literis quadratis supra a Millero proposito nullum est huius literae vestigium. Quae res utcumque se habet, Milleri coniectura ἀπλως est ἀπλῶς ἀδύνατος.

Fragmentum igitur sic constituerim:

*Ἐνθάδε τὴν υυ — πινυτὴν κατὰ γαῖα καλύπτει
Πρεῖμ(ου) τὴν ἄλοχον, σεμνὸν θαλός, ἔξοχον ἄλλων,
Ἰουλιανήν, τὴν Μοῖρ υυ — Κρήτης ἀπὸ γαίης.
Εἴκοσι πέντε ἔτη ζήσασα ἴσον χρόνον — ὦ
CETET λόγον νῦν (?) παροδεῖ(τα).*

Verbis autem *τὴν — παροδεῖτα* quid faciam nescio. Nam praeter lacunas, quas probabili modo explere non possum, in ultimo versu *ΝΥΝ* vitiosum esse metri ratio evincit. Fueritne οὖν an aliud dici nequit, ante quam reliqua restituta sunt, cuius rei sine meliore apographo exigua spes superesse videtur. — In alio epitaphio vulgato ab eodem ibidem pag. 151:

*Πεντήκοντα τριῶν ἐτέων κύκλον ἡδ' ἀνύσαντα
αὐτὸς ὁ πανδαμάτωρ ἤρπασεν εἰς Ἀἶδην*

ipse lapis vix aliud exhibere potest quam ἐξανύσαντα pro ἡδ' ἀνύσαντα, quod nihili esse unusquisque videt praeter Millerum, qui contra difficultates sentit, ubi nullae sunt, velut ad vs. 6:

πανδήμῳ ἐθνικῇ ἐξέφετ' ἐν σοφίῃ

annotans. » On est étonné a rencontrer πανδήμῳ comme un dactyle, dans ces vers qui ne sont pas trop mal tournés." Contra manifestum vitium metricum non sensit, quo laborat sequens distichon:

Δισσῶν γάρ τε τόπων πολιταρχῶν αὐτὸς (f. αὐτὸς, idem)
ἐτείμω.

Sed fortasse aut apographi aut lapidarii error est, ut auctor pessimorum versuum scripsisse censendus sit πολιταρχῶν.

Sensu cassa sunt partim sequentia:

πάντα δέ σοι ἐπέοιχ' ὅσα τοι ψυχῇ πρὶν ἔκρυβες.

Nam πρὶν ἔκρυβες non potest significare quod putat Millerus *avant ta mort*. Quasi ἔκρυβες dici potuerit pro ἐκρύβης (quae est sequior forma pro ἐκρύφης)!

Ultimorum versuum:

ἀλλὰ σὺ, ὦ παροδεῖτα, ἰδὼν ἀγαθοῦ τάφον ἀνδρός,
ὃν τε κατευφημῶν κοῖα (sic) φράσας ἄπιθι,
γαῖαν ἔχοις ἐλαφρὰν εἰς τὸν ἅπαντα χρόνον

partem sic interpretatur » adresse lui ces douces paroles d'adieu." Pro κοῖα fortasse κοινά communia dicta (i. e. solitam formulam) legendum; sed pronomen relativum non expedit. Epigrammata sunt infimae aetatis, partim obscura et ita pessima, ut paene irascaris talia tulisse aetatem, ubi quantivis pretii monumenta funditus interierunt. Millero nemo vitio verteret, si ista silentio premere maluisset, ita tamen, ut fecit, edenti et interpretanti difficile est ignoscere.

VI. AD HERMESIANACTEM.

Collatis iis, quae ipse notavi ad huius poetae elegiam servatam ab Athenaeo XIII, p. 597, *B* sqq., cum Meinekii *Analectis criticis ad Athenaeum*, video pauca quaedam restare quae cum aliqua fortasse utilitate moneri possint. Et primum quidem, vs. 4 :

Ἐνθα Χάρων ἀκοήν ἔλκεται εἰς ἄκατον
ψυχὰς οἰχομένων

ubi Lennepius *κοινήν*, Meinekius *κυανήν* scripserunt, nescio an, lenius reponi possit *ἀκέων*, qualem lectionem pulchre exciperent illa

λίμνη δ' ἐπὶ μακρὸν ἀντεῖ
ρῆμα δι' ἐκ μεγάλων συρομένη δονάκων.

Vs. sequenti receptam oportuit Valckenarii emendationem in quam, ut locum vidi, incidi et ipse *ἀνταίους* pro *παντοίους-θεούς*.

vs. 39. ἤχθε δ' Ἑρμόβιον πτέ.

Nimis festinanter Meinekius recepit Bergkii correctiunculam *ἤχθετο*, cui obstat sequens Accusativus. Lenius et melius potuerat :

Ἦχθεν δ' Ἑρμόβιον.

vs. 51. καὶ γὰρ τὴν ὁ μελιχρὸς ἐφ' ὠμίλῃσ' Ἀνακρείων.
σελλομένην πολλαῖς ἄμμιγα Λεσβιάσι.

Nihili sunt virorum doctorum in h. l. coniecturae ἐφ' ὠμίλῃσ', ἐφημιλλήσατο. Gravis latet error. Dederat enim, si quid video, poeta :

καὶ γὰρ τὴν ὁ μελιχρὸς ἰδὼν ἐφίλῃσ' Ἀνακρείων
σελλομένην πολλαῖς ἄμμιγα Λεσβιάσι.

Captus est mellifluus Anacreon Sapphus amore, cum eam in media Lesbiarum turba incedentem conspexisset. Nata est codicum scriptura e participio ἰδὼν primum neglecto tum superscripto lectioni ΕΦΙΛΗC. Si quis forte malit ἰδὼν ἐφίλησεν Ἀνακρείων, per me licet: ego alteram formam poetae elegiaco non eripuerim.

TRACES OF EPIC INFLUENCE

IN THE

TRAGEDIES OF AESCHYLUS

A DISSERTATION

PRESENTED TO THE FACULTY OF BRYN MAWR COLLEGE
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

SUSAN BRALEY FRANKLIN

BALTIMORE
THE FRIEDENWALD COMPANY
1895

LIFE.

I was born in Newport, Rhode Island, June 6, 1868, received my early training in the public schools of that city, and was graduated from the Rogers High School in July, 1885. In September of the same year I entered Bryn Mawr College, where I chose for my Major studies Greek and Latin, and took elective Post-Major courses in these subjects and in Sanskrit. June 6, 1889, I received the degree A. B. from Bryn Mawr College, and was awarded the Fellowship in Greek for the following year. For four years I was enrolled at Bryn Mawr as a graduate student in Greek, Latin and Sanskrit, although during two years (1890-92) I gave part of my time to teaching students preparing for college. In the year 1892-93 I held the American Fellowship of the Association of Collegiate Alumnae, and continued my studies at Bryn Mawr College. In June, 1893, I passed the examinations for the degree Ph. D., choosing for my Major subject Greek and for my Minors, Latin and Sanskrit.

My graduate studies were pursued under the direction of Professors Edward Washburn Hopkins, Herbert Weir Smyth, and Paul Shorey, who constantly gave to my work a friendly interest and helpful guidance that I cannot adequately acknowledge. To Professor Smyth, under whose direction my thesis was written, I wish to express my special thanks for his invaluable aid during all the time that I was writing the paper, as well as for his kindness in reading the proof-sheets.

TRACES OF HOMERIC INFLUENCE IN AESCHYLUS.

"ὅς τὰς αὐτοῦ τραγῳδίας τεμάχη εἶναι ἔλεγε τῶν Ὀμήρου μεγάλων δειπνῶν," Ath. VIII 39. This saying, attributed by Athenaeus to Aeschylus, is valuable, not for its authenticity, but for the evidence it gives of the relation between Aeschylus and Homer that was recognized by the Greeks. Of the various interpretations of this saying that have been proposed by modern scholars, the most natural, perhaps, refers the statement to the subject-matter of the Aeschylean tragedies, and supposes Aeschylus to have merely represented through tragic art what epic narrative had long made familiar to the Athenian people. Of the extant plays of Aeschylus, the *Septem* and the *Oresteia* are the only ones whose themes can be referred to Homer, and even then the term Homer must be extended beyond the *Iliad* and the *Odyssey* to the works of the cyclic poets, which in the time of Aeschylus passed under Homer's name. The fragments of the tragedies, however, and the mere names of plays now lost, open a wider field of investigation and furnish more satisfactory results. This subject has been so carefully studied by Welcker, Nitzsch, Schneidewin, and other eminent scholars that it will suffice for us to refer to their investigations.¹

The second interpretation of Aeschylus' remark goes beyond the subject-matter of the tragedian to his style and diction, and shows his debt to Homer for the words, the phrases and the figurative expressions that he employs. Opinion in regard to this matter, also, is divided. On the one side are those that regard the relation in which Aeschylus stands to Homer as little different from that of any poet of the time, and consider that he owes little more than others to the great epic in which all Greek poetry may be said to have found its inspiration. There are many scholars, however, that maintain the opposite opinion, and even force it to the most detailed application. These find in each Homeric word,

¹ Welcker, *Trilog.*, p. 484 sq.; Schneidewin, *Philol.* VIII 736; Nitzsch, *Die Sagenpoesie der Griechen*, pp. 587-94; Hermann, *Opusc.* V, pp. 136-63. Cf. Bernhardt, *Litt. graec. hist.* II 2, p. 237 sq.

phrase and figure, and even in each Homeric form, some distinct mark of epic spirit, some trace of conscious imitation of Homer. Beyond the general statement, of which the wealth of Homeric parallels convinces us, that Aeschylus shows more traces of epic influence than any other tragic poet, it seems impossible to form any general conclusion that will apply equally well to all the so-called "epic reminiscences." Inasmuch, however, as the Homeric forms and Homeric vocabulary that Aeschylus employs can be shown to be closely paralleled in the usage of lyric poetry, these may be attributed to the general influence of the epic upon the later poetry, while the frequent Homeric allusions, whether in phrase or figure, are more properly indicative of direct Homeric imitation.

Wherever the boundary line be drawn that separates what Aeschylus drew directly from Homer, from what he, together with the other poets of his time, owed indirectly to epic poetry, it cannot be doubted that he was thoroughly acquainted with the epic poems, and that in a peculiar sense he owed to them much of his inspiration and his power. Paley, it is true, in support of his theory that the Homeric poems were not arranged in their present form until the time of Plato, has sought to prove that "Pindar and the tragic poets show little or no acquaintance with the text of Homer that has now come down to us." It has been impossible for us, however, in view of the facts that this investigation has brought before us, to accept this statement, or to find the criterion by which Paley decides that the reference to Chryseis in Agamemnon 1439¹ is not an allusion to the Iliad, but to the Cypria; or, still further, to admit that the passage where Orestes, echoing Achilles, exclaims: *εἰ γὰρ ὑπ' Ἰλίου | πρὸς τινας Λυκίων, πάτερ, | δορίμητος κατηναρίσθης | . . . πολύχωστον ἄν εἶχες | τάφον διαποντίου γᾶς | δώμασιν εὐφόρητον*,² "is the only passage in the extant plays tending to show that our Iliad was known to Aeschylus." In the investigation that follows, the parallels have in the main been drawn from the Homeric poems known to us as the Iliad and the Odyssey, but references to the Homeric hymns or to other epic poems that may have been known to Aeschylus under the name of Homer have occasionally been cited.

¹ Ag. 1439 κείται . . . Χρυσήιδων μείλιγμα τῶν ὑπ' Ἰλίου; cf. A 369 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον; cf. A 110 sqq.

² Cho. 345 sqq. Cf. ω 30 ὥς ὄφελος τιμῆς ἀπονήμενος, ἥσπερ ἀνασσεῖ | δῆμῳ ἐνὶ Τρώων θάνατον καὶ πότμον ἐπισπεῖν | τῷ κέν τοι τύμβον μὲν ἐποίησαν Παναχαιοί, | ἥδέ κε καὶ σὺ παιδί μέγα κλέος ἦρα' ὀπίσω, and α 236 sqq. Vid. Paley ad loc.

The traces of Homeric influence in Aeschylus that have been collected in this paper have been arranged in the following order :

PART I.—EPIC FORMS.

Introduction : Theories of Gerth and Eichler.

Enumeration of Forms :

- a.* Vowel changes.
- b.* Consonant changes.
- c.* Epic forms of declension.
- d.* Epic forms of conjugation.
- e.* Prepositions.
- f.* Particles, etc.
- g.* Quantity of syllables.

Conclusion.

PART II.—EPIC VOCABULARY.

PART III.—TRACES OF HOMERIC INFLUENCE IN

- a.* Syntax.
- b.* Subject-matter.
- c.* Style.
 - 1. Phrases.
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The frequent occurrence of epic forms in tragedy has given rise to many theories concerning their origin and the laws that govern their use. The first of these theories appear in the notes of the early commentators and in the treatises of Schneider¹ and Kuehlstaedt,² but the work of later writers has so fully embodied all that is valuable in these early speculations, that detailed discussion of them is here unnecessary. Of the later treatises we shall select the two that seem to us to give the most careful presentation of the two principal theories: Eichler's³ for the argument that these forms have been introduced to meet the requirements of the verse, and Gerth's⁴ for the other argument, that they were employed to add force, or beauty, or poetic spirit, to the style.

Gerth bases his theory in regard to the origin of these forms upon the influence of lyric poetry on Greek tragedy, and claims

¹ Schneider, *De dialecto Sophoclis*. 1822.

² Kuehlstaedt, *Observationes criticae de trag. graec. dialecto*. 1832.

³ Eichler, *De formarum epicarum in Aesch. atque Soph. usu*.

⁴ Gerth, *Quaestiones de Graecae tragoediae dialecto*. Curtius Studien, I, B. 269.

that as the Doric forms of the chorus and the lyric epithets in anapaestic passages are due to lyric poetry, so these epic forms have been received, not directly from Homer, but through the medium of the language of the lyric poets.¹ Metre Gerth considers not so much a "cause of unusual forms, as a regulator to determine the use of forms long since a part of the general poetic vocabulary." The use of these forms is in each case determined by the epic tone of the passage.

Eichler, on the other hand, rejecting the idea of the poetic force of the epic form, regards the requirements of metre as the chief factor in determining the forms used. "The tragic poets," he says, "have not used the epic forms, except where the Attic did not fit the metre, and on the other hand, whenever they could employ either Attic or epic, they have always preferred the Attic."²

A criticism that did not discuss the application of these theories to the different forms enumerated could not be justified. We shall, therefore, proceed now to the enumeration and discussion of the various epic forms in Aeschylus, and shall give at the close any conclusion that we may have been able to reach in regard to their origin and use. For the sake of clearness we shall classify the forms, not according to dialect, but according to vowel changes, consonant changes, inflection, etc., while in our final discussion we shall recognize the distinction in dialect and the possible difference between the origin of the Ionic and of the other epic forms.

VOWEL CHANGES.

a = *ai*.

ērapos. Homer uses *ēraîpos* and *ērapos*; Pindar and Aeschylus *ērapos*. Pers. 990 ἀγαθῶν ἐράπων (melic); cf. Pind. Is. VI 11 μυρίων ἐράπων. *ēraîpos* is the Ionic form³; cf. *ēraiphios* in Hdt.

āei, *alei*, *alén*, *āei*. Homer *alei*, *alén*, *āei*, *āe-* in *āenáων*, v 109. Aesch. *āei*, *āei*, *alei*, *alén*. Pind. *alei*, *alén*, *āei*, *āe* (?). The occurrence of these four forms in Attic drama has given rise to many efforts to establish laws for their use. Hermann wrote *alei* or *āei*, as the metre required, while Porson wrote *āei* or *āei*, excluding *alei*.

¹ Gerth, §14, p. 268.

² Eichler, p. 6.

³ H. W. Smyth, Sounds and Inflections of the Greek Dialects: Ionic, §123.

Eichler has followed Porson, and from his investigation of the metrical limitations of the word has formulated elaborate rules for the use of the forms. A discussion of his main premise, however, is all that need concern us here. In seeking to account for the coexistence of forms metrically equivalent, Eichler states that *ἀεί* cannot be attributed to the work of scribes, since they always insert the Homeric, not the non-Homeric form. The form *ἀεί* is rather due, he thinks, to an effort to change *αεί* to a sound more pleasant and better suited to the Attic ear. If this, then, be the origin of the form, it is impossible to conceive that it should occur in one place and be discarded in another, and therefore Eichler maintains that *ἀεί* should be read in every instance. Whatever may be said against the nature of Eichler's proof, or in favor of the careful metrical analysis that he makes, the primary supposition that *ἀεί* is a form adapted to the Attic ear, and therefore the only form that can properly be used in tragedy, is open to serious objection. The fact that *αεί* has been found in Attic inscriptions until the year 361 B. C. puts an end to all question of the sensitiveness of the Attic ear in regard to this sound, and, further, properly puts this word out of the discussion of epic forms occurring in Aeschylus. *ἀεί* (ǣ) has the undisputed right of an Attic form, but *αέν* should be noted more carefully.

αέν. Prom. 428¹ (mel.); Pers. 616 (trim.); Ag. 891 (trim.); Sept. 856 (mel.). Eichler, after a careful discussion of the occurrences of the forms, reaches this conclusion: "*ἀεί* (ǣ) and *αέν* differ in this respect, that wherever either form is possible *ἀεί* is preferred, but *αέν* always makes a trochee and is never read except before a vowel." This seems to be the usage of both Homer and Aeschylus, and the only exception to be noted is Sept. 856, where Paley and Wecklein, following M, read *πίτυλον, δε αέν δι' Ἀχίροντ' ἀμείβεσαι*.

δεικός. Epic (Homeric) and Ionic. *αλκός* Attic. Aeschylus *δεικός*, *αλκός*. Pindar does not use the word. *δεικός* Prom. 97 (anap.), 525 (trim.), 1042 (anap.). Prom. 472 (trim.) (MSS *δεικός*, Porson *αλκός*) may be cited as an example of the tendency of the scribes to introduce epic forms.

αλέρós, *αέρós*. Homer *αλέρós*. Aesch. *αλέρós*. Pind. *αλέρós*. Din-dorf changed all cases of *αλέρós* in Aeschylus to *αέρós*, on the

¹ Cf. Christ, *Metrik*, §132, p. 104.

ground that the *al*-form was Ionic. It has been shown,¹ however, that *alerós* is an old Attic form, and therefore should no longer be cited as an Ionic-epic form found in Aeschylus. The form occurs in Aesch. Pers. 205, Prom. 1022, Ag. 138 (mel.), Cho. 247, 258, Fr. 129, 157.

ει = ε.

ειν, έν. Homer *έν, ειν, ένι, εινι.* Aesch. *έν (ειν).* Pind. *έν, ένι, ειν.* Suppl. 871 (mel.) M reads *εὐρείαις ειν αἰθραις*. Paley has conjectured *εὐρείαισιν αἰθραις*.

έκκεινώ, -κενώ. Homer *κεινός, κενός, κενός* (χ 249). Aesch. *έκκεινώ* and *έκκενώ*. Pind. *κεινός, κενός, κενόφρων*. Pers. 761 *έξεκείνωσεν* (trim.); Sept. 330 *κενουμένα* (mel.); Pers. 549 *έκκενουμένα* (mel.); Pers. 718 *κενώσας* (mel.); Suppl. 660 *κενώσαι* (mel.). Cf. Sept. 353 (mel.) *κενός*; Prom. 762 *κενοφρόνων* (trim.). In regard to Pers. 761 *έξεκείνωσεν*, it should be noted that Gerth accepts *έξερήμωσεν*, a conjecture made by Hermann, who also conjectured *έξεκαίνωσεν*; but the reading of M is preserved by Wecklein and by Paley. If we compare with this passage the occurrences of *έκκενώ* in Aeschylus, we shall find traces of an epic element in the verse of the Persae, which may be contrasted with the lyric of the other lines. The occurrence, however, of *κεινός* and *κενόφρων* in the lyric of Pindar shows that the use of the epic forms is not confined to epic passages.

ξείνος, ξένος. Homer *ξείνος, ξείνιος, ξένιος, ξείνιον, ξένιον, ξενή.* Aesch. *ξείνος, ξένος, ξένιος.* Pind. *ξείνος, ξένος, ξείνιος, ξένιος, ξείμα.* Aesch. *ξείνος* Sept. 942 (mel.); cf. Pind. *ξείνος* N. VII 61, 86, IX 2, Fr. I (4), 4; P. IV 30, 78, 97, 233; Is. V (VI) 46, etc.; *ξείνιος* N. V 33; P. III 33; *ξεινοδοκείω* Fr. 311 (278) (cf. Homer *ξεινοδόκος* θ 543).

The following statements are made by Gerth² in his discussion of *ξείνος* in the tragic poets: 1) *ξείνος* is rarely read, unless required by the metre. 2) *ξείνος* is usually found in forms of address. 3) In three instances where there is no form of address, but by reason of an antithesis the word is emphasized, *ξείνος* is read. Two examples are cited where the Ionic form occurs, although not necessitated by the metre: O. C. 928 (where Eichler and Jebb adopt the reading of the Vat. *ξένον*) and I. T. 798. In these passages Gerth finds an explanation of the long form in

¹ Meisterhans, Grammatik der attischen Inschriften, §14 a, 1, 5; C. I. A. II 678, B. 38 (378/366 B. C.).

² Gerth, Quaes. de Graec. trag. dialecto, §11.

an opposition between *ξείνοι* and *ἄστοι*, and maintains that "the poetic form was admitted only when it was favored by the demands of metre or diction, but was admitted in such a way that from the very collocation of the word a certain force arose, and a dignity worthy of the rarer form." It must be noted, however, that all antithetical forms occurring in a part of the verse where a short syllable is required must be left unemphasized, e. g. Sept. 925, where, although the verse allows the long form, the correspondence of strophe and antistrophe demands the short: *ὡς ἐρξάτην πολλὰ μὲν πολίτας | ξένων δὲ πάντων στίχας*.

Eichler maintains that the form *ξείνος* is not used unless required by the metre, and explains its comparatively rare occurrence in trimeter by showing that *ξεν-* is limited to the arsis of the 1st, 3d and 5th feet, and that even there, since the thesis in the 2d, 4th and 6th feet must be short, the only possible forms are *ξείνος*, *ξείνον*, *ξείνε* and *ξείν'*. He does not admit the possible exception to the law in the use of *ξεν-* in vocatives where the form is not required by the metre, and omits all mention of I. T. 798, a passage which does not, it is true, come directly within the limits of his investigation, but it is important for the discussion.¹

The only conclusion that seems possible is the statement of Jebb in a note on Oed. Tyr. 1418 (cf. note on O. C. 1014): "Metrical convenience usually decided what form was to be employed in tragedy, but even where the metre admitted *ξένη*, *ξείνη* was adopted as the first word of an address (I. T. 798)."

πνείω, *πνέω*. Homer *πνέω*, *πνείω*. Aesch. *πνέω*, *πνείω*. Pind. *πνέω*. Ag. 105 *καταπνέει* (mel.). Cho. 621 *πνείονθ'*. Paley, following M, reads *πνέονθ'*, but Heath and other editors read *πνείονθ'*, the form required by the metre if correspondence with the strophe is to be maintained. Schulze,² following Hermann's theory that the first syllable of the epic *πνείω* never occurs in Homer³ under the ictus (i. e. in the arsis), considers that *καταπνέει* and similar forms have found their way into tragedy by an inaccurate imitation of the Homeric forms. It has been shown,⁴ however, that the Homeric absence of ictus from the *πνεί-* of *πνείω* may have been "purely an accident of convenience in composition," so that the occurrence of the long forms in tragedy may justly be regarded simply as parallel to other imitation of epic forms by tragic poets.⁵

¹ Eichler, p. 12 ff.

² Schulze, *Quaestiones Epicae*, p. 279.

³ δ 361 is cited as an exception.

⁴ Jebb, *Antig.* 1146.

⁵ For the origin of the forms see Monro, *Homeric Gramm.*, App., p. 386; Smyth, *Ionian Dialect*, §221.

η = α.

The following epic forms of *ναῦς* should be noted. *νηός* is found often in MSS, but it is rejected by the editors; *νηών* (M) Pers. 19 and *νηυσίν* (M) Pers. 370 are also rejected; *νηας* is found only in the chorus, Suppl. 744 (*νέας* Meineke) (cf. Eur. I. A. 254).¹

πολίτης. This Ionic form occurs once in Homer, B 806, is frequent in Herodotus, and is found twice in tragedy, Aesch. Pers. 556 (melic), Eurip. Elec. 119 (melic).²

τ and εὔ.

ιδύνω. Homer *ιδύνω*. Aesch. *εὐθύνω*, *ιδύνω*. Pers. 773 (trim.). M's *ῥθυνε* has been changed to *ιδυνη* by the second hand. Brunck read *ἡδθυνη*, a reading adopted by Wecklein (Leipzig, 1891). Paley read *ιδυνη*.³

ου = ο.

δόρυ. Homer *δούρατος*, *δούρατι*, *δουρός*, *δουρί*, *δόρυ*. Aeschylus *δορός*, *δορί*, *δορεί* (Suppl. 846) (mel.), *δόρυ*. Pind. *δούρατος*, *δούρατι*, *δουρός*, *δουρί*, *δόρυ*. In compounds: Homer *δουρικτητός* I 343; *δουρικλυτός* B 645, 650, E 45, etc.; *δορυσθενής* Hom. h. 8, 3. Aesch. *δορίκρανος*, *δορύξενος*, *δορυπαγής*, *δορύπαλτος*, *δορυσός*, *δορίτμητος*, etc. *δουρίκλυτος* Pers. 85 (mel.), *δουρίπηκτος* Sept. 278 (trim.) (Dind. for *δουρίπληχθ'* of MSS), *δουρικμής* Cho. 365 (mel.) (M *δορικμήτι*, Blomf. *δουρ-* met. grat.). Pind. *δορίκτυπον* Nem. III 60, VII 9.

Gerth⁴ explains the occurrence of the Ionic form in *δουρίκλυτος* and similar adjectives by the inherent force of the compound word, which, he thinks, easily assumes a form peculiar to poetry. Putting aside all criticism of the nature of such an explanation, it remains to be shown wherein *δουρίκλυτος* Pers. 85, has more poetic force than *δορυσθενής* Cho. 159; or, to take an example from a lyric poet, in what the poetic feeling of Sept. 278 *στέψω πρὸ ναῶν δουρίπηχθ' ἀγνοῖς δόμοις*, is greater than that of Nem. III 60 *ἄφρα θαλασσίαις ἀνέμων ῥιπαῖσι πεμφθεῖς | ὑπὸ Τροίαν δορίκτυπον ἀλαλὰν Λυκίων τε προσμένοι καὶ Φρυγῶν*.

¹ Cf. Kühner-Blass, I 463.

² The following Ionisms not occurring in Homer may be noted: *Ἀσιήτης* Pers. 61, *τήρας* Pers. 661, *ἡλεμος* Suppl. 115. *δίψη τις* Cho. 756, where Hermann and Weil write *δίψησις*. Cf. *ελλίσσω*, an Ionic form not found in Homer. Aesch. Prom. 138, 1085, 1092. Cf. Pind. fr. 227 (250).

³ For *ι* and *εὔ* cf. Bezzenger, Beiträge, IV 345; Wackernagel, K. Z. XXIX 151.

⁴ Gerth, § 11.

Eichler, in discussing the occurrence in Aeschylus of *δορός*, *δορί*, *δορεί* instead of *δώρατος*, *δώρατι*, *δώρατος*, *δώρατι*, or *δουρός*, *δουρί*, makes the following statements¹: 1. The poets always prefer the shorter of two possible forms. 2. *δορός*, *δορί*, *δορεί* are peculiarly suited to iambic verse. 3. *δώρατος*, *δώρατι* are omitted because they cannot occur in iambic verse except when the arsis is composed of two syllables, a resolution that Aeschylus and Sophocles avoid. 4. The *ου* of *δώρατος* was perhaps too Ionic. 5. All will grant that the tragic poets would have preferred *δώρατος* and *δώρατι* to *δουρός* and *δουρί*, if metrically equivalent. From these statements it is clear that *δορός* and *δορί* are the forms to be preferred, but it is difficult to see why *δουρός* should be excluded as "too Ionic," when *ξείνος* and *νοῦσος* are admitted; and it should further be noticed that neither *δώρατος* nor *δουρός* is metrically impossible in iambic trimeter. From the material at command it is impossible to deduce any definite law as to the use of the different forms. It is, however, worthy of notice that of the three compounds of the word occurring in the Homeric vocabulary, two are found in Aeschylus in the same form.²

κοῦρος, *κόρος*. Homer *κοῦρος*, *κούρη*. Aesch. *κόρος*, *κόρη*, *κουρο-*, *κούρα*. Pind. *κοῦρος*. In Aeschylus *κοῦρος* is found only in compounds. *κουροβόρῃ* Ag. 1512 (mel.); *κούρα* Sept. 149 (mel.).

μῶνος, *μόνος*. Homer *μῶνος*. Aesch. *μόνος*, *μῶνος*. Pind. *μόνος*, *μῶνος*. Prom. 804 *μουνῶψ* (trim.). In Prom. 543 (mel.) *ἰδίᾳ γνῶμα σίβει θνατοῦς ἄγαν*, Wecklein conjectures *μουνάδι* for *ἰδίᾳ*.

Although the long form *μῶνος* occurs but once in Aeschylus, and there in a compound word, it is quite frequent in the other tragedians,³ and has become a centre for much of the discussion about the use of Ionic diphthongs in tragedy. In regard to these forms Gerth makes the following statements: 1. The common form *μόνος* is admitted wherever the metre will allow. 2. The statement of Kuehlstaedt, that the long form *μῶνος* is not used without some strong mental emotion, has been disproved. In Tr. 273, O. C. 991 there is no such condition, while in many places that bear marks of mental excitement the form *μόνος* is read. 3. The position which, by the requirements of the metre,

¹ Eichler, p. 17 sq.

² *δουρικλυτός* Pers. 85, Homer, B 645; *δορυσθενής* Cho. 159, Hom. h. 8, 3.

³ Ajax 1276; El. 531; Ant. 308, 508, 705, 941; O. R. 304, 1418; O. C. 875, 991; Trach. 277, 1209; Frag. 434 (426); El. 117, 153; Trach. 958; Phil. 183; Eur. I. T. 157.

the word holds in the verse gives it a certain force and an accent that render it emphatic. For this reason is found *οὐ μόνον ἀλλά*, not *οὐ μόνον* ἀλλά, for no rare or unusual form would be found where no special emphasis was demanded. This is illustrated by the following examples of *μῦνος* taken from anapaestic or lyric songs: Soph. El. 153, Tr. 959, Phil. 183.

Eichler, in his treatment of the forms, states the theory of Kuehlstaedt with Ellendt's refutation of it, and adds that the use of *οὐ μόνον ἀλλά* may have been a mere matter of chance, and should not be pressed as a proof, since it occurs but once in the tragedies of Sophocles.¹ His own conclusions are as follows: 1. *μῦνος* is found only when the metre demands the long form. Hence in iambic trimeter it occurs only where its first syllable falls in the arsis. 2. *μῦνος* is more frequent than *ξείνος* since *μῦνος*, beginning with a single consonant, can have its first syllable in any arsis but the last, while *ξείν-* can occur only in the arses of the first, third and fifth feet. 3. *μῦνος* is rarer than *μόνος* since only four forms (*μῦνος*, *μῦνον*, *μῦνα*, *μῦνε*) are possible when the syllable *μουν-* is in the arsis of the first, third or fifth foot. 4. The absence of the long form from the melic portions of the tragedies of Aeschylus is probably a matter of chance. If the epic form was admitted into the trimeter, there could be no reason for excluding it from the chorus.

νοῦσος, *νόσος*. Homer *νοῦσος*. Aesch. *νόσος*, *νοῦσος*. Pind. *νόσος*, *νοῦσος*. Aesch. Suppl. 684 (mel.) *νοῦσων δ' ἔσμός*. Dindorf claims that *νόσων* is allowed by the metre, but the correspondence between strophe and antistrophe would not then be preserved.

οὐλόμενος, *δλόμενος*. Homer *οὐλόμενος*. Aesch. *οὐλόμενος*, *δλόμενος*. Pind. *οὐλόμενος*. Prom. 397 (mel.). Cf. *ολ—ωλ*: *ὠλεσίκαρπος* Homer, κ 510; *ὠλεσίοικος* Sept. 720 (mel.).

ξύνουρος Ag. 495 (trim.). Homer *οὐρος* 'boundary.' Aesch. *δρος*. Pind. *δρος*.

τηλουρός Prom. 1, 807, is sometimes referred to *οὐρος*, but *τηλουρος* > *τηλοῦρος*. Here we have *τηλοῦ* and the adjective ending *-ρος*.

CONTRACTION.

It is difficult to formulate laws in reference to contraction in Homer, but it may be said in general that the open forms are the rule, the contracted the exception; and, further, that when contraction occurs it follows the laws generally adopted in Attic

¹ Phil. 555.

Greek, except that *eo* and *eou* generally give *eu*. In the time of Aeschylus, however, the contracted forms are the rule, and any open forms that have no parallels in Attic inscriptions of the period may be assigned to the influence of the epic language upon the lyric and tragic poets. In Aeschylus contraction follows the laws adopted in Attic Greek, except in two instances, where $\epsilon + o > eu$ and $\epsilon + ou > eu$: Prom. 122 (anap.) *είσοιχνεύσω*; Prom. 645 (trim.) *πωλεύμεναι*; cf. β 55, p 534. It should be noted, however, that $\epsilon + o > eu$ is the regular contraction in contemporary Ionic Greek.

The following uncontracted forms occur in Aeschylus.

$a + \epsilon$.

Suppl. 39 *τήρδ' ἀεκόντων ἐπιβῆναι* (anap.), MSS. The metre, however, allows the contracted form which was adopted by Hermann. Cf. Pind. N. IV 21; O. X 28 *ἀέκων*. It should further be noted that $a + \epsilon$ was contracted in prose by the time of Aeschylus,¹ and that elsewhere in the tragedies $a + \epsilon$ suffer contraction, e. g. *ἄθλον*, *ἄθλος*; Suppl. 1034, Prom. 257, etc.

$a + \epsilon\iota$.

αἶδω.² Ag. 16 (trim.), 709 (mel.), 1021 (mel.).

$\epsilon + a$.

In Homer $\epsilon + a$ very rarely become η ; cf. Δ 384, σ 201. Aeschylus has the following uncontracted forms: *ἀεάτ'* Eum. 506 (Schütz for MSS *ἀκετ'*) (mel.); *ἄχεα* Cho. 419 (mel.); *βέλεα* Pers. 269 (mel.); *βρέττεα* Suppl. 463 (trim.); *ἤθεα* Prom. 184 (mel.); *πάθεα* Suppl. 112 (mel.); *μέλεα* Pers. 276 (mel.); *τέλεα* Suppl. 123 (mel.).

ἄγανόρεα Sept. 849 (doubtful emendation for MSS *διδυμανορεα*); *ρεοπαθέα* Pers. 945 (mel.), conj.; *ἐναγέα* Suppl. 123 (mel.); *δημοπληθέα* Ag. 129 (mel.); O. Müller for MSS *ῆ* (cf. corresponding line of strophe 111 *πράκτορι*); *γῆραλέα* Pers. 171 (mel.). Cf. Pindar, *εὐρυσθενέ* O. XII 2, etc.

$\epsilon + \alpha$.

Pers. 317 *πορφυρέα* (Porson *πορφυρά*).

¹ C. I. A. I 1, B 1; Monro, Homeric Gram., §378.

² H. W. Smyth, Ionic Dialect, §305, 1.

ε + ε.

ῥέεθρον. Homer *ῥέεθρα*. Aesch. Pers. 497 (trim.) *ῥέεθρον*. Here the open form is necessary for the metre. Ag. 210 (mel.), M *ῥεέθροισ*, h *ῥείθροισ*. Verrall¹ reads *ῥεε-*, but says the word is to be pronounced *ῥει-*. Paley, J. H. Schmidt, and most other editors read *ῥει-*. Cf. Pind. *ῥέεθρον* O. IX 18, XIII 36; N. IX 9; Is. IV (V) 33.

ε + ο.

Homer has very few cases of the contraction of ε + ο.² Aesch. Sept. 834 *γένεος* (mel.); Suppl. 885 *βρέτεος* (mel.); Sept. 937 *νείκεος* (mel.); Cho. 616 *χρυσεοδμήτοισιν* (mel.); Pers. 159 *χρυσεοστολμούς* (mel.); Pers. 81 *κύνεον* (mel.), Blomf. *οῦν*; Pers. 96 *εὔπετεος* (mel.), M, *εὔπετους* Porson, *εὔπετῶς* Hermann; cf. Pind. *χάλκεος* O. I 78, N. X 60, etc. In verbs: Pers. 64 *τρομέονται* (anap.); cf. Pind. *κλονέονται* P. IX 47, *ολχνέοντες* P. V 85.

ε + ω.

In Homer very few cases of contraction of ε + ω occur.³ In Aesch. the following instances of open forms may be cited: Sept. 368 *ἀλγέων* (mel.); Suppl. 14 *ἀχέων* (anap.), Ag. 1558 (lyric anap.); Sept. 949 *ἀχέων* (mel.), MSS, Blomf. *ἀλγέων*, Herm. *ἀχθέων*, adopted by Paley; Suppl. 64 *ἡθέων* (mel.); Sept. 234 *δυσμενέων* (mel.); Prom. 895 *λεχέων* (mel.); Ag. 50 *λεχέων* (anap.); Sept. 941 *νεικέων* (mel.); Sept. 563 *στηθέων* (mel.); Sept. 88 *τειχέων* (mel.); Eum. 742 *τευχέων* (trim.), cf. Fr. 179; Pers. 992 *μελίων* (mel.). The following instances occur where εω must be read: Ag. 146 *καλέω* (mel.); Sept. 973 *ἀχέων* (mel.); Suppl. 430, Sept. 99 *βρετίων* (mel.); Sept. 160 *σακέων*; Sept. 865 *στηθέων* (anap.); Suppl. 475 *τειχέων* (trim.); Sept. 101 *στεφέων* (mel.); Sept. 329 *φαρίων* (mel.); Eum. 265 *μελίων* (mel.); Sept. 974 *ἀδελφέων* (mel.); Ag. 150 *νεικέων* (mel.). The form *-εων* is found in Xen. Ages. 1, 22 *τειχέων*, and in Hell. 2, 4, 21, 40 *κερδέων*, but it is to be noticed that in Attic inscriptions no cases of the open εω occur.⁴ *ἐκπνέων* Ag. 1493, is the only case of monosyllabic εω in this verb.

ε + ου.

Aesch. Prom. 122 *εἰσοιχνεῦσιν* (anap.). The following uncontracted forms are to be noted: *χαλκείου* Cho. 686 (epic *χάλκειος* or *χαλκήιος*); *ποθέουσai* Pers. 542 (anap.).

¹ Verrall, Ag. 220 and Appendix II.² Monro, Hom. Gram., §378, 1.³ Monro, l. c.⁴ Meisterhans, §51 a, 14.

ο + ε.

ο + ε remain uncontracted in adjectives that end in *οεις*, *οεσσα*, *οον*. Sept. 300 (mel.), Prom. 281 (anap.), Pers. 1053 (mel.), Prom. 406 (mel.), Suppl. 1045 (mel.), Ag. 698 (mel.), Cho. 468 (mel.), Sept. 348 (mel.), 755 (mel.), Suppl. 844 (mel.), Cho. 592 (mel.), Suppl. 557 (mel.), Ag. 699 (mel.), Fr. 66. Cf. Pind. O. IV 7; P. I 92; O. IX 11; Is. IV 63.

ο + ο.

Sept. 493 *πυρπνόν* (trim.), 511 (trim.) (with this contrast Prom. 917 *πύρπνουν* (trim.)); *δορυσόν* Suppl. 182 (trim.); *ἀμαρτίνος* Suppl. 543 (mel.); *νόον* Prom. 163 (mel.); *πρόπον* Suppl. 969 (anap.); *νόον* Cho. 742 (trim.); *δύσθρον* Pers. 941 (mel.); *οἰωνόθρον* Ag. 56 (anap.); *φυσίζον* Suppl. 585 (mel.). *διάπλον* Pers. 382 (trim.); contrast *ἔκπλον* Pers. 385 (trim.). Cf. Pind. *πλόν* O. VII 32; *πυρίπνοα* fr. 168 (conj.).¹ Wecklein has shown that the open forms are not limited to the chorus, but are used whenever the metre requires their presence.²

ο + ου.

πυρπνόν Prom. 371 (trim.); *ἀντιπνόνος* Ag. 146 (mel.); *δορυσόνος* Suppl. 985 (trim.); *δρεσκόου* Sept. 532 (trim.); *μξοθρόου* Sept. 332 (mel.); *δημοθρόου* Ag. 1409 (mel.); *καλλιθρόου* Pers. 201 (trim.). Cf. Pind. *δυσθρόου* P. IV 63, etc.

ο + οι.

δορυσόους Sept. 125. The open form is read in M and retained by Wecklein, but the metre requires -οῖς. *πολύθρόους* Suppl. 820 (mel.); *ἀλλοθρόους* Suppl. 973 (anap.); *διπλόι* Fr. 33, Dind.

CONSONANT CHANGES.

πτ—π.

πόλις. Hom^{er} *πόλις*, *πόλις*, *πολίεθρον*, *πολίπορθος*, *πολιπόρθιος*. Aesch. *πόλις*, *πόλις*, *πολιπόρθης*, *πολίπορθος*. Pind. *πόλις*, *πολίεθρον*, *πολίπορθος*. Aesch. *πόλις* Suppl. 699 (mel.), Sept. 338 (mel.); Sept. 6, 250, Ag. 595 (trim.), Eum. 1015 (mel.) *κατὰ πόλιν*; Eum. 79 (trim.) *ποτὶ πόλιν* (cf. Sept. 346 (mel.), M *ποτὶ πόλιν δ' ὀρκάνα πυργῶτις*, retained by Wecklein. The emendation of Oberdick,

¹ Cf. Pr. 1087 *ἀντίπνουν* (anap.); Ag. 146 *ἀντιπνόνος*.

² Wecklein, Aeschyleische Studien. Ag. 14.

πρότι δ' ὀρκάνα πυργῶτις was adopted by Paley); Sept. 483 (mel.) ἐπὶ πτόλει; Sept. 844 (mel.) ἀμφὶ πτόλιν; Sept. 561 (trim.) ὑπὸ πτόλιν; Sept. 114 (mel.) περὶ πτόλιν; νεόπτολις Eum. 687 (trim.); εἰλέπτολις Ag. 689 (mel.); ἀμφίπτολις Cho. 75 (mel.); περσέπτολις Pers. 65 (mel.); πτολιπόρθης Ag. 472 (mel.); πτολίπορθος Ag. 783 (anap.) (cf. πτολέμου MSS, Suppl. 82 (mel.); Robortelli πολέμου).

Dindorf, after citing the occurrences of πτόλις given above, states that the poetic form is employed by the poets whenever the metre requires it. It should be noticed, however, that in the compound adjectives πτολιπόρθης Ag. 472, πτολίπορθος Ag. 783, the double consonant is not metrically necessary. πτόλις is found on Thessalian, Cyprian and Arcadian inscriptions, and Τληπτόλεμος on Boeotian. The form is probably Pan-Hellenic, but is used in Aeschylus as an epic reminiscence.

ρσ—ρρ.

ἄρσῃν, ἄρρῃν. Homer ἄρσῃν. Aesch. ἄρσῃν. Ag. 260, 861, 1231; Cho. 502; Suppl. 283, 487, 951, 952 (trim.); Suppl. 393, 644 (mel.); Eum. 737 (trim.). ἄρρῃν is not attested in Attic inscriptions until 378 B. C.; in fifth-century inscriptions there is no record of the word. In literature ἄρρῃν first appears in Plato.¹ Whether ἄρσῃν be an old Attic form or Ionic, it cannot be definitely cited as an epic form occurring in Aeschylus.

σς—σ.

κτίσσας. Homer κτίσσε γ 216; ἔκτισαν λ 263. Aesch. κτίσας. Pind. ἔκτισσα and ἔκτισα. Pers. 289 ἔκτισσαν (mel.) is quoted by Gerth as an epic form. In this case, however, it should be noted that M reads ἔκτισαν. Boeckh suggested ἔκτισσαν, in order to keep the responsion with the strophe, and read εὐνιδας ἔκτισσαν for ἔκτισαν εὐνιδας of the MSS. This reading, adopted by Heimsoeth and Teuffel-Conradt, presupposes that Aeschylus, like Euripides (Or. 929; I. A. 397, 807) and Sophocles (Tr. 563), believed that εὐνις *indigenus, orbis* was used also in the sense of εὐνέτις *uxor*, and thus may be a case of false etymology. Dindorf, however, has εὐνιδας ἔκτισσαν, from εὐνις *orbis*. Wecklein, in his Greek edition of the Persae (Leipzig, 1891), reads ἔκτισαν εὐπαιδας, following Weil. In Cho. 350 M has κτίσσας, which was changed to κτίσας by Robortelli and the later editors. The state of the text in

¹ Cf. Lidd. and Scott, ἄρσῃν.

both passages is too uncertain to establish the use of the epic form in Aeschylus.

δσσος. Homer *δσος*, *δσσος*. Aesch. *δσος*, *δσσος*. Pind. *δσος*, *δσσος*. The form with *σσ* occurs but once in Aeschylus, Pers. 864 (mel.).

τόσσος. Homer *τόσσος*, *τόσος*, *τοσσόσδε*, *τοσσούτος*, *τοσουτός*. Aesch. *τόσος*, *τόσσος*, *τοσσόσδε*, *τοσουτός*. Pind. *τόσος*, *τόσσος*, *τοσσόσδε*, *τοσουτός*. Ag. 140 *τόσσον* (mel.) (so M; *τόσον* f. h.). As regards the *σσ*-forms, it is interesting to note that Sophocles uses *μέσσος* in iambics, Euripides in lyrics only, while Aeschylus never employs this form of the word.

DECLENSION.

First declension. Dative plural *-ησι*, *-αισι*, *-αις*. Homer *-ησι*, *-αισι*, *-αις* (3 cases). *-ησι* is used after vowels and *ρ*, as well as after consonants, e. g. *θεῆσιν* θ 305, *θύρῃσι* ρ 530. Pindar has only forms in *-αισι*. Aesch. *-αισι*, *-ησι*, *-αις*. M reads *-ησι* in *ναύησι* Prom. 727; *ναύησι* Sept. 603; *Νηϊστήσι* Sept. 460; *ἀλλήλῃσι* Pers. 189, Ag. 654; *πύλῃσι* Cho. 569; *Σκύθῃσι* Eum. 703.¹ Although the occurrence of the form *-ησι* in Attic inscriptions of the fifth century B. C.² may properly exclude it from the discussion of epic forms in tragedy, a few points in regard to it should be noticed here. Wecklein, Dindorf and Paley, following the conjectures of Blomfield, read *-αισι* in all the instances cited above. Gerth, in his discussion of the forms, admits that they are old Attic words, but claims that in certain passages in which they occur, they are the result of a distinctively epic spirit. He supports his view by quotations from Aristophanes, Equites 197, 200; Aves 867, 978; Pax 1064, where the form occurs in passages that imitate what he calls "vaticinia vatumque gravitatem." It seems, however, improbable that in Cho. 569 *τί δὴ πύλῃσι τὸν ἰκέτην ἀπείργεται* the epic spirit should demand *πύλῃσι*, while in Sept. 460 it was strong enough to necessitate *Νηϊστήσι*, but to let *πύλαισι* remain.³ If these forms are to be cited at all as Homeric forms in tragedy, they should be regarded as unconscious epic reminiscences. Moreover, their occurrence in Aristophanes and in Attic inscriptions of the fifth century removes any objections to admitting them as lawful forms in Attic tragedy. We should, then, read

¹ All the forms quoted occur in trimeter.

² *-ησι*. Three cases are found in Attic inscriptions: [ἐπὶ]πτησι τῆσ[ι], C. I. A. I 1, B 7, 25, 30 (ante 456 B. C.); δρ[αχμ]ΗΙσ[ι], 40, 38 (424 B. C.).

³ Cf. Gerth, p. 226.

-ησι with the MSS, but should not regard the form as distinctively epic.

Second declension. Genitive singular -οιο. Homer -οιο (-οο), -ου. Aesch. -οιο, -ου. Pind. -οιο, -ου. εὐρυπόροιο Pers. 108 (mel.); ποταμοῖο Pers. 864 (mel.) (πυροφόροιο Elegies 4₂). Cf. Pind. O. VI 57, 64, 100, 104; O. VII 14, etc.

Third declension. Genitive singular -ιος. Aesch. δήριος Ag. 942 (trim.), where the epic form is not necessary for the metre, but seems to have been carried by the epic word into the verse. Cf. Pind. O. XII 11 τέρψιος; O. XII 8 πράξιος; fr. 78 πόλιος. For -εος from stems in -ες see Contraction.¹ Genitive plural -εων. See Contraction.² Dative plural -εσσι. Aesch. διπλάκεσσι Pers. 277 (mel.); βαρίδεσσι Pers. 554 (mel.); βελέεσσι Pers. 1022 (mel.); νέφεσσι Suppl. 780 (mel.); φυγάδεσσιν Suppl. 1044 (mel.); μερόπεςσι Suppl. 89 (mel.). Cf. Pind. O. VI 76 ελαυνόντεσσιν; O. VII 10 νικώντεσσιν; O. VII 93 χαρίτεσσιν, etc.

Declension of special words. ἀνῆρ. Homer ἀνῆρ ἀνδρός, etc.; ἀνῆρ ἀνέρος, etc. Aesch. ἀνῆρ ἀνδρός, etc.; ἀνέρων Suppl. 426 (mel.). Pind. ἀνῆρ ἀνδρός, etc.; ἀνέρων P. V 22; ἀνέρες P. IV 173. τοκεύς. Homer τοκεύς, τοκῆς, etc. In Aeschylus the following epic forms appear: τοκῆων Ag. 728 (mel.); τοκῆς Eum. 270 (mel.) was read by Auratus for τοκέας of the MSS, and is adopted by Wecklein. Paley reads τοκέας.³ In Pers. 63 (anap.), 580 (mel.) the rare form τοκέες occurs, in support of which the only authority is Χαλκίδεες⁴ in an inscription of 445 B. C. This is doubtful inscriptional evidence, since the forms in -εες of the next century have been shown to be new formations, not genuine survivals. The forms in -ῆς, Pers. 24, 44 βασιλῆς, Ag. 230 βραβῆς, cannot be found in Homer, and must be accounted old Attic forms intermediate between Homeric -ῆς and Attic -εῖς. Ἐπεόκλεες Sept. 39 (trim.). Proper names in -κλῆς are declined in Homer -κλήος, -κλήι, etc. The history of -κλῆς names on the inscriptions shows that the open forms are Attic as well as epic. The following is the testimony of Attic inscriptions: contract forms appear VII-VI c. B. C.; open forms VI-IV c. B. C.; contract forms only, III c. B. C.

ναῦς. The following epic forms of ναῦς appear in Aeschylus: νῆας Suppl. 744 (mel.) (Meineke νίας). νῆων M Pers. 19 (anap.), and νηυσὶν M Pers. 370 (trim.) are rejected by the editors. In

¹ Cf. p. 14, ε + ο.

² Cf. p. 14, ε + ω.

³ Cf. Pind. P. IV 110 τοκέων var. τοκῆων; P. VI 42 τοκεῖσιν var. τοκέεσιν.

⁴ C. I. A. IV 27 a, 57.

regard to the admission of the Doric forms (e. g. *ναῶν* Pers. 19) there is no absolute criterion. In general it may, however, be said that they are found in the chorus and in lyric anapaests, while they are not excluded from anapaests of the parodos.

**Αἰδοῖς*. The epic genitive **Αἰδοῖς* from **Αἰς* is found in Prom. 433 (mel.).

Article. The nominative plural masculine, *τοί*, occurs in Pers. 568, 584 (mel.), Sept. 295, 298 (mel.), Pers. 424 (trim.); cf. *τοίπερ* Pers. 1002 (mel.); *τάπερ* Cho. 418, 953 (mel.). While the form *τοί* occurring in a chorus may be Doric in origin, an instance of the form in trimeter may point to Homeric reminiscence.

PRONOUNS.

ἄμμε Sept. 156 (mel.); cf. Pind. Is. I 52; VI (VII) 49, etc. *σέθεν* Sept. 141 (mel.), 264 (trim.), Pers. 218 (mel.), 696 (mel.), Ag. 882 (mel.), Cho. 707 (trim.), Suppl. 205 (trim.), 373 (mel.), 387 (trim.), 474 (trim.), 507, 740 (trim.), 815, 823 (mel.), 923 (trim.), 939 (trim.), Eum. 103 (trim.) (Hermann *ῥθεν*), 228, 306, 796, 895 (trim.); cf. Pind. Ne. I 4; Is. III 5; Ne. VII 2. *σφῆν* Prom. 12 (trim.). *ῥμμε* Eum. 620 (trim.); cf. O. VIII 15; Is. V (VI) 19, etc. *ῥθεν* Suppl. 67 (mel.). *οἱ* Ag. 1147 (mel.); cf. Pind. *ῥ* N. VII 25; *οἱ* N. III 39, etc.

μιν, νιν. The usual form in the tragedians is *νιν*, although the Homeric form *μιν* occurs in the Medicean MS of Aeschylus in the following cases: Cho. 622 (mel.), 791 (mel.), Sept. 454 (mel.), Eum. 631 (trim.). Dindorf, following Brunck and Blomfield, reads *νιν* in every instance, and attributes *μιν* to the alterations of the scribes. Paley reads *μιν* in Cho. 622 and Sept. 454, and *νιν* in the other two lines, but gives no reason for the distinction made.

Gerth¹ states as his opinion that an epic word metrically equivalent to *νιν* would not be used unless it was needed to give color or dignity to the passage. Finding no such demand for the form in the passages cited, he agrees with the editors in rejecting *μιν*.

Eichler² regards *νιν* as an Attic form for the Ionic and epic *μιν*, and will not admit an Ionic instead of an Attic form unless the metre requires it.

In order to investigate the question further the usage of the poets of the period should be compared. To the four cases of

¹ §14.

² Eichler, p. 25.

μν given in the MSS of Aeschylus, forty-seven cases of νν must be opposed. Pindar at first sight would seem to present very similar conditions, since but five cases of μν are quoted by Rumpel's Lexicon, and about ninety cases of νν. Moreover, four of these five cases have been emended by Mommsen to νν. Upon the examination of the MS readings it is found, however, that in about half the cases there is MS authority for μν, in thirty-six for μν only, and in twenty-three for μν and νν, while in thirty-seven there is authority for νν only. Mommsen,¹ after detailed textual criticism of the passages in which the form occurs, and a study of the relative value of the manuscripts, concludes that the best authority favors νν, although μν is found in some of the best MSS of the Olympian odes. Pindar, according to his opinion, used the Doric form, not the epic; and the occurrence of μν in the MSS he would explain by the similarity between M and N when written in uncials. A consideration of the artificial literary dialect of Pindar, which includes epic, Ionic and Doric forms alike, cannot be undertaken here, but a question might well be raised as to the propriety of excluding μν, when ἴθεν, genitives in -οιο, and many other epic forms occur as well as the regular Attic forms.

Whatever the conclusion reached as to Pindar's use of the word, it seems unreasonable that, when individual cases of ἴθεν, τοκήων and other epic forms are allowed in Aeschylus, μν should be excluded merely because it happens to be metrically equivalent to νν, especially when other epic forms are read that are not necessitated by the metre.

σφίσιν. Homer σφίσιν, σφίν. Pind. σφίσιν, σφίν. Aesch. σφίσιν, σφίν. σφίσιν Prom. 481 (trim.); σφίν Prom. 252, 457 (trim.); Fr. 155. In Pers. 759 (trim.) occurs the only case in Aeschylus of the freer use of σφίν for οἷ.

σφε, σφας. Homer σφας, σφε (5 times). In Aeschylus σφε is used for αὐτόν, αὐτήν, αὐτούς, αὐτάς. σφας occurs in Prom. 443 (trim.). σφε, plural as in Homer, occurs in Sept. 630 (mel.), 739 (mel.), 788 (mel.), 1002 (mel.), 864 (anap.), Suppl. 507 (mel.).

Possessive pronouns. ἀμός. The following instances of ἀμός should be noticed: Sept. 417 (mel.), 654 (trim.), Cho. 428 (mel.), 437 (mel.), Suppl. 105 (mel.), 322 (trim.). In Eum. 440 M ἀμῆς (trim.), Dind. writes ἐμῆς, since the metre permits υ—. Accord-

¹ Mommsen, *Neue Jahrbücher für Philologie*, 83, p. 44. Cf. Dyroff, *Schanz's Beiträge zur gr. Syntax*, Heft X, pp. 123, 124.

ing to Dindorf, *ἄμός* is equivalent to *ἐμός*, but *ἄμός* = *ἡμέτερος* is to be regarded as a doubtful tragic usage. The examples of *ἄμός* = *ἡμέτερος* usually cited are Cho. 428 and 437.¹ In each of these cases, however, another interpretation is quite possible. *ἄμῳ*—*κῆρα* (428) 'my head' seems the natural expression for the leader of the chorus to use in the speech beginning *ἔκοντα* (423), while *ἄμῳ* *χερῶν* in the speech of Orestes (437) may quite as well refer to his own hands as to those of himself and of his sister Elektra. Unless the use of *ἄμός* = *ἡμέτερος* can be definitively proved, *ἄμός* must be regarded as an Attic form, and should be omitted in the enumeration of epic forms in Aeschylus. *τέός*. Homer *σός* and *τέός*. Aesch. *σός* and *τέός*. Pind. *σός* and *τέός*. Prom. 162 (mel.), Sept. 105 (mel.). *ός* = *σους*. Dindorf cites Sept. 641 (trim.) and Eum. 367 (mel.), but the first is a very doubtful passage and probably interpolated. In Suppl. 100 (mel.) *ἡμενος δὲν φρόνημα*, *δὲν* is Paley's emendation of MSS *ἡμενον ἄν*, and is supported by the scholiast's comment, *ἐξέπραξε τὸν σκοπὸν ἑαυτοῦ*. *έός* occurs only in Fr. 281 (Plat. Rep. 383 A), where it is probable that Plato, in quoting, changed an original *ἐμός* to the third person *έός*. In Pers. 12, *ἔχουκεν έόν* was read by Meineke, but *ἔχουκε νέον* seems better. Cf. Pind. *έός* O. X 38; P. II 91, etc.

Relative pronoun. The article is used as a relative in Ag. 526, 642 (trim.), Cho. 605 (mel.), Eum. 336, 918 (mel.), Suppl. 170 (mel.), 265 (trim.), 305 (trim.), 699 (mel.), Sept. 37 (trim.). It should be noticed that in every instance except Cho. 605 (where the whole line is doubtful) the law formulated by Monro for the Homeric usage holds good. "The article when used as a relative must follow the noun or pronoun to which it refers; whereas a relative clause often precedes."² This usage points clearly to the original paratactic construction, in which the form appeared as a demonstrative.

δστε is found in Homer, Pindar, Ionic prose and tragedy. Pers. 297 (trim.), 762 (trim.), Eum. 1024 (trim.), 25 (trim.). The form also occurs in the following melic passages: Prom. 556, Sept. 140, 752, 1055, Pers. 16, 42, 297, Ag. 50, 357, 1122, Cho. 615, Eum. 922, Suppl. 49, 63, 560. Cf. Pind. O. II 39; Is. VII 40, etc.

δσπερ. Homeric forms of *δσπερ* are found in Pers. 1002 *τοίπερ* (mel.), Cho. 418, 953 (mel.); *τάπερ* Pers. 779 (trim.).

¹ Kühner-Blass, I 602.

² Monro, Hom. Gram., §262 (1).

Article as a demonstrative. Sept. 17, 197, 385, 509 (trim.), 912 (mel.), Ag. 1478 (anap.), Eum. 2, 7, 137, 690 (trim.), 174, 338, 785, 815 (mel.), Suppl. 358, 439 (trim.), 970 (anap.), 1047 (mel.), Prom. 234 (trim.). For Pindar's use of the article as a demonstrative compare O. II 86 (78); Is. VII (VIII) 15, etc.

κεῖνος. Ep. and Ion. for Attic ἐκεῖνος. Sept. 1063 (anap.), Pers. 230 (mel.), 792 (trim.), Cho. 740 (trim.), Eum. 99 (trim.), 177 (mel.) (Bothe), Suppl. 210 (trim.). Pindar uses κείνος only.

ADJECTIVES.

ἴλαος. Homer, Aesch., and Pind.; Attic ἴλαος. Eum. 1040 (mel.). Cf. O. III 34; P. XII 4. μάσσων. In Homer the form occurs but once, θ 203. Pers. 708 (mel.), 440 (trim.), Prom. 629 (trim.), Ag. 598 (trim.). Cf. O. XIII 162; N. II 35. πολύς. Epic forms occur Sept. 726 πολεῖ (mel.); Ag. 705 πολεία (mel.); Ag. 1453 πολλά Enger emends to πολεία (mel.).

VERBS.

Third plural -ατο. The Ionic endings -αται and -ατο are found occasionally in Attic Greek in the indicative perfect and pluperfect. The tragedians use the Ionic ending only in the optative. Cho. 484 κτιζοῖατο (trim.); Pers. 360 ἐκωσοῖατο (trim.); 451 ἐκωζοῖατο (trim.); Suppl. 695 θείατο (mel.); 754 ἐχθαιροῖατο (trim.); Sept. 552 ὀλοῖατο (trim.); Pers. 369 φευξοῖαθ' (trim.). In Pindar the form is found but once, Fr. 94 (277) μεμναίαν'. ἔβαν Pers. 17 (anap.) is to be compared with Homeric ἔφᾰν, ἔβᾰν, ἔστᾰν, ἔδᾰν, etc., and with Pind. O. II 38 ἔβᾰν, etc. τιθείσι for τιθείασι Ag. 465 (mel.) should be compared with π 262.¹ To these epic verb-endings may be added -μεσθα, which occurs in Attic comedy, but not in Attic prose. Pers. 493 (trim.), 214 (mel.), Prom. 822 (trim.), Suppl. 275 (trim.), 159 (mel.), 415 (trim.), 907 (trim.), 777 (mel.), Sept. 144 (mel.), 659 (trim.), 798 (trim.), Cho. 718 (trim.), Ag. 489, 823, 846, 850, 905, 1367 (trim.). Cf. Pind. P. X 28.

Iteratives. Pers. 656 ἔσκειν (mel.); cf. Ag. 723, Casaubon ἔσκει' for ἔσκει' of MSS. Herodotus uses imperfect iteratives and iteratives formed from the 2d aorist stem, but the forms are unusual in Attic poets. To the examples cited from Aeschylus, Kühner adds Soph. Ant. 950, 962; Ar. Eq. 1242.

Aorists. The following epic aorists occurring in Aeschylus are different from the usual Attic forms, or do not occur at all in

¹ Cf. Monro, Hom. Gram., §5, n.; §87, 2.

other Attic authors. *ἰδόκησα* Sept. 1036 (trim.); *ἐνίσπε* Suppl. 603 (trim.); *ἱκερσα* Suppl. 665 (mel.); *κερσάμενος* Pers. 951 (mel.); cf. *ἔκελσα* Ag. 696 (mel.), Eum. 10 (trim.), Suppl. 16 (anap.), 330 (trim.), Prom. 184 (anap.). *ἐπεκύρσαμεν* Pers. 853 (mel.); cf. Pind. P. X 21; O. VI 7. *ἔκτισαν* Pers. 289; see above, under Consonants.¹ *κατέμειναν* Pers. 923 (mel.); cf. Pind. Fr. 217. *κατακτῆς* Sept. 965 (mel.); *κατέκτῃ* Eum. 460 (trim.); *ῥμενον* Ag. 1408 (mel.); *ῥμέμειναν* Suppl. 422 (mel.); *ῥρτο* Ag. 987 (mel.); *συνῥμενος* Ag. 429 (mel.); *ῥρσα* Pers. 496 (trim.); cf. Ne. VII 71; O. X 24; P. II 29. *χύμενος* Cho. 401 (anap.), Eum. 263 (mel.); *τέτμω*, Hermann's emendation in Suppl. 807 (mel.) for *τέμνω* of MSS; cf. Pind. P. XI 57, *θανάτου τέτμεν*, Bergk's conjecture for *θάνατον ἐν* of MSS. *συνέμαι* Ag. 746 (mel.); *σύμεναι* Eum. 1007 (anap.); *σύθην* Prom. 135 (mel.); *συνθείς* Pers. 865 (mel.), Sept. 942 (mel.); *πιθήσας* as if from *πιθίω* Cho. 619 (mel.).

A few unclassified epic verb-forms remain to be enumerated. *βάσκε* Pers. 663 (mel.), 671 (mel.); *γέγωνε* Prom. 193, 784 (trim.); *δοδοί* Suppl. 1010 (trim.); cf. Pind. P. IV 265; *ἴσσεσται* Pers. 121 M (mel.); Blomf., Weil and Dind. read *ἄσσεσται*; *ἀνωχθί* Cho. 772 (trim.).

Augment. The augment is omitted in the following instances: in speeches of messengers, Pers. 310, 313, 376, 416, 490, 506, 458; in the chorus, Prom. 135, 427, Sept. 775, Ag. 231, 1553, Suppl. 567, 581, Cho. 419. Attempts have been made to emend the passages cited under the first class, or to explain the lack of augment by elision or by aphaeresis; e. g. Pers. 416 Paley reads *παίοντ' ἔθρανον πάντα κωπήρη στόλον*, and Porson *παίσθεντ'*; Wecklein (Leipzig, 1891) reads *ἡθροιστ' ἔθρανον*. Pers. 310 *νικώμενοι κύριссон ἰσχυρὰν χθόνα* (Paley) is often read *νικώμενοι 'κύριссон*. Pers. 490 *ἐνθα δὴ πλείστοι 'θάνον* (Weck.); *ἐνθα δὴ πλείστοι θάνον* (Paley). Pers. 506 *πίπτον δ' ἐπ' ἀλλήλοισιν*; Porson *ἐπιτνον*. In the speech of Eteocles, Sept. 608 *μάστιγι παγκοίνῳ 'δάμη*, Paley as well as other editors admits aphaeresis. Authority for such cases may be found in the early iambics of Simonides of Amorgus, but in any case consistency demands that if the aphaeresis be admitted once in the trimeter, it be adopted in all instances that are similar. It seems better to grant the aphaeresis in Pers. 310, 490, and Sept. 608, to adopt the reading *παίοντ'* in Pers. 416, and to reject these passages as examples of the omission of the augment in imitation of epic usage.

¹ P. 16.

PARTICLES, ADVERBS, CONJUNCTIONS.

Epic prefix ἀρι-. ἀρίδακρον Pers. 948 (mel.); cf. Pind. P. IV 95 ἀρίγνωτος. ἐρι-. Ag. 1461 ἐρίδματος (mel.); ἐρικυμάς (or ἐρικύμων) Ag. 119 (mel.); cf. Pind. O. XI 21 ἐρίβρομος. A noteworthy mark of difference between Aeschylus and his successors is that neither Sophocles¹ nor Euripides has a single case of ἀρι- or ἐρι-. θήν. Prom. 928 (trim.). ῥά. Epic and lyric. ἦ ῥ' αἶε Pers. 633 (mel.); cf. Pind. P. XI 38 ἦ ῥ' ὦ φίλοι. τῶς. Sept. 484 (mel.), 637 MSS, but the emendation ὦς made by Prien and also by Madvig has been adopted by Paley; Suppl. 69, 670 (mel.). τίπτε. Ag. 975 (mel.), Pers. 555 (mel.). ἐνθα² (ibi) Suppl. 34 (anap.). αὐτε occurs once in Sophocles, never in Euripides, and in the following places in Aeschylus: Sept. 5, Pers. 183, Ag. 330, 553, 558, 512, 1078 (all trim.), Cho. 410, 415 (mel.), Eum. 49 (trim.), 257 (mel.), Suppl. 474 (trim.), Fr. 137; cf. Pind. P. III 96; O. II 99, etc. ἡδέ. MSS of Aeschylus, like those of Homer, vary between ἰδέ and ἡδέ. Sept. 862 (anap.), Pers. 16, 21, 22, 26 (anap.), 289, 859, 885, 891, 960, 971, 996 (mel.), Ag. 42 (anap.), Cho. 1025 (trim.), Eum. 188, 414 (trim.).

PREPOSITIONS.

The following long forms of prepositions are found in Homer: καταί, παραι, υπαί, υπείρ. In Aeschylus are found: υπαί Ag. 892 (trim.), Eum. 417 (trim.), Ag. 944 (trim.), Ag. 1164 (mel.); καταί καταυβάτης Prom. 359 (trim.); παραιβάτης Eum. 553, Turnebus, for MSS παραιβάδαν, but the accepted reading is παρβάταν. In connection with this word it should be noted that παραιβάτης is found on Attic inscriptions² of 500-456 B. C., but is to be regarded as an example of the coloring of Attic cult inscriptions by Ionism.³ διαί Ag. 448 (mel.), 1133 (mel.), 1453 (mel.), 1485 (mel.), Cho. 610 (mel.).

Apocope. πάρ Suppl. 553 (mel.), Eum. 229 (trim.). Porson's παρά would resolve the arsis. ἀμ Pers. 566, Suppl. 350, 853 (mel.); cf. Pind. P. IV 54; O. VIII 78, 38, etc.

Syncope. The following cases of syncope may be cited, although it should be noted that Kirchhoff regards them not as imitations of the epic forms, but as survivals of the period in the Attic dialect when syncope was usual. ἀνά: ἐπαμμένει Pers. 807

¹ ἀριφραδής Ant. 347 is an error.

² C. I. A. I 5, 1.

³ Cf. H. W. Smyth, Ionic Dialect, §210.

(trim.), Prom. 605 (mel.); *δυσάγκριτοι* Suppl. 126 (mel.); *δυσαγκόμιστον* Eum. 262 (mel.); *ἀνδαίοντες* Ag. 305 (trim.); *ἀμφαίνω* Suppl. 829 (mel.); *ἀγκαλίσσαι'* Ag. 1021 (mel.); *ἀμφανεί* Cho. 814 (mel.); *ἐπαυτεῖλασαν* Ag. 27 (trim.); *ἀμβόασον* Pers. 572 (mel.); *ἀμβόαμα* Cho. 34 (mel.); *ἐπαμβατήρας* Cho. 280 (trim.); *ἀμπέμπων* Cho. 382 (mel.); *ἐπανδίπλαζε* Prom. 817 (trim.); *ἀμπίπτω* Ag. 1599 (trim.); *ἀμπετής* Suppl. 781 (mel.); *προσαμβάσεις* Sept. 466 (trim.); *ἄγκρισις* Eum. 362 (mel.); *ἀμφυγάν* Suppl. 806 (mel.); *παρά: παρβαίνουσι* Eum. 768 (trim.); *παρβατός* Suppl. 1048 (mel.); *παρβάταν* Eum. 553 (mel.); *κατά: καββάς* Suppl. 828 (mel.); *κάππεσεν* Ag. 1553 (mel.); *κατθανόντα* Prom. 571 (mel.), Pers. 276 (mel.); *κατθανών* Ag. 873 (trim.); *κατθανεῖν* Ag. 1290, 1304, 1364, 1610 (trim.).

QUANTITY OF SYLLABLES.

In the following words Aeschylus has retained long vowels that are peculiar to epic poetry, or introduced metrical lengthenings that correspond to the Homeric model. *Ἄρης* Suppl. 665, Sept. 135, 244, 344, 469, 910, Pers. 86¹; *ἄκάματος* Pers. 901; *ἄπαράμυθος* Prom. 185; *ἄθάνατος* Cho. 619, Eum. 350, 951, Fr. 152, 192₄; *ἰσόμοιρος* Cho. 319; *ἰσόνειρος* Prom. 548; *ἰσόθεος* Pers. 80, 856; *ἀνεπίμομφον* Cho. 830 (Schütz for *ἐπίμομφον*); *ἄνῆρ* Pers. 647 (Burney *ἀνῆρ*)²; *θεοκλίτους*³, Sept. 142 (mel.); *ἐλτίτροχοι* Sept. 205 (mel.); *νῆα φρονεῖ* Pers. 782 (trim.)⁴; *δυσσοδοπαίπαλα* Eum. 387 (mel.).

Having examined various theories in regard to the occurrence of epic forms in Aeschylus, and the material from which these theories have been deduced, we are now prepared to consider the general questions involved, and to draw any conclusions that the results of our investigation may warrant.

Gerth, as has been seen, has emphasized the epic or poetic spirit of a passage as the chief influence in determining the form to be used, and has applied his theory in the utmost detail to all the forms discussed in his treatise. In considering, for example, the epic syncope in Pers. 807 *οὐ σφιν κακῶν ὕφιστ' ἐπαμμένει παθεῖν*,

¹ Cf. Schulze, *Quaestiones Epicae*, p. 454.

² Of the passages cited above, Sept. 244 and 469 are the only verses written in iambic trimeter.

³ Cf. Kühner, §75.

⁴ In epic poetry the vowel before a mute and a liquid is regularly long, in Attic short, while in lyric poetry it is sometimes long and sometimes short. It should be noticed that in Pindar the long vowel occurs chiefly in epic passages in the dactylo-epitritic metre.

and in Cho. 841 *μόρον δ' Ὀρέστου καὶ τὸδ' ἀμφέρειν δόμοις*, he claims that the rarer forms of the prepositions find easy explanation in the "great dignity of the prophecy of Darius, and of the pretended fear of Aegisthus." Just how much epic force is gained by the use of these and other epic forms is a matter for subjective criticism: we have merely undertaken to point out similar passages where Attic forms were employed, and any inconsistencies that we have been able to detect in the general application of Gerth's theory.

In criticising the theory of Kuehlstaedt on the forms *μῶνος* and *μόνος*, Gerth makes the following statement¹: "As to Kuehlstaedt's theory that *μῶνος* cannot be used without a certain strong emotion of the mind, this emotion does in fact occur in many places by chance, but quite as many instances are found where *μόνος* is read under the same circumstances." A somewhat similar method of refutation should be applied to Gerth's theory. In many cases, if any epic spirit is perceptible in the line, its presence may be regarded as a matter of chance; and further, many Attic forms may be found in lines whose tone is not essentially different from that of the lines in which the epic forms occur. In Sept. 460, for example, to use an instance cited above, it does not seem unreasonable to expect that the epic spirit, which seems to Gerth to characterize the line, would demand *πύλῃσι* as well as *Νηίστησι*, especially inasmuch as in Cho. 569 *πύλῃσι* is found to be a possible form. Had Gerth merely made the claim that wherever metre determined the use of the epic form there was also a touch of epic spirit, the argument that we have attempted to use above could not be valid, for, whatever the demands of epic style, the requirements of metre would determine the form to be used. Metrical requirements, however, if recognized at all by Gerth, are made subsidiary to the demands of style; while the requirements of metre may affect the arrangement of the words, the "beauty of the poetry" or some "special design" of the poet determines what words shall be employed. Some of the difficulties in the way of a consistent application of this theory were noted in the detailed criticism given above, where it was found that where metrical convenience necessitated the Attic forms, a decided epic tone was often present.

In two points, then, Gerth's theory seems to be open to criticism: in the failure to recognize the force of metrical require-

¹ Gerth, §11, p. 238.

ments in determining the use of epic forms, and in the attempt to force every epic word, vowel change and elision into support of the theory that epic forms are used in conscious imitation of Homer, and carry with them epic force.

Eichler's investigation of the epic forms in Aeschylus and Sophocles results in the following conclusion: "Tragic poets used epic forms only when the corresponding Attic forms would not fit the metre, and if both forms were possible always preferred the Attic." Although it has been shown in the previous discussion that the existence of two dialectic forms metrically equivalent is not unknown in Attic tragedy, and although occasional instances have been found in which an epic form has been used when it was not required by the metre, yet in general it may be said that the epic forms cited by Eichler justify the law he has formulated. It should, however, be noted that by the narrow limits assigned to Eichler's treatise many epic forms have been altogether excluded. In the introduction to his paper the statement is made that the investigation has been limited to epic forms that have Attic equivalents, and that all discussion of apocope, elision, omission of augment and epic case-endings has been omitted. Among the forms thus omitted are several that do not differ metrically from the Attic, and others that are so closely associated with the epic words in which they occur that it is impossible to account for their occurrence by metrical requirements alone.¹

The use of these forms suggests a broader aspect of the question, and makes it necessary to consider the ultimate conclusions to which a more extended application of Eichler's canon would lead. Turning from the usage of the tragic poets to that of the lyric, we are met at once by the question, whether we can distinguish between the usage of tragic and of lyric poets, and say that the one class used epic forms to fulfil the requirements of metre, and the other to add to the beauty of the style, or whether it is possible that all lyric and all tragic poets alike were influenced only by metrical considerations. While we cannot pretend to discuss at length the much-mooted question of the relation of metre to style, it may be well to state the special points that this investigation suggests.

While Eichler does not discuss in detail the relation of epic forms to any metre save the iambic, he gives a hint of his opinion

¹ E. g. *δήριος*, Ag. 942.

on the question when he states that the more frequent occurrence of epic forms in melic than in iambic passages is due to the closer relation of dactylic metres to the hexameter of epic verse. In support of this view there is much to be said. In elegiac poetry, for example, which as regards metre is closer than any other branch of lyric poetry to the epic, we have a groundwork of epic forms, only modified by the tendency to omit archaisms and to introduce some few forms from the native dialect of the poet. Again, in melic poetry, in the metres used by Pindar, it is plain that epic narrative seeks the dactylo-epitrite rather than the logaoedic, and that the epic forms appear more frequently in the dactylic measure. While a certain harmony between dactylic metres and epic forms must undoubtedly be recognized, it cannot be supposed that metrical requirements, and these alone, have led to the introduction of epic forms. Elegiac poetry is quite as closely allied to the epic in subject-matter as in metre: only a slight lyric tone, only a little of the personal reflection that characterizes lyric poetry has entered and altered the epic narrative. Even Pindar is not altogether removed from the realm of the epic. Although we find in the odes many epic forms when there is no trace of epic spirit, yet it is impossible to suppose that, in a myth like that of the fourth Pythian, all the Homeric forms are without relation to the subject-matter, without relation to the vocabulary, and have been used for metrical convenience and that alone. The frequent occurrence of similar passages in Aeschylus, where epic forms are combined with words distinctly epic, and the impossibility of accounting for these forms by the requirements of the verse, make it necessary to conclude that the explanation of the existence of epic forms in tragedy cannot depend entirely upon the demands of metrical composition.

A principle less important for the discussion, but one on which Eichler bases certain points in his argument, should not be passed unnoticed. "Tragic poets," he says, "seem to have avoided those forms which they thought too different from the Attic dialect, and feared might not be understood by the audience in the theatre." It might easily be shown that rare epic words were often obscure, even to the tragedians themselves, but that a form like *δοῦπαρος* (cited by Eichler), which every schoolboy must have known from his Homer, and even Pindar ventured to employ before the assembly of Greeks at Olympia, was "too Ionic" for the Athenians to understand passes belief.

In conclusion, then, it must be stated that Eichler's canon, although it may be accepted as the law determining the use of a limited number of epic forms, cannot be applied to all the epic forms that occur in tragedy. The fact that a form fits the metre does not of necessity prove that it was used for that purpose and that alone.

Even if it were true that either metre or style determined the use of these epic forms, it would still be necessary for us to show whence they were derived. From one point of view this question seems superfluous. The opinion once stated that in general these epic words are not conscious reminiscences of the Homeric poems, employed by the poet for some definite stylistic effect, there remains only the obvious alternative that they belong to the traditional poetic vocabulary received from the lyric poets. For epic forms in general this answer is quite sufficient, but the origin of the forms peculiarly Ionic is a more difficult matter to determine.

The suggestion that they have been adopted from contemporary Ionic must be rejected, since it has been proved that these forms are identical with the New Ionic only as far as New Ionic corresponds with the "Old Ionic" of Homer and the Epic.¹ In view of the fact that iambic poetry is essentially the product of the Ionic race, and that its dialect, the speech of the poet's day, is essentially Ionic, the further question has been raised whether the Ionisms of tragedy may not have had their origin in the poetry of the Ionic race and have been introduced into tragedy through the iambic trimeter, the branch of poetry peculiarly Ionic. To attempt an answer to this question would require a more extended investigation than can be undertaken here, but although decisive testimony cannot be drawn from the usage of one tragic poet, it may be well to note that usage. The following Epic-Ionic forms are found in iambic trimeter in Aeschylus: *ἔξεκείνωσεν* Pers. 761; *δουρίπηχθ'* Sept. 278; *μουνῶπα* Prom. 804; *αἰῖδω* Ag. 16; *ἰθύνω* Pers. 773; *δήριος* Ag. 942; *ἄρσιν*² Ag. 260; *αἰέκης* Prom. 97, 525, 1042; *κείνος* Sept. 1063; *-ησι* Prom. 727, Sept. 460, etc. It is to be noted, however, that all these forms except *μουνῶπα*, *ἔξεκείνωσεν*, *δήριος*, datives in *-ησι*, and *ἰθύνη* are also found in melic passages; that *μῶνος* and *κείνός* and genitives in *-ιος* appear also in Pindar; that the reading *ἰθύνη* is questioned; and, further, that *εἰσοιχεύσιν*, *ξείνος*, *νοῦσος*, *οὐλόμενος*, *ἀνέρων*, *τοκῶων* and other forms distinctively Epic-Ionic occur in melic passages only.

¹ H. W. Smyth, *Ionic Dialect*, §77.

² Cf. p. 16.

In Aeschylus, then, we can find but little evidence in proof of the hypothesis suggested above. The Ionisms, instead of being confined to the dialogue, seem to occur more frequently in melic passages, and are often paralleled by forms in the melic poets. From so limited an investigation it is impossible to form a definite conclusion, and even if the usage of all the tragic poets could be stated, it must be remembered that the loss of so large a portion of iambic poetry has left comparatively little of the material needful for the study of the subject. The facts at our command warrant nothing more than the simple statement that the distribution of Epic-Ionic forms in Aeschylus favors the theory that the Ionisms of tragedy are a part of the general poetic vocabulary of the lyric poets and found their way into tragedy through the melic passages, rather than the supposition that they were introduced through iambic poetry and the trimeter of the Ionians into the dialogue of tragedy.

This conclusion is in accordance with a more general conclusion reached by Gerth in regard to all the epic forms in tragedy, which he states as follows: "the occurrence of all these so-called epic forms in Pindar proves that they have not been received directly from the Homeric poems, but from lyric poetry, and that in general all the tragic '*elocutio*' was begun and prepared by lyric poetry." In the enumeration of epic forms in Aeschylus given above, the Pindaric parallels have been noted throughout. The results show that only the following exceptions to Gerth's rule are found: Ep.-Ionic *πνείω*, the Ionic prepositions *παράι*, *καταί*, the forms *πολεῖ*, *πολέα*, *τοκήων*, *νῆας*, *σφῶν* and *ἔθεν*. These exceptions, however, chiefly Ionic forms which would not naturally have a place in a dialect so highly colored by Doric forms as is Pindar's, can scarcely outweigh the mass of evidence in favor of the general conclusion that the epic forms of Aeschylus are paralleled in Pindar.

Since it has been impossible to establish any definite law by which the occurrence of epic forms in tragedy is governed, and since it has been shown that most of these forms are found in Pindar, as well as in earlier lyric poets, we are forced to the conclusion that the epic forms in tragedy are survivals from the general Homeric vocabulary which has been handed down with varying restrictions and modifications, through the elegiac, iambic and melic poets.

PART II.

EPIC VOCABULARY.

The Aeschylean diction in its bold figures, and in the strange compounds and deep-sounding epithets that make up its "mighty line," bears such evident marks of the creative genius of the poet that one hesitates even to suggest an investigation of the sources from which it may have been derived. Yet even with Aeschylus it is not so much the words he invented as the words he selected that determine his style, and a detailed study of the origin of his vocabulary, its development and literary associations, will tend not to lessen our sense of his originality, but rather to give us a deeper and more intimate perception of his genius.

The importance of the choice of words as an element of style is a subject that the Greek rhetoricians never fail to emphasize, and it sometimes seems as though but little advance upon their conclusions had been made by modern critics. Dionysius of Halicarnassus, in his discussion of what constitutes poetic prose, lays more stress on the grouping than on the choice of words, but in regard to the latter makes this statement¹: "ἐπεὶ καὶ ἡ ἐκλογή τῶν ὀνομάτων μέγα τι δύναται, καὶ ἔστι τις ὀνομασία ποιητικὴ, γλωττηματικῶν τε καὶ ξένων καὶ τροπικῶν καὶ πεποιημένων, οἷς ἡδύνηται ποιήσεις, εἰς κόρον ἐγκαταμγέντων τῇ ἀμέτρῳ λέξει· ὁ ποιοῦσιν ἄλλοι τε πολλοὶ καὶ οὐχ ἥμισυ Πλάτων." A somewhat broader view of the question is set forth by another Greek rhetorician, whose very name is a matter of conjecture, though his critical skill and literary appreciation are made forever famous by his treatise *Περὶ Ὑψους*²: "ὅτι μὲν τοίνυν ἡ τῶν κυρίων καὶ μεγαλοπρεπῶν ὀνομάτων ἐκλογή θαυμαστῶς ἄγει καὶ κατακλεῖ τοὺς ἀκούοντας καὶ ὡς πᾶσι τοῖς ῥήτορσι καὶ συγγραφεῦσι κατ' ἄκρον ἐπιτήδευμα, μέγεθος ἅμα κάλλος εὐπίνειαν βάρος ἰσχὺν κράτος ἔτι δὲ τᾶλλ' ἂν ὦσι τινα τοῖς λόγοις ὥσπερ ἀγάλμασι καλλίστοις δι' αὐτῆς ἐπανθεῖν παρασκευάζουσα καὶ οἰονεῖ ψυχὴν τινα τοῖς πράγμασι φωητικὴν ἐντιθεῖσα, μὴ καὶ περιττὸν ἢ πρὸς εἰδότας διεξίειναι. φῶς γὰρ τῷ ὄντι ἴδιον τοῦ νοῦ τὰ καλὰ ὀνόματα. ὁ μὲντοι γε ὄγκος αὐτῶν οὐ πάντῃ χρειώδης, ἐπεὶ τοῖς μικροῖς πραγματίοις περιτιθέναι μεγάλα καὶ σεμνὰ ὀνόματα ταυτὸν ἂν φαίνοιτο, ὡς εἴ τις τραγικὸν προσωπείον μέγα παιδί περιβείη νηπίῳ, πλὴν ἐν μὲν ποιήσει—"³ Here the manuscript fails us, but it may perhaps not be too bold

¹ D. of H. De Comp. XXV.

² *Περὶ Ὑψους*, XXX.

a venture to bridge the chasm of centuries and let Matthew Arnold supply the rest: "Only in poetry . . . the language is that of one composing with his eye on the object, its evolution is that of a thing which has been plunged in the poet's soul until it comes forth naturally and necessarily." Here the modern Hellenist has conveyed a similar idea, but in a figure that, to say the least, lacks the appropriateness of the "*φῶς γὰρ τῷ ὄντι ἴδιον τοῦ νοῦ τὰ καλὰ ὀνόματα*" of the Greek rhetorician. The process by which this choice of words is made is described by Mr. Pater when he says that any writer of worth "has winnowed and searched in his vocabulary . . . and doing this with his peculiar sense of the world ever in view, in search of an instrument for the adequate expression of that, he begets a vocabulary faithful to the coloring of his own spirit and in the strictest sense original."

Poetic selection is in most languages chiefly dependent on the individual genius of the poet, who selects his words from the general vocabulary of his day, but gives them poetic color by the way his genius combines and applies them. The Greek poet, however, came into the inheritance of a distinct poetical vocabulary. In Croiset's essay on Pindar we find this statement: "D'abord la littérature grecque est la seule des littératures classiques qui possède à proprement parler une langue poétique, je veux dire, un trésor de mots qui soit à l'usage exclusif des poètes et dont l'idée se traduise en prose par une série parallèle de synonymes ou d'équivalents. En Grèce, au contraire, il y a pour ainsi dire deux langues juxtaposées: d'une part la langue usuelle, qui est celle des prosateurs, et de l'autre la langue des poètes, composée de vocables antiques ou rares, qui ont par eux-mêmes, indépendamment de tout choix et de tout arrangement, un air particulier de noblesse et grandeur, et qui ne paraissent jamais en prose." As regards the Latin poets it has been said, it is true, of Lucretius that "his vocabulary is poetic to a degree exceeding that of all other Latin writers," but this poetic quality arises from the figures of speech, the combination of phrases, the accumulation of adjectives—that is, from words poetically arranged, rather than from words in themselves poetic. Although in Lucretius, as also in Vergil, there are found occasional archaic words, inherited perhaps from the poets that preceded, yet these might all be omitted from the poems without detracting in the least from the poetic charm, or from the beauty of the expression. Even in English, despite the wealth of poetic

production, it is hardly possible to find a traditional poetic vocabulary. Dryden loved to emphasize the distinction between poetry and prose and protested against their confusion; but his protest, as Mr. Pater says, "comes with diminished force from one whose poetry was so prosaic." Wordsworth, on the other hand, while he did much to remove from the language of poetry the absurd conceits of the age that preceded him, was in reality contending not so much against a poetical as against an unpoetical vocabulary, not against stereotyped expressions employed by all the great poets of England, but against certain artificial epithets that the fashion of a time had declared poetical. This so-called poetical vocabulary which Wordsworth helped to overthrow was too artificial and too conventional to survive as a permanent possession of English poetry. To what, however, if not to poetic words, do the really great poets of England owe their genuinely poetic expression? All these poets employ at times, it is true, words that are not ordinarily found in prose, and these words often lend a peculiar beauty to the expression, but in general it may be said that the poetic charm arises not from the choice of a poetic word, but from the selection of the right word, be it taken from poet or peasant, from poetry or prose. Thus it comes about that the individual genius of the poet, whether displayed in the grouping of the words, the fitness of the figurative expression, or the exquisite melody of the verse, is the principal force in determining the poetic or prosaic nature of the vocabulary. However we may wish to modify Mr. Saintsbury's statement that¹ "English prose style is different by the whole heaven of language from English verse style," we shall perhaps be able to agree with his general conclusion that the difference is not a difference of vocabulary. "The actual vocabulary," he says, "of the best English style of different periods is indeed almost wholly common to verse and to prose. The times when the mere dictionary of poetic style has been distinct from the mere dictionary of prosaic style have not been those in which English literature was at the highest point." The course along which English poetry has developed may furnish many explanations of the lack of this poetical vocabulary, but perhaps the most obvious is found in the fact that early English literature produced no great epic poem. A truly great epic, arising early in the development of language, at a time when words were formed most simply and

¹"Specimens of English Prose Style." Introduction.

most naturally, great enough to supply for centuries the inspiration, if not the theme, for all poets, and by virtue of its influence on these poets surviving all the changes that new forms of poetry introduced, would have handed down to English poetry what might justly be called a "poetic vocabulary." Such an epic existed among the Greeks and was the principal factor in the creation of the great poetic vocabulary of Greek literature. Foreign words, coined words and figurative expressions were always regarded by the rhetoricians as elements of a poetic vocabulary, and in Greek, as in English, they had their force; but this traditional poetic vocabulary received from the epic had an influence in Greek poetry hard to parallel in other literatures. The course of the history of this vocabulary can easily be traced. Beginning in the language of Homer and the cyclic poets, modified but little by the elegists whose poems, in theme as well as in form and expression, were not far removed from the epic, surviving in spite of the changes that the personal element of the passionate lyric introduced into the language, this poetic vocabulary was handed down by the lyric poets to the tragedians, and through the lyric element of the Greek drama ultimately became a part of the tragedian's vocabulary. The enumeration of all the words that were the property of the lyric poets as well as of Aeschylus and Homer could not be undertaken in the limits of this paper. A glance, however, at the *Anthologia Lyrica* suffices to show that κλονέω,¹ αἱματόεις,² δάσκιος,³ μάργος,⁴ πυροφύρος,⁵ ὀρεσκήφος⁶ and many others are not only Homeric words used by Aeschylus, but Homeric words used also by Simonides, Alcman, Theognis, or even by Hipponax. The parallels between Aeschylus and Pindar extend beyond the thought to the expression, and the correspondences between the epic vocabularies of the two poets furnish a theme for a separate investigation. A few parallels will be cited below.⁷

That the Greeks themselves recognized this poetic vocabulary the following sentence from Aristotle gives proof⁸: "ἑτέρα λόγον καὶ ποιήσεως λέξις ἐστίν. θελοῖ δὲ τὸ συμβαῖνον· οὐδὲ γὰρ οἱ τὰς τραγωιδίας ποιοῦντες ἐπὶ χρώνται τὸν αὐτὸν τρόπον, ἀλλ' ὥσπερ καὶ ἐκ τῶν τετραμέτρων εἰς τὸ ἱαμβεῖον μετέβησαν διὰ τὸ τῷ λόγῳ τοῦτο τῶν μέτρων ὁμοιότατον εἶναι

¹ S. A. 115.² Theog. 348.³ Hipp. 14.⁴ Alcman 38.⁵ Sim. 15.⁶ Alcman 60.⁷ See vocabulary, ἀημι, ἄωτον, βαθύζωνος, ἐκπαγλον, καλλίπρος, ἵπποχάρμης, etc.⁸ Rhet. III 1.

τῶν ἄλλων, οὕτω καὶ τῶν ὀνομάτων ἀφείκασιν ὅσα παρὰ τὴν διάλεκτόν ἐστιν, οἷς οἱ πρῶτοι ἐκόσμου, καὶ ἔτι νῦν οἱ τὰ ἐξάμετρα ποιοῦντες." In this same treatise also, Aristotle mentions the poet that seems to him to be the first to abandon the poetic vocabulary of the older poets¹: "κλέπεται δ' εὖ, εἴαν τις ἐκ τῆς εἰωθυίας διαλέκτου ἐκλέγων συντιθῇ, ὅπερ Εὐριπίδης ποιεῖ καὶ ὑπέδειξε πρῶτος." After Euripides this epic vocabulary fell into disuse, not to be revived again until the rise of the artificial epic of the time of Apollonius Rhodius.

If we are justified in establishing this traditional poetic vocabulary for the time of our poet, it remains to consider whether the epic words occurring in Aeschylus are to be attributed to direct Homeric influence or to be regarded as a part of this general poetic vocabulary. Let us study in detail three passages that may prove illustrative of the usage of our poet in the matter we are discussing, the first to be noticed for the combination of epic words and epic spirit, the second for its epic spirit unaccompanied by epic words, and the third for its epic words unaccompanied by epic spirit. The first, the opening chorus of the Persae,² where the Persian Elders describe the departure of the warrior host sent forth to contend with Greece, resounds throughout with epic words and phrases, and leads one to think that Aeschylus may be even consciously imitating the Homeric style.

πεπέρακεν μὲν ὁ περσέπολις ἤδη
 βασιλῆος στρατὸς εἰς ἀντίπορον γείτονα χώραν
 λινοδέσμφ' σχεδία³ πορθμὸν ἀμείψας
 Ἀθαρμαντίδος Ἑλλάς,
 πολύγομφον ὄδισμα ζυγὸν ἀμφιβαλὼν αὐχένι πόντου.
 πολυνάνδρου δ' Ἀσίας θούριος⁴ ἄρχων
 ἐπὶ πᾶσαν χθόνα ποιμανόριον⁵ θεῖον ἐλαύνει
 διχόθεν, πεξονόμοις ἔκ τε θαλάσσης,
 ἐχυροῖσι πεποιθὼς
 στυφελόις ἐφέταις χρυσογόνου γενεᾶς ἰσόθεος⁶ φῶς.
 κύνεον δ' ὄμμασι λεύσσω⁷ φονίου δέργμα δράκοντος,
 πολύχειρ καὶ πολυνάυτης Σύριον θ' ἄρμα διώκων⁸
 ἐπάγει δουρικλύτοις⁹ ἀνδράσι τοξόδαμνον Ἄρη.¹⁰
 δόκιμος δ' οὔτις ὑποστὰς μεγάλῳ ρέεματι φωτῶν
 ἐχυροῖς ἔρκεσιν¹¹ εἴργειν ἄμαχον κύμα θαλάσσης.

¹ Rhet. I III 2, 1404 b, 24. ² Pers. 65 ff. ³ Cf. ε 338 σχεδῆς πολυδέσμου.

⁴ Cf. θούρης, O 127. ⁵ Cf. Homer, B 85 ποιμένι λαῶν. ⁶ B 565, etc.

⁷ See vocab., δέρκομαι. ⁸ Cf. Ψ 424. ⁹ See vocab. and cf. A 385.

¹⁰ Ἄρη, cf. Epic Quantity, p. 25. ¹¹ Cf. E 87.

ἀπρόσοιστος γὰρ ὁ Περσῶν στρατὸς ἀλκίφρων τε λαός.

δολόμητιν δ' ἀπάταν θεοῦ τίς ἀνὴρ θνατὸς ἀλύξει¹;

τίς ὁ κραιπνῷ ποδὶ πηδήματος εὐπετῶς ἀνάσσων;

φιλόδφρων γὰρ ποτισαίνουσα τὸ πρῶτον παράγει βροτὸν

εἰς ἄρκυας Ἄτα,²

τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν.

θεόθεν γὰρ κατὰ μοῖρ' ἐκράτησεν τὸ παλαιὸν, ἐπέσκεψεν δὲ Πέρσας

πολέμους πυργοδοαίκτους³

διίπειν ἰππιόχαρμας⁴ τε κλόνους,⁵ πόλεων τ' ἀναστάσεις,

ἔμαθον δ' εὐρυπόροιο⁶ θαλάσσης πολίαινομένης⁷ πνεύματι λάβρῳ

ἔσορᾶν πόττιον ἄλσος

πίσυνος λεπτοδόμοις πείσμασι λασπόροις τε μηχαναῖς.

ταῦτά μοι μελαγχίτων⁸

φρὴν ἀμύσσεται φόβῳ . . .

127 καὶ πεδοστιβῆς λεῶς

σμηῆνος ὥς⁹ ἐκλέλοιπεν μελισσᾶν ξὺν ὀρχάμῳ στρατοῦ,

etc., etc.

When we turn, however, to the Septem,⁹ to the description of the warriors at the seven gates of Thebes, where the scene appears genuinely Homeric, we find, to be sure, many Homeric allusions, but only a few distinctively Homeric words. If we compare this passage written in iambic trimeter with a chorus in the Supplices,¹⁰ where the passionate outcries of the terrified maidens seem to have little in common with the spirit of epic verse, we shall be surprised, perhaps, to find that the epic forms in the lyric passage far outnumber those in the trimeter. Here we have the key to the solution of our problem, for, reviewing again the three passages cited, we find that it is not epic spirit that the two passages containing epic words have in common, but lyric form. What has been shown to be true of these special passages is confirmed by less limited investigation. Throughout the plays it is in lyric passages, rather than in trimeter, that these epic words occur, and it is in the Supplices, where so large a portion of the play is occupied by choric songs, that the greatest number of epic words is found.¹¹

¹ See vocab.

² See vocab.

³ See vocab.

⁴ See vocab.

⁵ See vocab.

⁶ Cf. φ 59.

⁷ Cf. P 83.

⁸ Cf. B 87.

⁹ Septem 375-676.

¹⁰ Supp. 775-900.

¹¹ It has been suggested that Aeschylus may have been, like Pindar, more ornate in his earlier writings, and that the occurrence of so many epic words in the Supplices may be explained by the early date of the play. It

Finding, as we do, on the one hand that the general epic vocabulary was transmitted from Homer to the lyric poets, and, on the other, that the special Homericisms of Aeschylus belong to the lyric portion of the tragedies, we are led to the conclusion that although the epic words may sometimes seem to have been employed in conscious imitation of Homer, the greater part of them owe their existence to the traditional Homeric vocabulary received through the lyric poets.

We shall now proceed to the enumeration of epic words found in Aeschylus. The term "epic word" has been applied to all Homeric words used by Aeschylus that are not the property of Attic comedy or Attic prose. The distinction between the vocabulary of the epic and that of Ionic prose could not, however, be so rigidly enforced. Not only is Herodotus the only important representative of the Ionic prose of the period, but even in Herodotus we have no criterion, save that of dialect, by which we can distinguish between the words that were borrowed from Homer and those that were the common property of contemporary Ionic. Until some more complete knowledge of the vocabulary of Herodotus be obtained, the distinctively epic words used by Attic poets cannot be obtained with positive accuracy. Herodotean words that may belong to the New Ionic of prose as well as to the Old Ionic of the Homeric poems, have been cited among the epic words occurring in Aeschylus, but they form too small a part of the whole number to detract from the force of any of the general conclusions.

ἀγάνωρ Sept. 124. Dind. *ἀγάνωρ* for M. *ἀγήνωρ*. *ἀγανόρεα* Sept. 850; cf. *ἀγήνωρ* B 276, I 635, 699; cf. Pind. O. IX 23, N. IX 28, P. III 55, X 18.

ἀγαστονος. Rare word. Sept. 99 *τί μέλλομεν ἀγαστονοι*; cf. μ 97, h. Ap. 94.

ἀγανός. This word, employed in Homer as an epithet of heroes, occurs but once in tragedy. Pers. 987; cf. r 268, λ 213, etc.

ἀγχι Pers. 467, Cho. 639, E 185, γ 449; cf. *ἀγχίπολις* Sept. 501 of Pallas.

ἀγός Suppl. 248, 904. The word does not occur elsewhere in tragedy except in Eur. Rhesus 29; cf. Δ 265, etc.

is impossible to make definite statements here in regard to the number of epic words in each of the tragedies, but even a slight study of the latest trilogy, the *Oresteia*, shows that the Homericisms are by no means confined to the earlier plays.

ἀγών, Sept. 774, is used in the Homeric sense of *assembly*; cf. ψ 258, α 1; cf. Ag. 513 ἀγωνίους θεούς, sometimes translated "gods of assemblies," and Suppl. 189 θεῶν ἀγωνίων, usually rendered "gods of games." The scholiast on α 1 states that Aeschylus called "θεοὶ ἀγοραῖοι, ἀγώνιοι"; cf. Pind. P. X 30.

ἀδῆρτος Prom. 105, "invincible." Cf. P 42, where the word means "without strife."

ἄζομαι Suppl. 651, 884, Eum. 390, 1001, Pers. 589 (Halm); cf. A 21, E 434, 830, ρ 401, etc.

ἄημι. This epic verb *to breathe* or *to blow* (of the wind) is used metaphorically in Cho. 391 πάροιθεν δὲ πρόφρας | δριμύς ἄηται κραδίας | θυμὸς, ἔγκοτον στύγος. Cf. φ 386 δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο; cf. ἄητος fr. 2 and the Homeric phrase θάρσος ἄητον φ 395; cf. Pind. Is. III 27.¹

αἰα is used often by Aeschylus and by Euripides, and twice by Sophocles. Suppl. 254, 547, 555, Pers. 2, 270, 250, 646, 1069, 1073, 59, 129, 486, 495, Prom. 302, Sept. 306, Ag. 112, Eum. 58. Homer, B 850, N 4, B 162, 178, α 203, δ 262, etc.

αἰγίλιψ Suppl. 795 ἡ λισσάς² αἰγίλιψ ἀπρόσδεικτος οἰόφρων κρεμὰς γυπιάς πέτρα. Cf. B 633 Αἰγίλιπα τρηχέϊαν; Π 4 ἦτε κατ' αἰγίλιπος πέτρης δνοφερὸν χεῖρ ὕδωρ; N 63 ἀπ' αἰγίλιπος πέτρης.

ἄιδρις Suppl. 453, Ag. 1105; cf. κ 282, Γ 219.

αἰθαλόεις Prom. 992; cf. B 415.

αἱματώεις Sept. 755, 348, Ag. 699, Cho. 468, Suppl. 1045; cf. E 82, Π 459.

αἰνῶ is a poetic and Ionic word. Ag. 98, 917, 1403, 1482, Cho. 78, 192, 555, 715, Suppl. 179, 710, 902, 1071, Eum. 469, 529, 737, 1021, Pers. 642, Fr. 322, 304; cf. κ 249, α 30 = *laudare*. αἶνος has in Aeschylus the idea of praise.³ Ag. 780, 1547, Suppl. 534, 1024. In Ag. 1484 Dindorf defines the term as "narratio," but the inherent idea of *praise* makes the irony more pointed. Cf. Soph. Ph. 1380 δ δεινὸν αἶνον αἰνέσας, τί φῆς ποτε; cf. φ 110, ξ 508, Pind. O. XI 7, VI 12, etc.

αἰνῶς Pers. 930; cf. κ 38, etc. αἰνός Pind. P. I 15.

αἰρῶ is used in the Homeric sense *to capture* in Sept. 479, 1019, Pers. 863, Ag. 267, 340, 577, 1335, Eum. 355, Prom. 166; cf. B 12, 29, 66, 329, etc.

ἄϊστος Prom. 151, 910, Suppl. 880, Ag. 465, 527, Pers. 811. Eum. 565 ἄϊστος; cf. π 258, α 235.

¹ See on figures, p. 77.

² See under λισσάς, p. 50.

³ Cf. E. Koster, *Studia Tragico-Homerica*, p. 17.

αἰχμάζω,¹ Pers. 756, is used ironically of Xerxes in the meaning *to fight*. Cf. Δ 324.

ἄκις Prom. 548, φ 131. Compare Fr. 230 σοί δ' οὐκ ἔνεστι κίς with λ 393 ἀλλ' οὐ γάρ οἱ ἐτ' ἦν ἱς ἔμπεδος οὐδέ τι κίς.

ἄκος Suppl. 268, 367, 451, Ag. 17, 387, 1170, Pers. 631, Prom. 43, Cho. 539, 72, Eum. 506, 645, 987; cf. I 250, χ 481, Pind. N. III 17. P.

ἄκηδέω Prom. 508; cf. Ξ 427, Ψ 70.

ἀκίχητος Prom. 184; cf. P 75 ἀκίχητα διώκων.

ἀκριτόφυλλος Ag. 696, Paley, for MSS ἀξιφύλλους; cf. B 868 ἀκριτόφυλλον; cf. Sept. 361 ἀκριτόφυρτος.

ἄλαδ' Suppl. 885 μ' ἄλαδ' ἄγεε for μαλαδάσγει of MSS; cf. A 308.

ἄλαός Prom. 550, Eum. 322; cf. κ 493, μ 267 and N 10, Ξ 135 ἄλαο-σκοπῆν.

ἄλαπάζω. See λαπάζω.

ἄλέγω. Epic and Pindaric. Suppl. 752, τ 154, π 307, Δ 389, etc. *ἀπαλέγω* Suppl. 1053; cf. Ω 371, x 348, Pind. O. XI 15, Is. VII 46, etc. P.

ἄλη Ag. 194; cf. κ 464, ο 342, φ 284, etc. The word is rare, but occurs in prose in Plato, Crat. 421 B. ρ

ἀλίγκιος Prom. 448; cf. θ 174 εἶδος μὲν ἀλίγκιος ἀθανάτοισιν; Z 401 ἀλίγκιον ἀστέρη.

ἀλιταίνω Prom. 534, Eum. 269, 316; cf. I 375, Ω 570, 586, T 265, etc.

ἀλκίφρων Pers. 94; cf. Homeric ἀλκί. Σ 158 ἀλκί πεποιθώς, Cho. 237 ἀλκῇ πεποιθώς and Ag. 1224 ἀνάλκεις λέων should also be compared. In the last passage the epithet ἀνάλκεις, as applied to Aegisthus, suggests ἀνάλκιδος Αἰγίσθοιο of γ 310. Cf. B 201, E 331, etc., Pind. O. I 83. D

*ἀλλόθροος*² is a poetic word found also in Herodotus. In Ag. 1200 the epithet is applied to a city; in Suppl. 973 to men; in Homer it is always used of men. α 183, γ 302, etc. H.

ἄλοσύδης, Pers. 576, is the conjecture of Wecklein, who compares δ 404.

ἀλύσκο Prom. 587, Ag. 1615, Pers. 94; cf. x 201, θ 243, δ 416, etc.

ἀλφηστῆς Sept. 770 πρόπρυμα δ' ἐκβολὰν φέρει | ἀνδρῶν ἀλφηστῶν; cf. α 349, ν 261, etc.

ἀλφεισίβοιος Suppl. 855; cf. Σ 593, h. Ven. 119.

ἀμαθύνω Eum. 937. See διαμαθύνω. H.

¹ Cf. Koster, p. 48.

² See Koster, p. 15.

ἄμβροτος Eum. 259 θεᾶς ἀμβρότου; cf. ω 444 θεὸς ἄμβροτος, and λ 330, E 339, etc.

ἀμέγαρος Prom. 402, Suppl. 642; cf. λ 400 and 407, ρ 219, B 420.

ἀμύσσω Pers. 161 καὶ με καρδίαν ἀμύσσει φρόντις; cf. λ 330, E 339, etc. The word is also found in Herodotus, III 76, 108.

ἀμφηκῆς Prom. 692, 1044; cf. κ 256, φ 118, π 80, φ 341.

ἀμφιχάσκω Cho. 545; cf. Ψ 79 ἐμὲ μὲν κῆρ | ἀμφέχανε στυγερή.

ἄνα (ἀνάστητε) Cho. 962 ἄνα γε μάν, Blomfield, for ἀγαγε μάν; cf. Σ 178 ἀλλ' ἄνα μῆδ' ἔτι κείσο, etc.

ἀνδρῶσω. Epic, tragic and Pindaric. Prom. 202, Ag. 415, Suppl. 791; cf. B 669, υ 112, ο 188, etc.

ἄναλκισ. See ἄλκισ.

ἀναυδος Suppl. 180, Sept. 82, Pers. 577, Ag. 238, 496, Fr. 284, 297; cf. ε 456, κ 378; cf. ἀνδά.

ἀνεμόεις (Homer ἡνεμόεις) Cho. 591; cf. γ 305.

ἀνάρσιος is epic and Ionic, and rare in tragedy. Ag. 511; cf. Ω 365, κ 459, λ 401, etc.

ἀνηκουστεῖν Prom. 40; cf. ο 236, π 676.

ἀνδροκτασία Sept. 693; cf. E 909, H 237, etc.

ἀνεμόλια Suppl. 55, Tucker, for MSS τά τ' ἀνόμοια; cf. Δ 355, λ 464.

ἀντάω is found in Herodotus, but the Attic prose word is ἀπαντάω. Suppl. 37, 323 (Dind. for MSS ἀνστήσας); cf. H 158, E 423, etc.

ἄνωγα occurs in Herodotus. Aesch. Eum. 902, Prom. 947, 1037, Cho. 735, 772; cf. Z 439, H 74, etc.

ἀπαυράω Pers. 949. In Prom. 28 Paley reads ἀπήρου, but the MSS have ἐπαύρου, which is probably the right form. Cf. A 430, Z 17, A 115, etc.

ἀπήμαντος Ag. 379, Suppl. 576; cf. τ 282, the only occurrence of the word in Homer. Cf. ἀπήμων (rare in prose) Ag. 554, Eum. 893, Suppl. 186, A 415, N 744, 761, etc.

ἀπύω. Epic ἡπύω. Prom. 593, Pers. 124, Ψ 399, ρ 271, ι 399, κ 83.

ἀριστεύς is read by Blomf., Dind., Weck., Weil in Pers. 306, where ἄριστος is found in M. Cf. H 227, etc.

ἀρείφατος Eum. 913. Hesychius comments on the line as follows: *ισχυρόν, ἀντὶ τοῦ Ἄρει ἐοικός*; but Paley translates *war-destroying*. Cf. Homer, ἀρήφατος *slain in war*, Ω 415, T 31, λ 41.

ἀρείων (rare in prose) Sept. 305, Ag. 81. T 56, 33, B 707, etc.

ἄσβεστος Prom. 531, Π 123, P 89, A 599, A 50, etc.

ἀσπαίρω is used in Homer, as in Aeschylus, of dying men. Pers. 976 *τλάμονες ἀσπαίρουσι χέρσῳ*; κ 521 *ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονήσιν*.

δοσασίως Ag. 1555; cf. H 118, T 72, A 327. The word occurs in Hdt.

δοχαλάω Prom. 161. δοχάλλω is the usual form in tragedy, δοχαλάω in Homer. B 293, 297, Q 403.

ἀτάρβητος Fr. 210 H. (196 Dind.) ἀτάρβητον στρατόν; cf. Γ 63 δε σοὶ ἐνὶ στήθεσσι ἀτάρβητος νόος ἐστίν.

ἀτερπής Prom. 31, Suppl. 685; cf. T 354, η 279, κ 124.

ἄτη Prom. 886. ἄτη, Paley says, is used in this passage in the epic sense of *distraction, delusion, infatuation*. Cf. Pers. 97 M. εἰς ἀρκύστατα, where Hermann emends and reads εἰς ἄρκνας "Ἄτα, and quotes the scholiast's remark on πηδήματος εὐπετέος (l. 97): "Ὁμηρος. 'Η δ' Ἄτη σθεναρή τε καὶ ἀρτίπος | φθάει δέ τε πᾶσαν ἐπ' αἶαν." Cf. Prom. 1078, Ag. 361, 386, 1230. The usual sense of ἄτη in tragedy is *pest, calamity*. Cf. Homer, A 412, ο 233 ἄτης βαρεῖης ἦν αἰ ἐπὶ φρεσὶ θῆκε ἱερυνός.

ἀτίτης Ag. 72 ἀτιται (Blomf.), which Paley translates "taking no part in the vengeance." In Eum. 256 Paley translates "unpunished." Cf. N 414 ἀτιτος "unhonored."

αὐδῆ Homer, αὐδά Aesch. Suppl. 119. Cf. A 430, Σ 419, β 268, 401, etc.

αὐτε Sept. 5 αὐθ', 969, Pers. 183, Ag. 330, 512, 553, 558, 1078, Cho. 410, 415, 980, Eum. 49, 257, Suppl. 474, Fr. 137. This Homeric word is used once by Sophocles, Tr. 1009, but never by Euripides. It occurs in comedy, but not in prose. B 407.

αὐτίω is used by Aeschylus and Euripides, but not by Sophocles. Sept. 284, 639, Ag. 927, 1344, Cho. 311, 881, Pers. 1059; cf. γ 50, * 582, A 258, M 160.

ἀφαντος Suppl. 781, Ag. 624, 657, 695, 1007, Z 60, γ 303.

ἀφαρ Pers. 469, T 405, A 418, β 95, etc.

ἀφορρος Prom. 1021, H 413, Π 376, λ 63, Δ 152.

ἄστον Suppl. 665. This is the only occurrence of the word in tragedy; cf. α 443, I 661, N 599, 716. In Pindar the word occurs frequently: O. I 15, P. X 53, Is. VI 18, N. II 9.

βάζειν is found in Eur. Rhesus 719, Hipp. 119, but not in prose. Pers. 593, Sept. 483, 571, Cho. 882; cf. π 92, σ 168, etc.

βαθύζωνος Pers. 155, Cho. 169; cf. I 594, γ 154; cf. Pind. O. III 35, P. IX 2, Is. V (VI) 74.

βαθύκολος Sept. 864; cf. Σ 122, 339, Q 215; Pind. P. I 12, IX 101. With this word we may compare Sept. 306 τὰν βαθύχθον' αἶαν, Cypria I βαθυστέρρον πλάτος αἴης, and Pind. P. X 15 βαθυλείμων.

βάσκε Pers. 662, 671 βάσκε; cf. B 8, Θ 399, A 186, Q 144, 336.

βέλεμον Ag. 1496 ἀμφιτόμῳ βελέμῳ; cf. O 489 Διόθεν βλαφέντα βέλεμα.

βιάω, epic form of βιάζω, occurs in Ionic prose and in Plat. Tim. 63 C, where Veitch suggests that βιάται may be an Attic future of βιάσομαι. Ag. 385; cf. λ 503, Δ 467, Ψ 576.

βοή, Ag. 1349, Suppl. 730, is translated "help" and compared with Homer, χ 133, where βοή = βοήθεια. In this passage Palmer translates "and quickly raise the alarm," a rendering of the word that suits the passages in Aeschylus, and comes closer to the usual meaning of βοή. Cf. βοήν αγαθός B 408, etc.

βοτήρ Sept. 24; cf. M 303, ρ 200.

βρέμω Sept. 85 βρέμει δ' ἀμαχέτου δίκαν ὕδατος ὀροτύπου; cf. Δ 425 χέρσῳ ῥηγνύμενον μεγάλα βρέμει; B 210 ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης | αἰγιαλῷ μεγάλῳ βρέμεται.

βρίζω Aesch. Ag. 275, Cho. 897, Eum. 280; cf. Δ 223 ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον.

βριθύς Ag. 200 βριθύτερος, Fr. 447 βριθύς. The word is not found elsewhere in tragedy. Cf. E 746, Π 802, etc.

βροτολογὸς Ἄρης Suppl. 665. This epithet of Ares occurs often in Homer, but only once in tragedy. Cf. A 295, M 130, N 802, etc.

βρύω is a poetic word found also in late prose. Ag. 169, Suppl. 966, Fr. 281, 6, Cho. 70, 589 (Hermann); cf. Homer, P 56.

γαῖα. Poetic form of γῆ used by Homer and the tragedians. Γαῖα Prom. 210, Cho. 44, Eum. 2; γαῖα Prom. 571, Sept. 304, 585, 821, 937, Pers. 187, 223, 387, 492, 499, 511, 549, 618, 627, 929, Ag. 257, Cho. 127, 489, Eum. 11, 925, 952, Suppl. 16, 266, 545, 1029, Fr. 41, 196, 304; cf. Ψ 256, θ 555, etc.

γαῖάοχος is used in Sept. 310 of Poseidon, in Suppl. 816 of Zeus; cf. γαιήοχος (of Poseidon), Υ 34, α 68, θ 322, N 59, O 222, Ξ 355, etc.

γαμφήλη Prom. 355, N 200, Π 489, T 394.

γαμφῶνυξ Prom. 488, Π 428, χ 302, π 217.

γάνυμαι occurs once in Plato (Phaed. 324 D), but is rare in prose. Eum. 969; cf. N 493, μ 43.

γεραιός, of persons, as in Homer. Pers. 156, 263, 682, 832, Suppl. 480; γεραιτέρα Eum. 848. In Ag. 710 the word is applied to a city. Cf. Homer, A 35, Γ 191, 225, Ω 252, 279, 302, etc.

γῶδω. The word occurs in prose in Xen. Cyr. 4. 6. 9. Cho. 632, Pers. 1072; cf. Z 373, Ξ 502, etc.

δαῖναι Ag. 123 ἐδάη, Cho. 604 φροντίσιν, τὰν δαίω'; cf. Γ 208 φυῆν ἐδάην.

δαί Sept. 926; Homer, N 286, π 387.

δαίω Suppl. 680, Ag. 207, Cho. 397, B 416, A 497, etc.

δαῖος.¹ Epic δῆιος. Sept. 222 πυρί δαίφ; cf. Θ 181 πυρός δῆϊου, Π 127, Z 331, etc. δαῖος in the meaning *hostile* occurs in the following places; Prom. 352, 423, Sept. 146, 222, Pers. 257, 271, Cho. 628, Eum. 160, Suppl. 1065²; cf. Z 481, M 57, etc. δαῖος *wretched* is found in Pers. 280, 985, Cho. 429. This meaning is not found in Homer.

δαῖος *enemy* Sept. 119, 278, Pers. 286; Homer, I 76, π 208, B 544, K 206, etc.

δαμῶ occurs in the sense usual in Homer, *to kill*, in Ag. 1451, 1495, I 519, Cho. 367; cf. E 646, 653, etc.

δάμνεται occurs in Prom. 164, where the word is active in meaning, and Suppl. 904, where it is passive. Cf. ξ 487 ἀλλά με χεῖμα δάμνεται, and A 309 ἵφ' Ἐκτορι δάμνατο.

δαφνοῖς Prom. 1022, Cho. 607, K 23, A 474, π 538.

δάσκιος Suppl. 93, Pers. 316, ε 470.

δέρκομαι. The perfect δέδορκα is used in the sense of a present in the Iliad, in tragedy, and in late prose. Pers. 1006 οἶον δέδορκεν Ἄτα; Sept. 53 λείοντων ὡς Ἀρη δεδορκότεν; cf. τ 446 πῦρ δ' ὀφθαλμοῖς δεδορκότε. In Homer the verb is intransitive; in Aesch. both transitive and intransitive.³ προσδέρεται: Prom. 796 ἄς οὐθ' ἥλιος προσδέρεται; cf. λ 15, 16 οὐδέ ποτ' αὐτοῖς | ἥελιος φαίθων καταδέρεται.

δή τότε is used of the "precise moment" in Sept. 214, which is to be compared with E 454, K 271, M 60, etc.

δήρις Ag. 942, Suppl. 412; cf. P 158, ω 515. ἀδήριτος Prom. 105, P 42.

δαίνω is used in Homer in the meaning *to wet*, in Aesch. *to weep*. Pers. 1038, 1039, 1064, 258; cf. X 495, etc.

διαμαθύνω Ag. 824 πόλιν διημάθυνεν; Fr. 239 κύνες διημάθυνον ἄνδρα δεσπότην; cf. Eum. 937 καὶ μέγα φωνοῦντ' ἐχθραῖς ὄργαις ἀμαθύνει; cf. Homer's use of ἀμαθύνω: I 593 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει.

διαρραΐω Prom. 236; cf. B 473, Ω 355, etc.

δίεμαι Pers. 699 (Hermann); cf. ψ 475, M 304 *to speed*.

δίεπω Pers. 106, Eum. 931; cf. A 165, B 207, A 706, etc.

¹ Cf. Koster, pp. 74, 75.

² These citations are made from Dind. Lex. Aesch.

³ Cf. Koster, p. 40.

δίζημι Suppl. 821, Δ 88, Ε 168, etc.

διηνεκώς, Ag. 319, occurs but once in tragedy. Cf. δ 836 οὐ μέντοι κείνόν γε διηνεκίως ἀγορεύσω.

Hymn

διοιχνίω Eum. 315; cf. h. Hom. 18, 10. See εἰσοιχνίω.

Διογενεῖς Suppl. 630, Sept. 127, 301, 528. Aeschylus uses the epithet of gods and of Amphion; Homer of kings and queens. K 340, β 352, 366, ε 387.

δῖος Suppl. 5, 558, 967, Pers. 651 *divinus*, Prom. 619, 654, 1033, Suppl. 42, 313, 580, 646, 1058 *Jovialis*. This latter meaning does not appear in poetry before tragedy. With Suppl. 967 δῖα Πελασγῶν, δ 305 δῖα γυναικῶν should be compared.

δίπλαξ is used in Pers. 277 in the Homeric sense of *mantle*. Cf. Γ 126, τ 241.

δίομαι Suppl. 819, Eum. 358, 385; cf. x 251 *to flee*, ι 433, Δ 557 *to fear*.

P V

δνόφερος Pers. 536, Cho. 811, Eum. 379; cf. ν 269, ι 15, etc.; Pind. P. IV 112.

δολόμητις Suppl. 750, Pers. 93; cf. α 300, γ 308, λ 422.

*-5 ΔΕΥΑ'S
Hymn*

δουρίκλυτος Pers. 86. Homer δουρικλυτός B 645, 650; δουρικλειτός E 55, 578, K 230, etc.

δύη Prom. 179, 513, 525, 771, Sept. 228, Pers. 1010, Ag. 1151, 1622, Cho. 443, Eum. 268, 562; cf. ξ 215, σ 53, 81.

δῶμα occurs in Hdt. 2. 62. 1 and in late prose, but not in Attic prose. Aesch. Sept. 335, 479, 648, 880, Ag. 377, 410, 607, 911, 914, 972, 1349, 1673, Suppl. 957, Prom. 670, Cho. 84, 235, 408, 655, 658, etc.; cf. Α 600, Z 316, etc.

ἐγκονέω Prom. 963; cf. Ω 648, η 340, ψ 291.

ἔθειρα. The word is used in Homer of a horse's mane or of the horsehair plume of a helmet. It is found only in the Iliad, and there only in the plural. In Aesch. it is used of human hair. Pers. 1062, Cho. 175; cf. Θ 42, Ν 24, etc.

εἶβω Prom. 398; cf. Π 11, Τ 323, π 332, λ 391, ω 280.

P V

εἶδομαι Ag. 772 εἰδομένα τοκεῦσιν; cf. B 791, 280, Cho. 178 προσίδεται βοστρύχοις, Pind. N. X 15.

εἰσθρόσκω Sept. 455; cf. Homer, M 462.

εἰσοιχνίω Prom. 122; cf. ζ 157, ι 120.

P V

ἔκαθεν Suppl. 421 τὰν ἔκαθεν ἐκβολαῖς δυσθείους ὀρμέναν; cf. B 456, Pind. O. X (XI) 7.

ἔκατι (epic ἔκητι) occurs in Cho. 214, 436, Eum. 759 in the epic sense *by grace of*, in Ag. 874 and in Cho. 701 in the later sense *because of*; Homer, ο 319, ν 42.

ἐκλος Sept. 238 ἐκλος ἴσθι, μὴδ' ἄγαν ὑπερφοβοῦ. With the use of the word in this sense, *securus*, the Homeric usage should be compared. E 759, φ 309.

ἐκπαγλος Ag. 862, Cho. 548; cf. φ 452, 589, A 146, etc.

ἐκτολοπεύω Ag. 1032; cf. Homer τολοπεύω τ 137, π 86.

ἐλατήρ Pers. 32; cf. Δ 145, Λ 702.

ἐμπας (epic ἐμπης). In Prom. 48, 187 the word is used in the epic sense "for all that." Cf. Cho. 389, Eum. 229, Suppl. 101, M 326.

ἐναίρω Sept. 811; cf. Z 229, Θ 296, K 481, Λ 188, etc.¹

ἐναίσιμος Ag. 775 τόν δ' ἐναίσιμον τίει βίον; cf. κ 383 ὦ Κίρκη, τίς γάρ κεν ἀήρ, ὅς ἐναίσιμος εἴη; cf. ἐναίσιμος Ag. 916.

ἐναρίζω Ag. 1644; cf. A 191, Pind. N. 6, 60.

ἐνθα = ἐνταῦθα Suppl. 34. This use is common in Homer, but does not occur in Attic Greek except in the phrase ἐνθα μὲν—ἐνθα δέ. Homer, B 724, λ 195, ρ 300.

ἐνίπτω Ag. 590 καὶ τίς μ' ἐνίπτων εἶπε. In Homeric sense "to chide," B 245, Γ 438.

ἐνέπω Suppl. 204, 930, Ag. 247, 409, Cho. 550, 568, Suppl. 603 aor. ἐνισπε; cf. α 1, Ω 388, Θ 412.²

ἐντη Pers. 194. This epic and lyric word occurs but once in tragedy. Cf. Γ 339.

Ἐνυΐα Sept. 45 Ἄρη τ' Ἐνυΐα, καὶ φιλαίματον Φόβον. For Ἐνυΐα goddess of war cf. Homer, E 333 οὐτ' ἄρ' Ἀθηναίη οὔτε πολίπορθος Ἐνυΐα; E 592 ἦρχε δ' ἄρισφιν Ἄρης καὶ πότμη Ἐνυΐα. τ' in Sept., l. c., is omitted by some editors, and Ἐνυΐα is interpreted as Ἐνυάλιος. Cf. E 592.

ἐπασσυντεροτριβής Cho. 426; cf. Homeric ἐπασσύτεροι Δ 427.

ἐπήρατος Eum. 959 νεανίδων ἐπηράτων; cf. Hom. I 228.

ἐπικύρω Pers. 853; cf. Γ 23, Ψ 821, Hes. Op. 753.

ἐπίρροθος Sept. 368 νύκτερον τέλος μολεῖν, παγκλαύτων ἀλγίων ἐπίρροθον; cf. Δ 390 τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη.

ἐπισεύω (epic ἐπισσεύω) Eum. 786, 816, π 147.

ἐπισπέρχω Sept. 689. The word occurs in Thuc. 4, 12 and in late prose, but is rare. Cf. χ 451, ψ 430.

ἐπίστροφος Ag. 397 engaged in; cf. α 177 conversant with.

ἐπύρρυμι Suppl. 187; cf. Homer, P 72, E 765, ε 109, η 271, etc.

ἐρέθω, Homeric and poetical for ἐρεθίζω, occurs in Suppl. 541; cf. Homer, A 519, Γ 414, etc.

¹ Cf. Koster, p. 46.

² Koster, p. 78.

ἐρεμνός Ag. 1390 ἐρεμνῇ ψακάδι φουίας δρόσου; cf. Δ 167 ἐρεμνὴν αἰγίδα, and ω 106, M 375, λ 606.

ἐρύκω is quoted by Blomfield as a *verbum Homericum*, although it occurs in Hdt. and in Xen. Anabasis, III 1, 25. Sept. 1075; cf. Σ 206, Δ 48.

ἐτεραλκίης Pers. 950 Ἄρης; cf. H 26 ἥ ἴσα δὴ Δαναοῖσι μάχης ἐτεραλκία νίκην.

ἔτης Suppl. 247; cf. δ 3, Z 239, etc.

εὐνίς Pers. 289 *childless*; cf. X 44 ὅς μ' εἰδὼν πολλῶν τε καὶ ἐσθλῶν εὐνὴν ἔθηκεν.¹

εὐρύπορος in Pers. 107 is used of the sea, as always in Homer. O 381, δ 432, etc.

εὔτε = ὅτε is rare in tragedy, and is never found in comedy nor in Attic prose. Sept. 338, 745. Pers. 854, 230, 364, Ag. 187, 985, Cho. 743; cf. Θ 367, Δ 735, etc.

ἐφετμή Suppl. 206, Cho. 685, 300, Eum. 241; cf. E 318, Δ 495, Ξ 249, Σ 216, Φ 299.

ἐύγλη Prom. 463; cf. T 406, P 440.

ζόφος Pers. 839 ἐγὼ δ' ἀπειμι γῆς ὑπὸ ζόφον κάτω; cf. λ 57 Ἐλπήνορ, πῶς ἦλθεσ ὑπὸ ζόφον ἠερόεντα.

ῆ for εἴτε Prom. 780, Cho. 890. This use of ῆ in indirect questions for εἰ is very frequent in Homer, but occurs only rarely in Aeschylus. Cf. A 190, B 300, Δ 15, etc.

θαλαμηπόλος Sept. 359; cf. η 8, ψ 293.²

θείνω Prom. 56, 76, Sept. 382, 959, Pers. 303, 418, 965, Cho. 387; cf. σ 63, γ 481, P 430.

θελγω. The word occurs once in Plato, and in late prose. Prom. 173, 865, Eum. 900, Suppl. 571, Cho. 420; cf. ε 47, ω 3, Ω 343.

θελκτήριος Eum. 81 (adj.), Cho. 670, Eum. 886 (noun). The adjective is not found in Homer, but the noun occurs α 337, Ξ 215.

θεόθεν Ag. 105, 131, Sept. 324, Pers. 101, Cho. 38, 941; cf. π 447.

θήν Prom. 928; cf. Θ 448, O 288, Δ 365, etc.

θίς, Pers. 818, is used of the dead, as in Homer. Herodotus and later writers used the word as *sand-heap*. Cf. μ 45 πολλὸν δ' ἄμφ' ὅστεόφιν θίς | ἀνδρῶν πυθομένων.

θούριος Pers. 73, 718, 754, Sept. 42, Ag. 112, Eum. 627. θούρος

¹ Cf. Part I, p. 16, κτίσας.

² Cf. Koster, p. 37.

Prom. 354, Pers. 137, Fr. 196, 2. Homer uses the epithet of Ares. E 30, 35, 355, O 127, Q 498.

θύελλαι Ag. 819. Hermann read *θυηλαί*, but *θύελλαι* of the MSS is well supported. Cf. Z 346, ε 317, etc.

θυμαλγής Ag. 1031; cf. Δ 513, I 260, 565, ψ 64, etc.

θυμηδής Suppl. 962 *θυμηδέστατα*; cf. π 389. The word occurs but once in Homer and once in Aeschylus.

θυμοβόρος Ag. 103, where M reads *θυμοφθόρον*, but the Flor. MSS and the Med. Schol. read *θυμοβόρον*. Homer uses the epithet of *ἦρ*. H 210, 301, Π 476, Υ 253.

θύω *to rush* Ag. 1235 *θύουσιν ἄιδου μητέρ'*; cf. μ 400, 408, etc.

θύος, Ag. 1409, Eum. 835, is used in the epic sense of *sacrifice*. Cf. Z 270, I 499.

ἰάλλω Prom. 659, Cho. 45, 497; cf. Θ 300, 309, ο 475, Ω 627, etc.; cf. *ιαλτός* Cho. 22.

ἴαονες Pers. 178, 563, where the word is equivalent to *Ἕλληνες*. Cf. N 685.

ἰάπτω Sept. 299, 525, 544, Ag. 510, 1548, Suppl. 95, 547; cf. β 376, δ 749. *προ-ιάπτω*: Sept. 322 *Ἰδὼ προΐαψαι*; cf. A 3 *πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν*; E 190, Δ 55.

ἴδρις Ag. 445 *μάχης ἴδρις*, ζ 233, ψ 160, η 108.

ἰκάνω Pers. 159 *ταῦτα δὴ λιποῦσ' ἰκάνω χρυσεοστόλους δόμους*; Ag. 1337 *οἰκάδ' ἰκάνει*; cf. E 868 *καρπαλίμως ἰκάνει θεῶν ἔδος αἰπὺν Ὀλυμπόν*; ο 216, ψ 819, Z 237, etc.

ἰπποχάρμης Pers. 29; cf. Ω 257 and *ἰπποχάρμης* Pind. O. I 23. The adjective found in Pindar is formed in accordance with the law usually observed in the formation of Greek compounds, that the stem of the noun, not of the adjective derived from that noun, is employed. Exceptions to this rule are found in Homer and in poets that have imitated him.¹ Cf. *χρυσοσηλήξ* used in the Homeric hymn, but *χρυσοσηλήξ* Sept. 106.²

ἰύξω Pers. 280, 1042, Suppl. 808, 872; cf. P 66, ο 162.

ἰχώρ Ag. 1480. Compare the epic use of the word for "the blood that flows in the veins of the gods." E 340, etc.

καίνυμαι Eum. 766; cf. B 530, τ 395, etc.

καλλίρροος Pers. 201; cf. B 752 and Pind. O. VI 83.

κάμπυλος Suppl. 183 *ξὺν ἵπποις καμπύλοις τ' ὀχήμασι*; cf. E 231 *κάμπυλον ἄρμα*, E 722 *κάμπυλα κύκλα*.

¹ Schulze, *Quaestiones Epicae*, p. 37.

² See *πῆληξ*, p. 54.

καταιγίσαι Sept. 63 πρὶν καταιγίσαι πρὸς—Ἄρεως; cf. B 148 λάβρος ἐπαιγίζων Ζέφυρος.

κεδνός. The usual meaning of the word in Homer is *trusty*, *worthy of trust*; cf. I 586, κ 225. Cf. Pers. 141, 172, Sept. 62, 407, 504, 594, Ag. 122, 622, Suppl. 206. Contrast Pers. 928 αἰαὶ αἰαὶ κεδνᾶς ἀλκᾶς, where κεδνᾶς means *trusted*.

κέλλω Prom. 184, Ag. 696, Eum. 10, Suppl. 16, 330; cf. ε 546, μ 5, λ 20, etc.

κείλομαι Ag. 1119; cf. E 810, Π 657, etc.; Pind. O. XIII 80, Is. V (VI) 37.

κεῦθος Suppl. 778, Eum. 1036, ω 204, x 482.

κιλήσκω Suppl. 212, 217, Ag. 712, 1477, Eum. 508, Pers. 655; cf. B 404, Δ 606, P 532.

κιχάνω Cho. 622; cf. x 436 νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

κίω is not found in Sophocles, nor in Euripides. Suppl. 504, 852, Cho. 680, Pers. 1068; cf. Π 534, Γ 423, γ 17, π 150, etc.

κλάζω Sept. 205, 386, Ag. 48, 201, Pers. 947; cf. E 591, Δ 168, M 125, etc.

κλαυθμός occurs in Ionic prose and in late Attic prose. Ag. 1554; cf. Ω 717, δ 212, φ 228, ω 323, etc.

κλόνος Pers. 107, Ag. 405; cf. Homer, E 167.

κλυτός Cho. 651 χρόνῳ κλυτὰ βυσσόφρων Ἑρινύς. Paley translates *invoked*, but the usual epic sense *mighty* is probably the right rendering. Cf. Ω 437 κλυτὸν Ἄργος, x 135, etc.; Pind. P. IX 59 κλυτὸς Ἑρμας, III 92 Νηρέος εὐβούλου θέτιν παῖδα κλυτάν.

κλύω Prom. 124, 313, 448, 476, 588, 589, 639, 683, 824, 977, Sept. 171, 239, 565, 626, 837, Pers. 248, 258, 266, 284, 331, 401, 583, 637, 757, 838, 848, Ag. 263, 266, 348, 580, 680, 814, 830, 863, 1064, 1166, 1244, Cho. 5, 125, 139, 156, 332, 399, 410, 415, etc., Eum. 297, 391, Suppl. 77, 173, 277, 347, 631, 923, 718; cf. O 270, B 297, Π 13, B 30, x 234, etc.

κνῖσα Prom. 496 κνίσση τε κῶλα συγκαλυπτὰ καὶ μακράν; cf. A 460 μηρούς τ' ἐξέταμον κατὰ τε κνίσση ἐκάλυψεν.

κοιρανέω Pers. 213, Prom. 958; cf. B 207, Δ 250, etc.; Pind. O. 14, 9.

κοίρανος Ag. 549; cf. H 234, Θ 281, B 204.

κομίζω, in epic sense *to tend*, *to care for*, Cho. 262 κόμιζ'; cf. σ 322 τὴν Δόλιος μὲν ἐτικτε, κόμισσε δὲ Πηνελόπεια.

κόναβος Sept. 160 κόναβος ἐν πύλαις χαλκοδέτων σακέων; cf. κ 122 ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὁρώρει | ἀνδρῶν τ' ὀλλυμένων νῆων θ' ἄμα ἀγνυμενάων.

κονίω Pers. 163 μὴ μέγας πλοῦτος κονίσας οὐδας ἀντρίψῃ ποδί; Sept. 60 κονίει; cf. Ξ 145 εὐρὺ κονίσουσιν πεδίων.

κόρυμβα Pers. 411, "stem of ship"; cf. I 241 νηῶν—ἄκρα κόρυμβα; cf. Pers. 659 ἄλθ' ἐπ' ἄκρον κόρυμβον ὄχθου.

κότος is found neither in Sophocles nor in Euripides, but is frequent in Aeschylus. Ag. 456, 635, 1211, 1464, Cho. 33, 951, 1025, Eum. 220, 426, 500, 800, 840, 873, 889, 900, Suppl. 67, 346, 385, 426, 478, 616, 744, Fr. 257; cf. A 82, Ξ 111, N 517.

κραίνω Prom. 512, 211, 911, Ag. 144, 369, 1424, Cho. 462, 871, 1075, Eum. 759, 347, Suppl. 91, 368, 608, 622, 943, 964, Sept. 426, 802; cf. A 41, etc.

κραιπνός Pers. 96; cf. Π 681, Ψ 749; cf. Prom. 132 κραιπνόφοροι, Prom. 279 κραιπνόστυον.

κράς (κρατός) Suppl. 685, 841, Sept. 855, Pers. 371, Cho. 198; cf. A 530.

κνάεος Pers. 81 κνάεον δ' ὁμμασι λεύσσω φονίου δέργμα δράκοντος; cf. P 209.

κνανῶπις Pers. 559, Suppl. 743; cf. μ 60 κῦμα μέγα ῥοχθεῖ κνανώπιδος Ἀμφιτρίτης. Cf. κυανο-πρῆρειος: γ 299 τὰς πέντε νέας κυανοπρῆρειους | Αἰγύπτῳ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.

λαῖς (epic λῆις *hooley*) Sept. 331 λαῖδες ὀλλυμένας; cf. A 677.

λαίλαψ Suppl. 34 πέμψατε πόντον δ' ἐνθα δὲ λαίλαπι | χειμωνοτύπῳ βροντῇ στεροπῇ τ'; cf. Δ 278 ἄγει δὲ τε λαίλαπα πολλήν; Π 365 ὅτε τε Ζεὺς λαίλαπα τείνῃ; Π 384 ὥς δ' ὑπὸ λαίλαπι, πᾶσα κελευνὴ βέβριθε χθών; Δ 306 Ζέφυρος—βαθείη λαίλαπι τύπτων.

λαοδάμας Sept. 343 λαοδάμας—Ἄρης. In Homer the word occurs only as a proper name: Λαοδάμας O 516, θ 141, etc.

λαπάζω Sept. 47, 531; cf. ἀλαπάζω Ag. 130, where Triclinius read Μοῖρα λαπάζει. ἐκλαπάζω: Sept. 457 πρὶν ἐμὸν ἐσθορεῖν δόμον παλικῶν θ' | ἰδωλίων ὑπερκόπῃ | δορί ποτ' ἐκλαπάξει. The Homeric word is ἀλαπάζω: B 367, I 328, 136, 278, Ω 245, E 166.

λαπαδνός is used by Aeschylus for the epic ἀλαπαδνός. Eum. 562 τῶ—δύαις λαπαδνόν; cf. Δ 330 πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί; h. Merc. 334, etc.

λείβω Sept. 51 δάκρυ λείβοντες; Eum. 54 ἐκ δ' ὁμμάτων λείβουσι δυσφιλὴ λίβα; cf. Prom. 398 εἰδομένα; Homer, N 88, θ 86, N 658, etc.

λείπαδνον Ag. 217, Pers. 191, Eum. 562; cf. E 730, T 393.

λεύσσω is used by epic and tragic poets, and in mock tragic passages of comedy. Prom. 143, 561, Pers. 81, 684, 710, Cho. 10, Eum. 255, Suppl. 345, Fr. 128; cf. A 120, Π 70, 127, T 19, Y 346.¹

¹ Cf. Koster, p. 42.

λιγύς Pers. 332, 468, Ag. 1146, Suppl. 112; cf. ζ 569, ι 186, θ 67, etc.

λιθάς Sept. 158 *shower of stones*. In ψ 193 λιθάδεσαι is to be translated *stones*. The use of νιθάς is to be compared, which in Homer is *snowflake*, in later writers *snow-storm*.

λίσσας Suppl. 795. This feminine form of the epic λισσός is used in Plutarch as *bare, smooth*. The epic adjective λισσός, which is found only in the Odyssey, was interpreted by Aristarch as *smooth*. γ 293 λισσὴ αἰπεῖά τε εἰς ἄλα πέτρῃ; ε 412 λισσὴ δ' ἀναδείδρουε πέτρῃ. In Apoll. Rhod. 2, 382 λισσὴ νῆσος, the word is to be translated *rough*. In the passage from Aeschylus cited above, ἡ λισσὰς αἰγίλιν ἀπρόσδεικτος οἰόφρων κρεμὰς γυνιάς πέτρα,¹ the word is translated *rugged*, and is regarded as an instance of an Homeric word whose meaning was doubtful in the time of Aeschylus.²

λίσσομαι Suppl. 748. Here Aeschylus follows the Homeric usage of the word.³

λοιγός Cho. 402, Suppl. 679; cf. Α 67, Ε 603, Pind. N. IX 37.

λόφος Sept. 384, 399; cf. χ 124, etc.

μαίμῳ Suppl. 894. In Homer the word is found in the Iliad only. Ε 670, Ν 75, etc.

μαργός Prom. 884, Sept. 475, Eum. 67, Suppl. 741; cf. Sept. 687 δοριμαργός; cf. Homer, π 421, ψ 11, σ 2; cf. μαργῶ Suppl. 758, Sept. 380. Homer μαργαίνω Ε 882.

μάρπτω Eum. 597; cf. Ϝ 489, etc.

μάσσων Ag. 598, Pers. 440, 708, Prom. 629. The word occurs but once in Homer, θ 203.

ματάω Prom. 57, Sept. 37, Eum. 142; cf. Ε 233, Π 474, Ϝ 510.

μεγαίρω Prom. 626; cf. ο 473, Ϝ 865, γ 55, etc.

μελαθρον Ag. 1434. The plural form is more usual in Aeschylus. Ag. 116, 518, 770, 851, 957, 1333, 1575, Cho. 343, 789, 1065, Fr. 386; cf. Β 414, σ 150, λ 278, etc.

μελάνδετος Sept. 43 ταυροσφαγούντες ἐς μελάνδετον σάκος; cf. ο 713, the only occurrence of the word in Homer: πολλὰ δὲ φάσγανα καλὰ μελάνδετα κοπήεντα.

μέλω to *sing* Aesch. Ag. 244, 1445; cf. ζ 604, δ 17, h. XIX 21

¹ Cf. Β 633 Αἰγίλιπα τρηχεῖαν.

² Cf. ἀπτερος, p. 70.

³ Koster, p. 22: "verbum λίσσομαι in Homeri carminibus aut dicitur de hominibus homines obsecrantibus, aut de deis deos, non de hominibus ad deos precantibus." Cf. Homer, Α 174, 502.

(Σ 604 is rejected by Aristarch). The usual meanings in Homer are *to celebrate* and *to dance*.

μέλεος Sept. 779, 876, 878, 947, Ag. 716, Cho. 1007, Suppl. 111; cf. Φ 473, Ψ 795, ε 416.¹

μέμοντι Sept. 686; cf. M 304, Σ 176. This epic-Ionic form is found in Hdt. 6, 84. Hei.

μέροπες Suppl. 89 μερόπεσσι λαοῖς; cf. A 250 δύο μὲν γενεαὶ μερόπων ἀνθρώπων; cf. Γ 403, I 340, Λ 28, Σ 342, etc.

μητις Prom. 906, Cho. 626, Suppl. 61, 971; cf. B 169, 636, H 47, Λ 200, Ψ 315, K 226, etc.

μινύθω *to waste away* is used in the lyric passages of tragedy. Sept. 920 δακρυχέων ἐκ φρενὸς ἀ κλαιομένας μου μινύθει; Eum. 374 δόξαι τακούμεναι κατὰ γὰρ μινύθουσιν ἄτιμοι; cf. δ 467 μινύθει δέ μοι ἔνδοθεν ἦτορ.

μογίω Ag. 1624, Prom. 275, 603. Homer (transitive), π 19, β 343, τ 483, etc.; (intransitive) Λ 636, M 29, etc.

μωμάω Ag. 277; cf. Γ 412.

νάος (epic νήϊος) Pers. 279, 336, Suppl. 2, 719; cf. O 410, ε 384, 498.

νέμεσις Sept. 235 *invidia*; cf. Ξ 80.² V η γ ε μ ι σ

νέρθεν Cho. 40, Prom. 152, Pers. 637. Compare ἔνερθε Cho. 125, Eum. 275, etc.; cf. Λ 282, 535, etc.

νηλεῶς Prom. 240, Cho. 242. νηλής Prom. 42. In Prom. 240 M reads ἀλλ' ἀνηλεῶς. The change ἀλλὰ νηλεῶς makes the form correspond to Cho. 242 and to the Homeric phrase. Cf. I 632, Π 33, 204, T 229, Δ 348, etc.³ V η ν ρ ι ι ο ε

νήστις. Homer and Aeschylus use the adjective in the sense of *fasting*—Homer of persons and Aeschylus with abstract nouns. Prom. 574, 600, Cho. 250, Ag. 193, 331, 1017, 1621; cf. Homer, σ 370, etc.

νόστος Pers. 8, 861, 935, Ag. 812, 988 in Homeric sense *return*; cf. B 155, K 509, α 87.⁴

νόστιμος Pers. 261 καίτὸς δ' ἀέλπτως νόστιμον βλέπω φάος; cf. α 9 αἰτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμᾶρ; Pers. 797, Ag. 343, 618, 1238.

νόσφω, Suppl. 239, is the only occurrence of the word in tragedy. Cf. I 348, Φ 135.

νωμάω Sept. 3 οἶακα νωμῶν βλέφαρα μὴ κοιμῶν ὕπνῳ; cf. μ 218 νηὶς γλαφυρῆς οἷῳ νωμῆς. Compare for thought B 24, ε 270.⁵ Compare

¹ Cf. Koster, p. 75.

² Cf. Koster, p. 72.

³ Koster, p. 80.

⁴ Koster, p. 34.

⁵ Cf. Part III, p. 74.

for figure Pind. P. I 86 νόμα δικάϊω πηδαλίῳ στρατόν. νομάω, of weapons, Sept. 542 ἐν σάκει . . . Σφίγγα . . . ἐνώμα; Pers. 321 πολύπονον δόρυ νομῶν; Cho. 162 αὐτόκωπα νομῶν βέλῃ; cf. E 594 ἔγχος ἐνώμα, φ 393 τόξον ἐνώμα.

νόνημος Pers. 1003; cf. Homer, M 70, N 227, etc.

ὄβριμος Sept. 794 ἀνδρῶν ὄβριμων, Ag. 1411 μῖσος ὄβριμον ἀστοῖς. Homer uses the epithet of Ares, Achilles and Hector, also with the noun ἔγχος. Cf. E 845, Θ 473.

ὀδοιπόρος Ag. 901; cf. Ω 375 ὅς μοι τοῖονδ' ἦκεν ὀδοιπόρον ἀντιβολῆσαι.

οἰζύς (epic οἰζύς) Ag. 756, 1461, Eum. 893, Suppl. 875; cf. Z 285, N 2, Θ 529, etc.

οἶος Ag. 131 οἶον (adverb), Pers. 651. M οἶον, Paley οἶον, Wecklein θείον. Cf. B 247, 555, etc. The word remains longer in compounds: Suppl. 795 οἰόφρων.

οἶτος Suppl. 64. Homer, Γ 417, Θ 34, 354, 465.

ὀκριεῖς Prom. 282 ὀκριεῖσσι χθονί, Sept. 300 χέρμαδ' ὀκριεῖσαν; cf. Δ 518 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριέντι; Θ 327, M 380, Π 735. ὀλέκω, Prom. 564, is an epic word used once by Sophocles (Tr. 1013). Cf. H 18, Θ 279, Λ 150.

ὀλοός Prom. 554, Sept. 768, 974, 975 *funestris fatalis*, Pers. 962, Suppl. 842 (Herm.) *perditus*; cf. Homer, υ 201, Γ 133 *funestris*.

ὀλιγοδρανία Prom. 548; cf. X 337 τὸν δ' ὀλιγοδρανίων προσέφη κορυθαίολος Ἐκτωρ.

ὀλλυμι. This verb is frequent in Aeschylus, especially in the sense *to lose*, which is common in Homer. Ag. 54, Eum. 148; cf. B 115, X 104, Ω 46, etc.

ὀμήγυρις Ag. 4 νυκτέρων ὀμήγυριν, Cho. 10 ὀμήγυρις—γυναικῶν; cf. Υ 142 ἄψ ἵμεν Ὀλυμπόνδε θεῶν μεθ' ὀμήγυριν ἄλλων; cf. h. Merc. 332, Pind. Is. VII (VI) 46 ὀμάγυριν Ζηνός.

ὀμφά (epic ὀμφή) Suppl. 808 ἵυξε δ' ὀμφὰν οὐρανίαν. In Homer the word is usually applied to a divine voice. Υ 129 εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκπεύσεται ὀμφῆς; cf. Pind. N. X 34.¹

ὀμῶς is used for ὁμοίως in Homer, Theognis, and sometimes in tragedy. Prom. 736, Eum. 389, 692, A 196, I 605.

ὀνομαι Suppl. 336; cf. Ω 241, ε 379, etc.

ὀπάων Suppl. 492, 954, Cho. 769; cf. H 165, P 258, P 610, Ψ 360.

ὀπτήρ. In prose ὀπτήρ has the meaning *eye-witness*, but in Aesch. and in Homer it means *a spy*. Suppl. 185; cf. ξ 261, ρ 430.

ὀρέσκειος Sept. 532. Epic ὀρεσκέος A 268, ι 155; cf. Alcman 60, θῆρες τ' ὀρεσκέοι.

¹ Koster, p. 14.

δρίνω Ag. 1631 ἐξορίνουν; cf. Homer, B 294, Π 377.
δροθύνω Prom. 200; cf. Φ 312, O 572, ε 292, etc.
δρχαμος Pers. 129; cf. ξ 22, 121, ο 351, π 36, κ 102, etc.
δροσολοπέεται Pers. 10; cf. h. Merc. 308 δροσολοπέεις.
οὔδας Ag. 503, Suppl. 1030, Pers. 163; cf. M 192, ν 395.
οὔπω Prom. 982, Sept. 514, Pers. 645, Ag. 678, 1112, Cho. 747,
Eum. 590, Fr. 280, 5; cf. B 122, 553, Γ 169, I 148, etc.
οὔπως Prom. 549; cf. B 553, Γ 306, Δ 320, etc.
οὔτιδανός Sept. 361; cf. A 231, etc.
ὄφρα Cho. 359, Eum. 339. The word is used once by Sophocles,
but never by Euripides. Cf. B 440, A 118, etc.
ὄψ Suppl. 60; cf. B 182, K 512, Υ 380, ω 535, etc.

πάγχν Sept. 641. The word does not occur elsewhere in
tragedy, and the authenticity of this line is questioned. Cf. κ 143,
M 165, δ 825.

πάγκαλκος Sept. 591; cf. θ 403, σ 378.
παιδνός. In Ag. 479 the word appears as an adjective. Cf.
Homer's use of the noun in φ 21, ω 338.

παλιμπλάγκτος Prom. 838; cf. παλιμπλαγχθείς A 59, ν 5.

παλινόρτος Ag. 149; cf. παλινόρτος Γ 33.

παλίντονος Cho. 160; cf. θ 266.

παμμήτωρ γῇ Prom. 90; cf. Hom. h. XXX 1 γαίαν παμμήτειραν.

παπαίνω is rare in tragedy, but common in Pindar. Prom. 334;
cf. Hom. Δ 200, P 115, Δ 497, etc.¹; Pind. P. III 22.

παράορος Prom. 363 (so M, but some MSS have the epic form
παρήορος) καὶ νῦν ἀχρείον καὶ παράορον δέμας κείται; cf. H 156 ἐκεῖτο
παρήορος ἔνθα καὶ ἔνθα.

παρειά is used in the plural in Homer, and is a rare form in
prose. Prom. 400 παρειὰν νοτίους ἔτεγξα παγαῖς; Suppl. 70 δάπτω τὰν
ἀπαλὰν Νειλοθερῇ παρειάν; cf. Σ 123 παρειάων ἀπαλῶν.

παρεῖπον Prom. 130 should be compared with Z 337. In the
Iliad the antepenult is long (except in A 555), but in Aesch. it is
short.

παρασταδόν Cho. 983; cf. κ 173, 547, μ 207, etc.

πάρως Ag. 1057 (Musgrave for πυρός), Prom. 405, Sept. 424, 455,
Suppl. 936, Cho. 367; cf. A 573, O 316, M 221, Σ 245, etc.

παχνόω. The word is essentially poetic, although it is found in
Plutarch and other late prose-writers. Cho. 83 κρυφαίους πένθεσιν
παχνομένη; cf. P 112 τοῦ δ' ἐν φρεσὶν ἀλκιμον ἦτορ παχνοῦται.

¹ Cf. Koster, p. 43.

πελάζω is used in a causative sense in Prom. 155; cf. γ 291, ο 482. πελειάς Sept. 294, Suppl. 223; cf. E 778.¹

πέλω is a poetic word, but is found in late Ionic and Doric prose. Prom. 895, Pers. 526, 792, Ag. 392, 500, 939, 971, 1124, Cho. 304, 534 (Dind.), Eum. 233, 281, 588, 910, Suppl. 81, 240, 339, 458, 620, 784, 801, 988, 1034, 1051.

πέλομαι Eum. 149, 199, Ag. 255, Suppl. 810, 122, Fr. 449, 3¹; cf. Γ 3, Ψ 431.

πελώριον Prom. 151; cf. E 395, H 208.

πέπων, when it occurs in prose, means *ripe*, but in Homer and in Aeschylus it is used in the sense *kind, gentle*. Ag. 1365, Eum. 66; cf. E 109.

πέρθω Pers. 178, 1056, Sept. 325; cf. Δ 291, M 15, etc.

πήληξ Sept. 106 ὁ χρυσοπήληξ δαίμων (of Ares); cf. N 805 ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πήληξ, Θ 308, Π 797. The word χρυσοπήληξ occurs in the following passages: Eur. Phoen. 959, Hom. h. VII I *Ἄρες ὑπερμένεται βριάρματε χρυσοπήληξ. Aristophanes, in Ran. 1016, makes Aeschylus say that through the 'Septem' he made the citizens: πνέοντας δόρυ καὶ λόγχας καὶ λευκολόφους τρυφαλείας | καὶ πήληκας καὶ κνήμδας καὶ θυμοὺς ἐπταβοείους.

πινύσκω Pers. 830; cf. πινύσσειν Ξ 249.

πιφαύσκω Pers. 661, Ag. 23, Cho. 279, Eum. 620. This epic word is used neither by Sophocles nor by Euripides. Cf. κ 478, μ 165, etc.

πνοή for prose πνεῦμα and epic πνοή. Prom. 88, 800, Ag. 192, 654, Sept. 63, 115, Suppl. 136; cf. Δ 622. Aeschylus also uses the prose word πνεῦμα: Prom. 1047, 1086, Pers. 110, Suppl. 167, 176, etc.

πολαινομαι Pers. 109 ἔμαθον δ' εὐρυπόροιο θαλάσσης πολυαινομένης πνεύματι λάβρω | ἔσορᾶν πόντιον ἄλσος, cf. A 350 θιν' ἐφ' ἄλός θαλάσσης πολίης, N 682, etc. Cf. πολίος Suppl. 673 δε πολίῳ νόμῳ αἶσαν ὄρθοι.

πολλάκι Suppl. 120, 131, Sept. 227.

πολυδάκρυτος Cho. 333; cf. τ 213.

πολύπλαγκτος Suppl. 571 πολύπλαγκτον ἀθλίαν οἰστροδόνητον Ἰώ, cf. ρ 425 λῆϊστήρσι πολυπλάγκτοισιν ἀνήκεν, υ 195 πολυπλάγκτους ἀνθρώπους.

πολύπυρος Suppl. 555; cf. Δ 756, ο 372, etc.

πόντονδ' Suppl. 34 ξὺν ὄχῳ ταχυήρει, πέμψατε πόντονδ', cf. ε 495 δε καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα, κ 48 τοὺς δ' αἰψ' ἀρπάξασα φέρεν πόντονδε θύελλα.

¹ Cf. Part III, p. 78.

² See Koster, p. 35 ff.

ποτάομαι Suppl. 656, Sept. 84, Ag. 576, 977, Cho. 390, Eum. 378, Fr. 270; cf. B 462.

ποτιύσσομαι Prom. 530; cf. I 381.

πότνια as an epithet of goddesses occurs in Sept. 152 ὦ πότνι' Ἥρα, 887 πότνι' Ἐρινύς, and Cho. 722 ὦ πότνια χθών καὶ πότνι' ἀκτὴ χόματος, cf. A 357, Λ 795, Ω 126, Ξ 197, etc.

πραπίδες Ag. 380, 802, Suppl. 92; cf. A 608, Ω 514, etc.

πρόμος Ag. 200, 410, Eum. 399, Suppl. 904. In Aeschylus and the other tragedians the meaning of the word is *princeps*; in Homer it is equivalent to πρόμαχος. O 293, λ 493, etc.

περόεις Suppl. 557, 1000; cf. A 201, B 7, etc.

πολίπορθος Ag. 783 βασιλεῦ Τροίας πολίπορθ', cf. Pers. 65 ὁ περσέ-πολις στρατός, and Ag. 472 πολιπόρθης; B 278, 728, etc.; Pind. O. VIII 35. P

πωλίομαι Prom. 645; cf. A 490, ρ 534, χ 352. τυροφάγος

ραίω Prom. 189; cf. ε 221, θ 569, ν 151, Π 339, etc. Cf. διαρραίω Prom. 236.

ρέζω Sept. 105, Cho. 316, Eum. 789; cf. B 802, I 647, etc.

ρίμφα Ag. 407 (the only occurrence of the word in tragedy); cf. Z 511, N 30 and Pind. Is. II 3.

ῥυσίπολις Sept. 131 ῥυσίπολις γενοῦ, Παλλὰς, δ' θ' ἵππιος ποντομέδων ἀναξ, cf. Z 305 Πότνι' Ἀθηναίη, ἐρυσίπολι, δια θεῶν.

σεύομαι. Aeschylus uses σύθην, συθείς, σύμενος and other forms from σοῦμαι, which is not an epic word. From σεύω we have forms in Ag. 746, Eum. 1007, Prom. 135, Pers. 865, Sept. 942; from σοῦμαι, in Pers. 25, Sept. 31, Suppl. 836, 842; cf. Homer σεύω: O 272, Λ 549, ξ 35, etc.

σκηπτουχία Pers. 297; cf. σκηπτουχός B 86, β 231, etc.

σμερδνός Prom. 355; cf. E 742 Γοργείη—σμερδνή.

στείχω Prom. 81, 708, 1090, Sept. 297, 467, Ag. 81, 1657, Cho. II, 17, 554, 675; cf. Λ 331, I 86, etc.¹

στενάχω Prom. 99; cf. ε 429, ι 306, Λ 364, Ψ 60, etc.

στεῦται Pers. 49; cf. Γ 83, λ 584, ρ 525.

στίξ is epic for the prose word στίχος. Sept. 925; cf. Π 173, etc.

στονόεις Prom. 406, Pers. 1053; cf. Θ 159, φ 60, etc.

στροφοδιόομαι Ag. 51 τρόπον αἰγυπιῶν οἷτ'—στροφοδιούονται, cf. στρεφιδνέω found in Homer and in Quintus Smyrnaeus (13. 6); Π 792 στρεφιδνήθεν δέ οἱ ὄσσε. C

¹ Cf. Koster, pp. 37, 38.

τάρβος Suppl. 736, Sept. 289, Pers. 696, Ag. 858, Cho. 547; cf. Ω 152, 181.

ταρφύς Sept. 535; cf. Α 387, Ο 472, etc. It is to be noted that ταρφύς follows the epic usage in having no feminine form.

τάχα in Homer is used only of time. For this epic use cf. Sept. 261, 659, Ag. 489, 1161, 1172, 1649, Cho. 305, 965, Eum. 419, 454, 597, 729, Suppl. 862; cf. Α 205, etc.

τέθηπα ἔταφον Pers. 1000. Homer ταφών: Ι 193, Π 12, etc.

τελίθω Suppl. 691, 1040, Ag. 100, 466; cf. Η 282, 293, Ι 441, etc. This epic word does not occur in Sophocles.

τέκος Suppl. 347, Sept. 203, 677, Eum. 534; cf. Σ 63, Χ 453, Ω 36, etc.

τέρην Suppl. 998; cf. Γ 142, Ν 180.

τέτμον Suppl. 807. τέτμω is Hermann's emendation for τέμνω of the MSS. The word occurs nowhere else in tragedy. Cf. Δ 293, Ζ 515, etc.

τεύχω is found in all epic and lyric poetry, but is rare in Sophocles and Euripides. Sept. 388, 835, Prom. 1090, Pers. 189, Ag. 150, 731, 751, 970, Cho. 730, Eum. 125, 353, 668, 802, Suppl. 86, 306¹; cf. Κ 6, σ 350, etc.

τίω Sept. 77, 775, Ag. 259, 531, 706, 775, 942, Cho. 629, Eum. 171, 948, Suppl. 853, 1037; cf. Ι 238.

τλητός Prom. 1065; cf. Ω 49.²

τρομέων Prom. 542, Pers. 64; cf. Η 151 and Q. Sm. 12. 506. The word is used neither by Sophocles nor Euripides.

τλήμι (τλάω) Suppl. 240, 326, 429, Prom. 657, 704, Ag. 224, 1290, 1453, Cho. 433, 753, Sept. 756; cf. Β 299, Ε 383.

ύδρηλός Pers. 613, Suppl. 793; cf. ι 133.

ύπερθρώσκω Ag. 297, 827, Suppl. 874. With Ag. 827 ύπερθωρὼν δὲ πύργον ὤμησης λείων compare Ε 161 ὡς δὲ λείων ἐν βουσι θωρὼν ἐξ αὐχένα ἀΐη.

ύπέρτατος Pers. 155 ὁ βαθυζώνων ἄνασσα Περσίδων ύπερτάτη, Suppl. 672 Ζήνα—τὸν Ξέιον δ' ύπέρτατον, cf. Μ 381, Ψ 451; cf. Ο. IV 1 ἐλατήρ ύπέρτατε βροντᾶς ἀκαμαντόποδος Ζεῦ.

ύψήγορος Prom. 318; cf. epic ύψαγόρης: α 385, β 85, 303, ρ 406, etc.

ύπέρροχον Prom. 429, Μ ύπειρ; cf. Ζ 208 αἰὲν ἀριστεύειν καὶ ύπέρροχον ἔμμεναι ἄλλων.

¹ Cf. Koster, p. 46.

² Cf. Koster, p. 77.

φάσγανον Ag. 1262 θήγουσα φωτὶ φάσγανον, cf. Ψ 824, λ 424.

φάτις is a poetical word used also by Herodotus. In Aeschylus the word is used as *dictum* or *sermo* Sept. 841, Pers. 227, 521, Ag. 456, 611, 1132, Eum. 380; as *fama* Ag. 9, 276, 631, 868, Cho. 736, 839, Suppl. 294; as *lingua* Ag. 1254. In Homer the word is used as *sermo* and *fama*; cf. φ 323, ζ 29, ι 460.¹

φέριστος Sept. 39; cf. ζ 123, ω 387, α 405, ι 269, etc.

φέρτερος Prom. 768; cf. Α 176, Γ 431, Ρ 168, etc.; Pind. Is. VII 33.

φλεγέθω Suppl. 87 πάντα τοι φλεγέθει, cf. Ρ 738 πῦρ, τό τ' ἐπεσσύμενον πῶλυ—φλεγέθει, Ψ 197 ὄφρα τάχιστα πυρὶ φλεγεθόιατο νεκροί.

φρυσίς 115

χαμάδις Sept. 357. This is the only occurrence of the word in tragedy. Cf. ζ 147.

χάρμα Pers. 1034 χάρματα δ' ἐχθροῖς, Ag. 266 πένθει δὲ χάρμα μείζον ἐλπίδος κλύειν, Eum. 983 χάρματα δ' ἀντιδιδόειν κοινοφιλεῖ διανοία, cf. Ψ 342, ζ 185, etc.

χερμάδ' Sept. 300. Homer χερμάδιον, cf. δκριόεις.²

χρίμπτω Prom. 713, Eum. 185, Suppl. 790, Sept. 84. κ 516 is the only case where the simple verb occurs in Homer, but the compounds are frequent.

ὠκύπτερος, Suppl. 734, is used of ships. Cf. Ν 62 ὄστ' ἱρηξ ὠκύπτερος ὥρτο πέτεσθαι.

ὥστε in the sense of ὥς is found often in Aeschylus. Prom. 452, Sept. 62, Pers. 424, Ag. 628, 884, 1671, Cho. 421, Suppl. 751, Fr. 33.

¹ See Koster, p. 14.

² See p. 52.

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PART III.

TRACES OF EPIC INFLUENCE IN

- a. SYNTAX.
- b. SUBJECT-MATTER.
- c. STYLE.
 - 1. Phrases.
 - 2. Figures.

SYNTAX.

Passages will now be noted in which the Aeschylean syntax differs from the Attic norm and can be paralleled by Homeric usage.

Uses of the Cases.—Accusative. In Pers. 159 the accusative occurs after a verb of motion without a preposition. *ἰκάνω χρυσεοστόλμους δόμους*, cf. E 868 *ἴκανε Ὀλυμπον*, ο 216, etc. Genitive. Cho. 183 *κάμοι προσέστη καρδίας κλυδώνιον | χολῆς*. Mr. Sidgwick regards *καρδίας* as the epic local genitive.¹ Cf. Cho. 389 *φρενὸς οἶον ἔμπας ποτᾶται*, Ag. 1056 *τὰ μὲν γὰρ ἐστίας μεσομφάλου | ἔστηκεν ἤδη μῆλα*. Klausen's explanation of *ἐστίας* as genitive of place is opposed by Paley, who says: "It seems best with Peile and Conington to explain 'for as regards the family altar' (or 'the things belonging to the family altar')." If the local genitive occurs at all in Aeschylus (as Paley admits in his note on Cho. 389), it seems best to regard all the passages cited as examples of its use.

In Cho. 763 occurs an instance of the epic use of the genitive for the person about whom something is heard.² *τεθνηκότος δὲ νῦν ταίλαινα πεύβομαι*, cf. P 102 *εἰ δὲ που Λιαντός γε βοὴν ἀγαθοῖο πυθοίμην*. The somewhat unusual use of *βλάπτειν* in the sense *to hinder*, with the genitive of separation (Ag. 120), may be closely paralleled in Homeric usage. Ag. 120 *βλαβέντα λοισθίων δρόμων*; cf. a 195 *ἀλλὰ νυ τὸν γε θεοὶ βλάπτουσι κελεύθου*.

Locative. The locative case survives in Suppl. 772 *δρμψ*, Ag. 27, 718, 862 *δόμοις*, Cho. 167 *τάφψ*, and Pers. 976 *χέρσψ*. *δόμοις* Ag. 578 and Cho. 885 are also cited, but both may be better explained as datives.

Use of prepositions. *ἐν*. Mr. Sidgwick, in his note on Cho. 36 *γυναικείουσιν ἐν δώμασιν θαρὺς πίπνων*, cites the use of *ἐν* with the dative, instead of *εἰς* with the accusative, after a verb of motion, as

¹ Monro, *Hom. Gram.*, §149.

² Monro, §151, d, 2.

epic. With this passage should be compared Ag. 565 *εὔτε πόντος ἐν μεσημβριναῖς κοίταις*—*εὐδοὶ πεσών*, Ag. 1128 *πίτνει δ' ἐν ἐνύδρῳ τεύχει*, Ag. 1172 *ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ*, Eum. 787 *κηλίδας ἐν χώρᾳ βαλεῖ*, 858 *σὺ δ' ἐν τόποισι τοῖς ἐμοῖσι μὴ βάλης*, Eum. 781 *ἐν γὰρ—*ιδὼν—*μεθέῖσα*, and Ag. 1450 *μόλοι τὸν αἰεὶ φέρουσ' ἐν ἡμῖν | μοῖρ' ἀτέλευτον ὕπνον*. In Cho. 952 *ὀλέθριον πνέουσ' ἐν ἐχθροῖς κότον, ἐν*, the reading of M, is retained by Franz, Dindorf, Klausen, Peile and Wecklein, but Schutze and Paley read *ἐπ'*.

ἐπί. Wecklein notes the unusual force of the preposition in Sept. 714 *μή 'λθης ὁδοὺς σὺ τάσδ' ἐφ' ἐβδόμαις πύλαις*, and compares E 327 *νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν*. Paley's comment on the case is as follows: "The dative is rather unusual (i. e. *ὥστε εἶναι ἐπὶ*), but was probably preferred, to avoid ambiguity with *τάσδε*." In support of Paley's interpretation, ο 499 *ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης* should be compared, where the idea of motion is supplemented by the idea of rest at the place reached.¹

Subjunctive. Conditional sentences. The following conditions expressed by *εἰ* and the subjunctive occur in Aeschylus: Suppl. 91 *κορυφᾷ Διὸς εἰ κρανῶῃ πρᾶγμα τέλειον*, 400 *εἴ πού τι μὴ τοῖον τύχη*, Pers. 791 *μηδ' εἰ στράτευμα πλεῖον ἢ τὸ Μηδικόν*, Ag. 1328 *εἰ δὲ δυστυχῇ*, and Eum. 234 *εἰ προδῶ σφ' ἐκών*. With these should be compared the instances of conditional relative clauses expressed by the subjunctive without *ἄν*: Suppl. 124 *ὁπόθι θάνατος ἀπῇ*, Eum. 211 *τί γάρ, γυναικὸς ἦτις ἄνδρα νοσφίσῃ*, Eum. 661 *ἔσωσεν ἔρνος, οἷσι μὴ βλάβῃ θεός*, Eum. 336 *θνατῶν τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιοι*, Eum. 618 *ὁ μὴ κελεύσῃ Ζεὺς 'Ολυμπίων πατήρ* (where Goodwin reads *κελεύσῃ* and Paley *κελεύσαι* for MSS *κελεύσει*), Ag. 766 *φιλεῖ δὲ τίττειν 'Υβρις μὲν παλαιὰ νεά- | ζουσιν ἐν κακοῖς βροτῶν | 'Υβριν τότε ἢ τόθ' ὅτε τὸ κύριον μόλῃ* (where Klausen reads *ὅτε* for MSS *ὅταν*), Sept. 338 *πολλὰ γάρ, εὔτε πτόλις δαμασθῇ*, Sept. 818 *ἔξουσι δ' ἦν λάβωσιν ἐν ταφῇ χθόνα*. These constructions can be traced to the Homeric usage in similar clauses.² *εἰ* with the subjunctive occurs frequently in Homer in anticipatory conditions, whether general or particular, and in the general conditions is preferred to *ἐάν*. In corresponding conditional relative clauses the same holds true, the subjunc-

¹ Prepositions in Aeschylus are frequently separated by tmesis from the verbs with which they are compounded; e. g. *ἀπό* Ag. 165; *ἐπὶ* Pers. 669, Eum. 378, Cho. 395; *σύν* Cho. 460, 908, Ag. 586; *ὑπό* Prom. 574, 877, Ag. 449, 1215; *ὑπαί* Ag. 944; *διὰ* Sept. 789; *ἀμφί* Pers. 457.

² Trans. A. P. A. XXII, p. 90. Conditional Sentences in the Greek Tragedians, by Prof. Clapp.

tive without *ἄν* being especially frequent in relative clauses corresponding to general anticipatory conditions, or to the "present general" conditions of Mr. Goodwin's classification.¹ The fact, moreover, that Pindar uses *εἰ* with the subjunctive, never *ἐάν*, and that Callinus, Tyrtaeus, Solon and Theognis occasionally employ the construction, favors the further conclusion that the usage of Aeschylus is not merely a Homeric reminiscence, but an actual survival of the epic construction.

Optative. Prom. 292 οὐκ ἔστιν ὅτ' αὖ μείζονα μοῖραν | νείμαιμ' ἢ σοι, Ag. 620 οὐκ ἔσθ' ὅπως λέξαιμ' τὰ ψευδῆ καλά, Cho. 172 οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν, cf. Cho. 595 τίς λέγοι, etc. Ag. 1374-6 πῶς γάρ τις ἐχθροῖς ἐχθρὰ πορσύνων, φίλοις | δοκοῦσιν εἶναι, πημονὴν ὀρκύστατον | φράζειεν ὕψος κρείσσον ἐκπηδήματος, Elmsley emends and reads ἀρκύστατ' ἄν, but this gives *ἄν* a very unusual position. It is impossible for us to give, even in outline, the various opinions presented by Mr. Earle,² Mr. Sidgwick,³ Mr. Goodwin⁴ and others⁵ in regard to these optatives. It will be sufficient, however, to refer to Mr. Hale's summary of the discussion in the last volume of the Transactions of the American Philological Association.⁶ If the tentative conclusion there reached, that the verbs in question are potentials in the strict sense, should be firmly established, the citation of these passages as instances of the effect of epic construction on the syntax of Aeschylus will not have proved irrelevant. Examples of the potential optative without *ἄν* may be found in the following verses from the Iliad: T 321, K 247, 557; cf. B 687.

In the poets, especially in Homer, the simple optative may express a command or a prohibition in a sense approaching that of the imperative.⁷ Examples of this use are found in Aeschylus in Prom. 1049 and 1051, Ag. 945 and Cho. 889; cf. A 791 and δ 735.

The optative with *εἰ* occurs in a wish in Sept. 260 αἰτουμένῃ μοι κοῦφον εἰ δοίης τέλος. This construction is found four times in Homer: K 111, O 571, Π 559, Ω 74.⁸

¹ Cf. G., M. T., §§468, 538, 453, 539.

² Class. Review, March, 1892.

³ Sidgwick, Ag. 620, n.

⁴ G., M. T., App. I, p. 384.

⁵ Jebb, O. C., §170, n. and App. I; Verrall, Ag. 620, n.

⁶ W. G. Hale, Deliberatives in Greek: Trans. A. P. A., vol. XXIV, pp. 156-205, especially p. 202.

⁷ G., M. T., §725.

⁸ Ibid., §723.

Infinitive. The infinitive is used instead of the imperative in Prom. 712 οἷς μὴ πελάζειν,¹ cf. A 20, 582, B 10, etc. In Sept. 75 μήποτε σχεθεῖν and 253 θεοὶ πολῖται μὴ με δουλείας τυχεῖν, the infinitive is employed to express a wish or prayer²; cf. B 413.

A few points in regard to the syntax of the article remain to be noticed. With participles the article is omitted in Suppl. 123, 443, Ag. 38, 59, Sept. 274, Eum. 960; cf. υ 79 ὥς ἐμ' αἰστώσειαν 'Ολύμπια δώματ' ἔχοντες. J. T. 130' αἰσώμεν 139'

The epic position of the article is noted by Sidgwick in Cho. 278 τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγματα, cf. Ag. 1056 τὰ μὲν γὰρ ἐστίας μεσομφάλου, ἔστηκεν ἦδη μῆλα, Cho. 639 τὸ δ' ἄγχι πνευμόνων ξίφος, cf. A 383 τὰ δ' ἐπώχετο κῆλα θεοῖο.

SUBJECT-MATTER.

The study of the tragedies of Aeschylus undertaken in this paper has in general been confined to the traces of epic influence in the expression of thought, not in the thought itself. Although it is impossible for us to enter upon any discussion of the religion of Aeschylus as compared with that of Homer, or to compare the two poets in regard to their treatment of myths, a few parallel passages will be cited that may often prove similar in expression as well as in thought, and may perhaps be of some value as material for a more careful study of the themes they suggest. The references that have to do with religious rites will be given first.

Offerings and prayer to gods. Suppl. 23 ὦ πόλις, ὦ γῆ καὶ λευκὸν ὕδωρ, | ὑπατοί τε θεοὶ καὶ βαρύτιμοι | χθόνιοι θήκας κατέχοντες. This invocation to the avenging deities should be compared with Γ 276 Ζεῦ πάτερ, "Ἰδθην μεδέων, κύδιστε μέγιστε, | 'Ἡελιὸς θ' ὅς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις | καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπέρερθε καμόντας | ἀνθρώπους τίνυσθον.

Sept. 477 ἀλλ' ἡ θανὼν τροφεία πληρώσει χθονί, Cho. 6 πλόκιμον 'Ἰνάχῳ θρεπτήριον. With these references to the payment of "nurt-ure-gifts," the following passages from Homer should be compared: Δ 477 οὐδὲ τοκεῦσιν | θρέπτρα φίλοις ἀπέδωκε and Ψ 141 στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην | τὴν ῥα Σπερχιεῖ ποταμῷ τρέφε τηλεθόσαν.

Sept. 723. 'Ερινύς is here referred to as the hearer of prayer: πατὴρς εὐκταίαν 'Ερινύν; cf. I 571 τῆς δ' ἡεροφίτις 'Ερινύς | ἔκλυεν ἐξ 'Ερίβεσφιν.

¹ G., M. T., §784.

² Ibid., §785.

Pers. 610 φέρουσ', ἄπερ νεκροῖσι μελικτήρια, | βοός τ' ἀφ' ἀγνῆς λευκὸν
 εὐποτον γάλα | τῆς τ' ἀνθεμουργοῦ στάγμα παμφαῖς μέλι | λιβάσιιν ὑδρηλαῖς
 παρθένου πηγῆς μέτα | ἀκήρατον τε μητρὸς ἀγρίας ἄπο | ποτὸν, παλαιᾶς
 ἀμπέλου γάνος τόδε. κ 518 describes a similar libation offered to the
 dead: ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσιν | πρῶτα μελικτήριον
 μετέπειτα δὲ ἡδεῖ οἶνον | τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν.

Pers. 638 νέρθεν ἄρα κλύει μου; cf. Ω 592 ff. Μῆ μοι Πάτροκλε σκυδμαι-
 νέμεν, αἶ κε πύθαι | εἰν Ἀϊδὸς περ ἔων ὅτι Ἑκτορα δῖον ἔλυσσας | πατρὶ φίλον.

Offering of πέπλος. Sept. 101 πέπλων καὶ στεφάνων πότ', εἰ μὴ νῦν,
 ἀμφὶ λιτάν' ἔξομεν, cf. Z 87 ἡ δὲ ξυνάγουσα γεραίᾶς | νηὸν Ἀθηναίης
 γλαυκώπιδος ἐν πόλει ἄκρῃ | οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο | πέπλον . .
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο.

In regard to the position of the victim in the sacrifice, it is interesting to compare the description of the sacrifice of Iphigeneia with passages from Homer. Ag. 233 δίκαν χιμαῖρας ὑπερθε βωμοῦ | πέπλοις περιπετὴ παντὶ θυμῷ | προνοπῇ λαβεῖν ἀέρδην, cf. γ 453 οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης | ἔσχον· ἀτὰρ σφάζειν Πεισίστρατος, ὄρχαμος ἀνδρῶν (cf. Eur. El. 813, I. A. 1022, Lucr. I 85). In connection with these offerings to the gods, it may be well to note the references to the oracle at Dodona and to the fillets of Apollo's priests and priestesses. Prom. 832 τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα | μαντεῖα θῶκός τ' ἐστὶ Θεσπρωτοῦ Διὸς | τέρας τ' ἀπιστον αἰ προσήγοροι δρῦες, cf. ξ 327 τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο | ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι, Π 233 Ζεῦ ἄνα, Δωδωναίε, Πελασγικέ, τηλόθι ναίων | Δωδῶνης μεδέων δυσχειμέρον, Ag. 1264 τί δῆτ' ἐμαυτῆς καταγέλωτ' ἔχω τάδε | καὶ σκήπτρα καὶ μαντεῖα περὶ δέρῃ στέφη.

Death, and the punishment of sin. The passages cited below are of interest in showing that many of the conceptions on which Aeschylus based his ideas of the law of righteousness, and of the stern necessity that demands the penalty for every violation of this law, were found in the early Homeric religion. The nature of the life beyond the present, the punishment of sin, and the omnipotence of Fate are the special themes of the passages that are quoted.

Cho. 356 κατὰ χθονὸς ἐμπρέπων | σεμνότιμος ἀνάκτωρ | πρόπολός τε τῶν μεγίστων | χθονίων ἐκεῖ τυράννων; cf. λ 485 νῦν αὖτε μέγα κρατεῖς νεκύεσσιν | ἐνθάδ' ἔων· τῷ μῆτι θανὼν ἀκαχίζεν Ἀχιλλεῦ.

Cho. 323-6 τέκνον φρόνημα τοῦ | θανόντος οὐ θαμίζει | πυρὸς μαλερὰ γνάθος | φαίνει δ' ὕστερον ὀργάς; cf. λ 220 ἀλλὰ τὰ μὲν τε πυρὸς κρατερόν

μένος αἰθομένοιο | δαμνῇ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὁστέα θυμὸς | ψυχὴ δ' ἤϊτ' ὄνειρος ἀποπταμένη πεπότηται.

Punishment of sin. Cho. 382 Ζεῦ Ζεῦ κύτωθεν ἀμπέμπων | ὑστερόποιον ἦταν | βροτῶν τλάμονι καὶ πανούργῳ χειρί; cf. Δ 160 εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, | ἔκ τε καὶ ὀψέ τελεί σὺν τε μεγάλῳ ἀπέτισαν | σὶν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.

A reference to the divine power that determines that vengeance shall be wrought occurs in Ag. 1284, when Cassandra declares the will of the gods concerning Orestes: ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας | ἄξιν νιν ὑπίασμα κειμένου πατρός; cf. a 37 ff. Hermes warned Aegisthus of the fate that would befall him: ἐπεὶ πρό οἱ εἵπομεν ἡμεῖς | Ἑρμείαν πέμψαντες εὐσκοπον Ἀργεϊφόντην, | μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν· | ἐκ γὰρ Ὀρέσταις τίσις ἔσσεται Ἀτρεΐδαο | ὀππότ' ἂν ἡβήσῃ τε καὶ ἥς ἰμείρεται αἵης, cf. Cho. 910 ἡ Μοῖρα τούτων, ὦ τέκνον, παραιτία, Τ 86 ἐγὼ δ' οὐκ αἰτιός εἰμι ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφοῖτις Ἑρινύς.

Tartarus in Prom. 152 is regarded as beneath the earth: εἰ γὰρ μ' ὑπὸ γῆν κέρθεν θ' Αἰδοῦ τοῦ νεκροδέγμονος | εἰς ἀπείραντον Τάρταρον ἦκεν, Θ 13 ἦ μιν ἔλδων ρίψω ἐς Τάρταρον ἡρόεντα | τῇλε μάλ' ἤχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον, cf. Prom. 219 ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθῆς κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον, cf. Ξ 203 ὅτε τε Κρόνον εὐρύσπα Ζεὺς | γαίης κέρθε καθέισε καὶ ἀπρυγέτοιο θαλάσσης, Θ 480.

In Pers. 629 the king of those below the earth is invoked: γῆ τε καὶ Ἑρμῇ, βασιλεῦ τ' ἐτέρων, | πέμψατ' ἔνερθε ψυχὴν ἐς φῶς, cf. Ο 188 Ζεὺς καὶ ἐγὼ τρίτατος δ' Ἀΐδης, ἐνέροισιν ἀνάσσω, Υ 61 ἔδδειςαν δ' ὑπένερθεν ἀναξ ἐνέρων Ἀΐδωνεύς, cf. H. Cer. 34 ἀναξ ἐνέρων Αἰδωνεύς.

The following references to religious thought and customs do not fall under any of the classifications given above:

Prom. 906. Man cannot escape God's knowledge: τὰν Διὸς γὰρ οὐχ ὁρῶ | μῆτιν ὅπα φύγοιμ' ἄν, cf. Θ 143 ἀνὴρ δὲ κεν οὔτι Διὸς νόον εἰρύσσαιτο, | οὐδὲ μάλ' ἴφθιμος, ἐπειὴ πολὺ φέρτερός ἐστιν.

Prom. 1032 ψευδογηγορεῖν γὰρ οὐκ ἐπίσταμαι στόμα | τὸ Δῖον, ἀλλὰ πᾶν ἄπος τελεί, Α 526 οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν | οὐδ' ἀτελεῖς ἔχον, δ τι κεν κεφαλῇ κατανεύσω.

Cho. 568. Reverence is due suppliants: τί δὴ πύλαισι τὸν ἱκέτην ἀπείργεται Αἰγισθος, εἴπερ οἶδεν ἔνδημος παρών; cf. α 119 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ | ξείνονε δηθὰ θύρῃσιν ἐφεστάμεν, cf. η 159, θ 546.

Cho. 1037. The murderer is an exile: φεύγων τόδ' αἶμα κοινόν, Eum. 656 ποία δὲ χέρνιψ φρατέρων προσδέξεται; cf. Ω 481, Ψ 118.

In any comparison between the subject-matter of the tragedies of Aeschylus and that of the Homeric poems, one of the first themes to suggest itself must be the treatment of the Homeric myths in Aeschylus. Several treatises on this question have already been referred to, but no attempt can be made in this paper to discuss the theories they support, nor to reproduce the material upon which they are based. A few parallels, however, between the myths of Homer and of Aeschylus, together with some more general references to Homeric mythology, will be cited below.

References to gods and heroes.—The description of the abode of *Pan*, found in Pers. 448, suggests a parallel from the Homeric hymns. Pers. 448 νῆσός τις ἐστὶ πρόσθε Σαλαμῖνος τόπων | βαιὰ, δύσσορμος ναυσὶν, ἦν ὁ φιλόχορος | Πὰν ἐμβατεύει ποττίας ἀκτῆς ἐπι. Hom. h. 19. 6 ὅς πάντα λόφον νυφόμεντα λελογχε | καὶ κορυφὰς ὀρέων καὶ πετρήεντα κέλευθα.

The characterization of *Atlas* given in Prom. 349 should be compared with a 53. Prom. 349 ἔστηκε κίον' οὐρανοῦ τε καὶ χθονὸς | ὧμοις ἐρείδων, cf. a 53 ἔχει δὲ τε κίονας αὐτὸς | μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.

In placing *Typhoeus* in Cilicia, Aeschylus differs from the Homeric tradition. Prom. 351 τὸν γηγενῇ τε Κιλικίων οἰκίτορα | ἄνθρωπον ἰδὼν ῥέκτηρα, δάϊον τέρας | ἑκατογκάρανον πρὸς βίαν χειρούμενον, cf. B 783 εἰν' Ἀρίμοις, ὅθι φασὶ Τυφώεος ἔμμεναι εὐνάς, cf. Pind. P. I 15.

Teiresias. Sept. 24 νῦν δ' ὡς ὁ μάντις φησὶν οἰωνῶν βοτῆρ | ἐν ὧσι νωμῶν καὶ φρεσὶν πυρὸς δίχα | χρηστηρίους ὄρνιθας ἀψευδεῖ τέχνῃ, cf. κ 537, λ 50, 89, 479, μ 272, etc.

Tydeus. Sept. 424 γίγας ὃδ' ἄλλος τοῦ πάρος λελεγμένου | μείζων. Kapaneus is here described as a taller man than Tydeus. For a similar reference to the stature of Tydeus cf. E 801 Τυδεὺς τοι μικρὸς μὲν ἔην δέμας ἀλλὰ μαχητῆς. The description of Tydeus in Sept. 571 ff. should be compared with that in Δ 370 ff. Sept. 571 τὸν ἀνδρόφοντον, τὸν πόλεως ταρακτορα | μέγιστον Ἄργει τῶν κακῶν διδάσκαλον | Ἐρινύος κλητῆρα, πρόσπολον Φόβου | κακῶν τ' Ἀδράστω τῶνδε βουλευτήριον. Δ 372 οὐ μὲν Τυδεῖ γ' ὤδε φίλον πτωσακαζέμεν ἦεν, | ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηϊόισι μάχεσθαι, | ὡς φάσαν οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε | ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.

Amphiaraus. Sept. 568 ἔκτον λέγοιμ' ἄν ἄνδρα σωφρονέστατον | ἀλκὴν τ' ἄριστον, μάντιν Ἀμφιάρεω βίαν, cf. ο 244 ff. αὐτὰρ Ὀϊκλείης λαοσσόον Ἀμφιάραον | ὃν περὶ κῆρι φίλει Ζεὺς τ' αἰγίοχος καὶ Ἀπόλλων | παντοίην φιλόττη' οὐδ' ἔκετο γήραος οὐδὸν | ἀλλ' ὄλετ' ἐν Θῆβησι γυναῖων εἵνεκα δώρων.

Oedipus. Aeschylus follows the epic tradition that Oedipus was buried at Thebes: Sept. 1004 σῆμα πατρὶ παρέυνον. Contrast the treatment of the myth in Sophocles, and compare Ψ 679 ὅς ποτε Θήβας δ' ἦλθε δεδουπότος Οἰδιπόδαο | ἐς τάφον.

In the development of the tragedy of the house of *Agamemnon*, many close parallels with the Homeric legend occur. The opening passage describing the watch that has been kept for a year should be compared with the account of Agamemnon's return, given in the *Odyssey*. Ag. 1-3 Θεοὺς μὲν αἰτῶ τῶν δ' ἀπαλλαγὴν πόνων | φρουρὰς ἐτείας μῆκος, ἣν κοιμώμενος | στέγαις Ἀτρειδῶν ἄγκαθεν, κυνὸς δίκην, etc., cf. δ 524 ff. τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὃν ῥα καθέισεν | Αἰγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν | χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὄγ' εἰς ἐνιαυτὸν, | μὴ εἰ λάθοι παριῶν, μνήσαιο δὲ θούριδος ἀλκῆς. Upon this passage from the *Odyssey* Mr. Verrall bases his theory in reference to the interpretation of the *Agamemnon*.¹

Paris's desire to obtain Helen's wealth is frequently referred to in Homer. Ag. 532 ff. Πάρις γὰρ οὔτε συντελὴς πόλις | ἐξέχεται τὸ δρᾶμα τοῦ πάθους πλέον· | ὀφλῶν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην, etc., cf. Γ 67 ff. Paris replies to Hector: νῦν αὖτ' εἰ μ' ἐθέλεις πολεμίζειν ἢ δὲ μάχεσθαι | ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς, | αὐτὰρ ἔμ' ἐν μέσσοι καὶ ἀρρήφιλον Μενέλαον, | συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.

The reference to the shipwreck of Menelaus, Ag. 655 ff., should be compared with γ 279 ff.

The choral song: δ χρυσαμοιβὸς δ' Ἄρης σωμάτων | καὶ ταλαντοῦχος ἐν μάχῃ δορός | πυρῶθιν ἐξ Ἰλίου | φίλοισι πέμπει βαρὺ | ψῆγμα δυσδάκρυτον ἀντ- | ἥνορος σποδοῦ γεμίζων λήβητας εὐθέτου (Ag. 436 ff.), suggests Η 333 ff. ἀτὰρ κατακείμενοι αὐτοὺς | τιτθὸν ἀποπρὸ νεῶν, ὥς κ' ὅστέα παισὶν ἕκαστος | οἴκαδ' ἄγῃ, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαίαν.

Unwillingness of Odysseus to sail. Ag. 841 μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἐκὼν ἔπλει, cf. ω 115 ff. ἣ οὐ μέμνη δτε κείσε κατήλυθον ἡμέτερον δῶ | ὀτρυνέων Ὀδυσῆα σὺν ἀντιθέῳ Μενελάῳ | Ἰλίον εἰς ἄμ' ἔπεσθαι εὖσσέλωμα ἐπὶ νηῶν;

Death of Cassandra. Ag. 1160 νῦν δ' ἀμφὶ Κωκυτὸν τε κάχερουσίους ὄχθους ἔοικα θεσπιδοθήσειν τάχα, cf. λ 421 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς, Κασσάνδρης, τὴν κτείνει Κλυταμνήστρη δολόμητις ἀμφ' ἐμοί.

Death of Agamemnon. Ag. 1231 θῆλυς ἄρσενος φονεὺς | ἐστίν. τί νιν καλοῦσα δυσφίλεις δάκος | τύχοιμ' ἄν. Cf. α 35, where the murder

¹ Cf. Verrall, *Agamemnon*, 2, note.

is attributed to Aegisthus: *ὥς καὶ νῦν Αἰγισθος ὑπέρμορον Ἀτρεΐδαο | γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστήσαντα, | εἰδὼς αἰπὺν δλεθρον*. Cf. γ 300 ff. Orestes is declared by Cassandra the avenger of his father's death. Ag. 1280 *ἤξει γὰρ ἡμῶν ἄλλος αὖ τιμάορος, | μητροκτόνον φίτουμα, ποινάτωρ πατρός*. *φυγὰς δ' ἀλήτης τῆσδε γῆς ἀπόξενος | κάτεισιν ἄτας τάσδε θριγκώσων φίλοις* | ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας, | ἄξειν νιν ὑπτίασμα κειμένου πατρός, Cf. γ 306 ff. τῷ δέ οἱ ὀγδοάτῃ κακὸν ἦλυθε δῖος Ὀρέστης | ἄψ' ἀπ' Ἀθηναίων, κατὰ δ' ἔκτανε πατροφονῆα, Ἀιγισθὸν δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα, Cf. α 40 ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαο, | ὅπποτ' ἂν ἡβήσῃ τε καὶ ἥς ἰμείρεται αἴης.

Chryseis. Ag. 1438 *κεῖται γυναικὸς τῆσδε λυμαντήριος | Χρυσήϊδων μέλιγμα τῶν ὑπ' Ἰλίου*, Cf. Α 113 ff. καὶ γὰρ ῥα Κλυταιμνήστρης προβέβουλα, | κουριδίης ἀλόχου, ἐπεὶ οὐ ἐθέν' ἐστι χερείων, οὐ δέμας οὐδὲ φυνή, οὐτ' ἄρ' φρένας οὔτε τι ἔργα, Cf. Α 369. Paley, in his note on the passage, says that the allusion is not to Α 369, but to the Cypria.

Other passages that recall the thought of Homeric verses, but are difficult to classify under special subjects, will be enumerated below. In some cases the close parallelism indicates a direct and conscious imitation of the epic passage.

Eum. 625, 626 *οὐ γάρ τι ταῦτόν, ἄνδρα γενναῖον θανεῖν | διοςδότοις σκῆπτροισι τιμαλφόμενον*, Cf. Β 100 ff. *ἀνὰ δὲ κρείων Ἀγαμέμνων | ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων | Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳνι ἄνακτι*, etc.

Prom. 453 *κατ' ὥρυχες δ' ἔναιον ὥστ' ἀήσυροι | μύρμηκες, ἄνθρωποι ἐν μυχοῖς ἀνθρώποις*. A similar description of the condition of mankind before the gift of fire was received is found in Hom. h. XX 3 ff. *οἱ τὸ πάρος περ | ἄντροις ναιετάασκον ἐν οὐρεσιν, ἥτε θῆρες*.

Pers. 64 *οὐδὲ πέρ τι πᾶσα χθὼν Ἀσιῆτις | θρέψασα πόθῳ στένεται μαλερῷ | τοκέες δ' ἄλοχοί θ' ἡμερολεγδὸν | τείνοντα χρόνον τρομέονται*, Cf. Β 136 *οἱ δὲ πον ἡμέτερά τ' ἄλοχοι καὶ νήπια τέκνα | εἶατ' ἐνὶ μεγάροις ποτιδέγμενα*.

Pers. 601 *ὅταν ὁ δαίμων εὐροῇ πεποιθέναι | τὸν αὐτὸν αἰεὶ δαίμων' οὐρεῖν τυχῆς*, Cf. σ 132 *οὐ μὲν γάρ ποτὲ φησι κακὸν πείσσεσθαι ὀπίσσω | ὅφρ' ἀρετὴν παρέχωσι θεοὶ καὶ γούνατ' ὀρώρη*.

Suppl. 800 801 *κυοῖν δ' ἐπειθ' ἔλωρα κἀπιχωρίους | ὄρνισι δείπνον οὐκ ἀναινομαι πέλειν*, Cf. Α 3 ff. *πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν | ἥρώων, αὐτοὺς δὲ ἔλωρια τεύχε κύνεσσιν | οἰωνοῖσιν τε πᾶσι*.

Sept. 1-3 *Κάδμου πολῖται, χρὴ λέγειν τὰ καίρια | ὅστις φυλάσσει πρῶτος ἐν πρύμνῃ πόλεως | οἴακα νωμῶν βλέφαρα μὴ κοιμῶν ὕπνῳ*, Cf. Β 22-25 *Εὐθεὶς, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο; | οὐ χρὴ παννύχιον εὐδεῖν βουληφόρον ἄνδρα, | ὃ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμληεν, ε 270-271 αὐτὰρ ὁ πηδάλιφ ἰθύνητο τεχνήντως | ἥμενος' οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν*.

Sept. 200–201 μέλει γὰρ ἀνδρὶ, μὴ γυνὴ βουλευέτω | τᾷξωθεν. ἔνδον δ' οὔσα μὴ βλάβῃν τίθει. 230 ff. ἀνδρῶν τὰδ' ἐστὶ, σφάγια καὶ χρηστήρια | θεοῖσιν ἔρδειν πολεμίων πειρωμένων· | σὸν δ' αὖ τὸ σιγᾶν καὶ μένειν εἴσω δόμων. These words of Eteocles to the chorus should be compared with what Hector says to Andromache, and Odysseus to Penelope: Z 490 ff. ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κύμιζε, | ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε | ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει | πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλὶφ' ἐγγεγάασιν, Cf. a 355–359.

Sept. 349–350 βλαχαὶ δ' αἱματόεσσαι | τῶν ἐπιμαστιδίῳ | ἀρτιβρεφεῖς βρέμονται. This description of the woes of war may be compared with the words of Priam, X 63 ff. καὶ νήπια τέκνα | βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηϊότητι.

Ag. 509 ff. ὁ Πύθιός τ' ἄναξ, | τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλῃ· | ἄλις παρὰ Σκάμανδρον ᾗσθ' ἀνάρσιος· | νῦν δ' αὖτε σωτὴρ ἴσθι καὶ παιώνιος, | ἄναξ Ἀπολλων, Cf. A 43–53.

Ag. 539 KH. χαίρω· τεθνᾶναι δ' οὐκ ἐτ' ἀντερῶ θεοῖς. XO. ἔρως πατρῴας τῆσδε γῆς σ' ἐγύνμασεν. For a similar expression of the desire to die in one's own country, cf. η 224 ἰδόντα με καὶ λίποι αἰὼν | κτῆσιν ἐμῇν, δμῳάς τε καὶ ὑπερεφές μέγα δῶμα.

Ag. 577 “Τροίαν ἐλόντες δήποτ' Ἀργείων στόλος | θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα | δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος.” Compare Hector's boast: H 81 ff. εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶή δέ μοι εὖχος Ἀπόλλων | τεύχεα συλῆσας οἴσω προτὶ Ἴλιον ἱρὴν | καὶ κρεμόω προτὶ νηὸν Ἀπάλλωνος ἐκάτοιο, | τὸν δὲ νέκυν ἐπὶ νῆας εὖσσέλμους ἀποδώσω, | ὅφρα ἐταρχύσωσι κερηκομῶντες Ἀχαιοὶ, | σῆμα τέ οἱ χεύωσιν ἐπὶ πλατεὶ Ἑλλησπόντῳ·

Cho. 238 ὦ τερπνὸν ὄνομα τέσσαρας μοῖρας ἔχον ἐμοί. Cf. Andromache's words to Hector: Z 429 Ἔκτορ ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ | ἥδε κασίγνητος, σύ δέ μοι θαλερὸς παρακοίτης.

Cho. 345 ff. εἰ γὰρ ὑπ' Ἰλὶφ' | πρὸς τινος Λυκίων, πάτερ, | δοριτύμης κατηνείσθης, | λιπὼν ἂν εὐκλειαν ἐν δόμοισιν, | τέκνων τ' ἐν κελεύθοις ἐπιστρεπτόν αἰὼ κτίσας, | πολύχωστόν ἂν εἶχες | τάφον διαποντίου γᾶς | δώμασιν εὐφόρητον. Cf. ω 30 ff., Achilles to Agamemnon: ὥς ὄφελος τιμῆς ἀπονήμενος, ἥσπερ ἄνασσε, | δῆμῳ ἐνὶ Τρώων θάνατον καὶ πότμον ἐπισπεῖν | τῷ κέν τοι τύμβον μὲν ἐποίησαν Παναχαιοί, | ἥδε κε καὶ σὺ παῖδι μέγα κλέος ἦρα' ὀπίσσω· A similar thought is expressed by Telemachus in a 236 ff. ἐπεὶ οὐ κε θανόντι περ ὦδ' ἀκαχοίμην, | εἰ μετὰ οἷς ἐτάροισι δάμῃ Τρώων ἐνὶ δῆμῳ, | ἥε φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν. τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί, | ἥδε κε καὶ σὺ παῖδι μέγα κλέος ἦρατ' ὀπίσσω.

Eum. 647-8 ἀνδρὸς δ' ἐπειδὴν αἰμ' ἀνασπᾶσθ κόνις, | ἀπαξ θανόντος οὐτις
 ἐστ' ἀνάστασις; cf. I 408-409 ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λείσθῃ |
 οὐδ' ἐλετῇ. ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὁδόντων.

Cho. 593 ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι | καὶ γυναικῶν
 φρεσὶν | τλημόνων παντόλμους | ἔρωτας ἄταισι συννόμους βροτῶν; cf. λ 427
 ὧς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός.

In Cho. 896-9 Clytemnestra says to Orestes: ἐπίσχες, ὦ παῖ·
 τόνδε δ' αἶδεσαι, τέκνον | μαστόν, πρὸς ᾧ σὺ πολλὰ δὴ βρίζων ἄμα | οὐλοῖσιν
 ἐξήμελξας εὐτραφές γάλα. Cf. Hecuba's words to Hector: x 79 ff.
 μήτηρ δ' αὖθ' ἐτέρωθεν ὁδύρετο δακρυχέουσα, | κόλπον ἀνιμένη, ἐτέρηφι δὲ
 μαζὸν ἀνέσχεν· | καὶ μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα. | Ἔκτορ
 τέκνον ἐμόν, τάδε τ' αἶδεο καὶ μ' ἐλέησον | αὐτὴν, εἴποτέ τοι λαθικηδέα μαζὸν
 ἐπέσχον.

STYLE.

Resemblances in style between Homer and Aeschylus must of necessity be sought in the special use of phrase and figure, rather than in any more general characteristics of style. If we could compare in detail the style of Aeschylus with that of Sophocles, it might be possible to show wherein the rough-hewn verses of the earlier poet have something of epic simplicity that cannot be found in the smoothly polished style of Sophocles. Here, however, we can do little more than give a detailed comparison of forms of expression that are similar, and mention, by way of introduction, a few narratives and descriptions that are distinctively epic.

Perhaps no passage in Aeschylus is more imbued with epic spirit than the familiar dialogue between Eteocles and the messenger,¹ which describes the seven boastful heroes who with proud standards wait to attack the gates of Thebes, and their mighty antagonists of sturdier strength, and shields of fairer omen, who stand ready to beat them back. We should not, however, overlook the list of leaders, in the opening chorus of the Persae,² nor the enumeration of the lands under the sway of Darius,³ in a later choral song of the play. The epic character of the speeches of the messengers is too well known to need illustration here, and we can pass at once to the enumeration of the epic phrases and figures that have been noted in our study of the tragedies.

¹ Sept. 375-675.

² Pers. 20 ff.

³ Pers. 864 ff.

Epic Phrases.

ἀγκαθεν Ag. 1-3 Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων | φρουρᾶς ἐτείας
μῆκος, ἣν κοιμώμενος | στείγαις Ἀτρεϊδῶν ἀγκαθεν, κυνὸς δίκην. According
to Hesychius *ἀγκαθεν* is used for *ἀνίκαθεν*, which Franz has admitted
into the text. Other commentators think the words are not con-
nected, translate *with head on arms*, and compare the following
verses from Homer: κ 80 ὀρθωθεὶς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας,
ξ 494 ἧ καὶ ἐπ' ἀγκῶνος κεφαλὴν σχέθεν εἰπέ τε μῦθον.

ἀγναμπτον νόον Prom. 163 ὁ δ' ἐπικότῳ ἀεὶ | θέμενος ἀγναμπτον νόον |
δάμαται οὐρανίαν | γένναν', cf. Ω 40-41 ᾧ οὐτ' ἄρ φρένες εἰσὶν ἐναΐσιμοι
οὔτε νόημα | γναμπτὸν ἐνὶ στήθεσσι.

ἀγνά in Suppl. 144 is applied to Artemis: ἀγνά Διὸς κόρα, cf. ε 123
ὥς μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνή, cf. Suppl. 1031, Ag. 135.

Αἰδου πύλας Ag. 1291; cf. Ψ 71 πύλας Ἀΐδαο περήσω.

ἄιστον Prom. 909-10 δε αἶττον ἐκ τυραννίδος | θρόνων τ' ἄιστον ἐκβαλεῖ',
cf. Ξ 258 καὶ κέ μ' ἄιστον ἀπ' αἰθέρος ἔμβαλε πόντῳ, Eum. 565 ὦλετ'
ἀκλανστος ἄιστος, cf. α 242 ὦχετ' ἄιστος, ἄπυστος.

ἀκοιτά σ' ἄκων Prom. 19. For this repetition of words, which is
common in Homer, compare Prom. 29, 37, 92, 192, 276, 762, 921;
ε 155 παρ' οὐκ ἐθέλων ἐθελούσῃ, γ 272 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν.

ἀκόρεστον αἰχμᾶς Pers. 999; cf. Suppl. 742 μάχης τ' ἀπληστον; N 639
μάχης ἀκόρητοι ἔασιν; M 335, Y 2.

ἄλαστε. Wecklein in Pers. 1016 reads μέγ' ἄλαστε Περσῶν for
μεγάλα τὰ Περσῶν of M and compares X 261 Ἔκτορ, μή μοι, ἄλαστε,
συνημοσύνας ἀγόρευε.

ἄλοχον Ἀγαμεμνονίαν Ag. 1499; cf. γ 264 Ἀγαμεμνονίην ἄλοχον, Ξ 317,
etc.

ἀλμύεντα πόρον Suppl. 844; cf. δ 511 ἀλμυρὸν ὕδωρ.

ἀμαυρός Ag. 546 ὥς πόλλ' ἀμαυρᾶς ἐκ φρενὸς μ' ἀναστένειν, cf. Pers.
114 μελαγχχίτων φρήν, and P 83 φρένας ἀμφιμελαίνας.

ἀμφιβαίνω Sept. 175 λυτήριοι τ' ἀμφιβάντες πόλιν, cf. A 37 δε Χρῦσῃν
ἀμφιβέβηκας.

ἀνάλκεις. In Ag. 1224 λέοντ' ἀναλκιν ἐν λείχει στρωφώμενον the
adjective is applied to Aegisthus; cf. γ 310 μητρὸς τε στυγερῆς καὶ
ἀνάλκιδος Αἰγίσθου.

ἄνα is used for ἀναστήτε in Cho. 962, where Blomfield read ἄνα
γε μᾶν for ἀγαγε μάν of the MSS; cf. ε 178 ἀλλ' ἄνα, μηδ' ἔτι κείσο.

ἀντία λέξαι Pers. 695, 700, M; cf. ο 377 ἀντία δεσποίνης φάσθαι.

ἀντικρυς Cho. 192; cf. H 362 ἀντικρὺ δ' ἀπόφημι.

ἄνθος is used of fire in Prom. 7 τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς
σέλας. The scholiast's comment on this passage is: "καὶ παρὰ τὸ

ἀνὸς ὁ ἀνός

‘Ομήρου. Αὐτὰρ ἐπεὶ πυρὸς ἄνθος ἀπέπτато | παύσατο δὲ φλόξ,” a verse not now appearing in the text of Homer, but cited as a *varia lectio* for I 212.

Ἄπϊαν βοῦνιν Suppl. 116, 127, 260, 277, Ag. 256; cf. A 270 τηλόθεν ἐξ Ἀπίης γαίης.

ἄπτερος φάτις Ag. 276. This phrase is translated by Paley “tidings not derived from omens,” by Hermann “an unpledged (unconfirmed) report,” and by Sidgwick “an unspoken rumor.” Mr. Sidgwick compares the Homeric verse, which occurs several times in the *Odyssey*, ὥς ἄρ’ ἐφώνησεν, τῇ δ’ ἄπτερος ἐπλετο μῦθος ρ 57, τ 29, φ 386. In the interpretation of this passage Mr. Sidgwick does not agree with the usual translation: “the speech was to her unwinged,” i. e. sank deep in her heart, but noting the fact that in no case is any reply made, and comparing the phrase *ἔπεα πτερόεντα*, he translates: “her word was unwinged,” i. e. unspoken. Even if this interpretation of the phrase in the *Agamemnon* is not accepted, it is important to note the Homeric parallel. It is possible that here we have an instance of an Homeric word whose meaning had become obscure in the time of Aeschylus.¹

ἄρρηκτος Prom. 6 ἄρρηκτοῖς πέδας, cf. Suppl. 190 ἄρρηκτον σάκος, N 36 ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσείας, | ἄρρηκτοῖς, ἀλύτους.

ἄρτια φάσθαι Pers. 700; cf. ἄρτια βάζειν Ξ 92, θ 240.

αὐλή Διός Prom. 122; cf. δ 74 Ζητὸς—αὐλή.

βία Sept. 448, 569, 571, 577, 620, 641, Cho. 656, 893. In these passages βία with a genitive or an adjective is used instead of a proper name; cf. βίη Ἡρακληείη A 690, βίη Ἡρακλῆος Σ 117, P 187, etc.

βλέπω Pers. 299 ζῇ τε καὶ φάος βλέπει, Ag. 677 καὶ ζῶντα καὶ βλίσοντα μηχαναῖς Διός, Ag. 1646 Ὀρέστης ἄρά που βλέπει φάος, cf. δ 540 ἦβελ’ ἐτι ζῶειν καὶ ὄραν φάος ἡλίου, A 88 ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο.²

γάμος Ag. 745 παρακλίνασ’ ἐπέκρανεν δὲ γάμου | πικρὰς τελευτάς, cf. a 266 πάντες κ’ ὠκύμοροι τε γενοίατο πικρόγαμοί τε.

γῶος Suppl. 116 ζῶσα γόοις με τιμῶ. Hermann compares Z 500 αἱ μὲν ἔτι ζῶν γόον Ἑκτορα φ’ ἐνὶ οἴκῳ.

Διογενεῖς Suppl. 630 θεοὶ Διογενεῖς κλύοι τ’, cf. Sept. 127, 301, 528. Διογενής is used by Aeschylus of gods and of Amphion, by Homer of kings and queens. K 340, β 352.

¹ Cf. λισσάς, p. 50.

² Cf. δέρκομαι, p. 43.

εὐείμονε, Pers. 181, is found nowhere else in Greek literature. Compare, however, ο 331 ἀλλὰ νέοι, χλαίνας εὐ εἰμένοι ἡδὲ χιτῶνας.

εὐκυκλος Prom. 710 ἐπ' εὐκύκλοις ὄχοις, cf. ζ 58 ἀπὴν | ὑψηλὴν εὐκυκλον.

ἐφίημι in the phrase πάντ' ἐφήσω μόνον Eum. 501 should be compared with ρ 130 ἀμφοτέροισι δὲ τοῖσιν αἰεκέα πότμον ἐφήκεν, cf. Sept. 786.

ἦβας ἄνθος Suppl. 663; cf. N 484 ἔχει ἦβης ἄνθος.

ἡλίβατος Suppl. 350 πέτρας ἡλιβάτοις. In Homer ἡλίβατος is always an epithet of πέτρα; cf. ο 273.

ἥλιος Cho. 985 ἀλλ' ἐ πάντ' ἐποπτεύων τάδε | ἥλιος, Prom. 91 καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ, cf. Γ 277 Ἡελίος θ', ὅς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις.

θεομήτωρ Pers. 654. Compare the similar phrase H 366 Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος.

θίς Pers. 818 θίνες νεκρῶν, μ 45 πολὺς δ' ἀμφ' ὀστεόφιν θίς, | ἀνδρῶν πυθομένων. The usual meaning of the word in Homer is *shore*; in Herodotus and later writers, *sand-heap*.

θρίξ in the phrase τριχὸς δ' ὄρθιος πλόκαμος ἵσταται Sept. 564 should be compared with ω 359 ὄρθαι δὲ τρίχες ἵσταν.

θυμοβόρος Ag. 103 τὴν θυμοβόρον φρενὶ λύπην, cf. δ 716 τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, τ 322-3 τῷ δ' ἄλγιον ὅς κεν ἐκείνων | τοῦτον ἀπάξῃ θυμοφθόρος.

θυμός in the expression θυμῷ βάλ' Prom. 706 should be compared with α 200-201 ὥς ἐνὶ θυμῷ | ἀθάνατοι βάλλουσι, τ 495 σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν, ο 566, ψ 313, etc.

ἴουλος Sept. 534 στείχει δ' ἴουλος ἄρτι διὰ παρηΐδων | ὥρας φουούσας, ταρφὺς ἀντέλλουσα θρίξ, λ 319-20 πρίν σφωῖν ὑπὸ κροτάφοισιν ἰούλους | ἀνθῆσαι πυκασαί τε γένυς εὐανθέϊ λάχνη.

ἰκέσιος Suppl. 346 Ζητὸς Ἰκεσίου κότος, cf. 616; ν 213 Ζεὺς ἰκετήσιος.

ἰσόθεος φῶς Pers. 80; cf. β 565, ψ 677, etc.

κακόμαντις Pers. 10; cf. A 106 μάντι κακῶν.

καλύπτω in Pers. 915-917 is used of death: εἴθ' ὄφελε, Ζεῦ, καί μιν μετ' ἀνδρῶν | τῶν οἰχομένων | θανάτου κατὰ μοῖρα καλύψαι, cf. E 659 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν, X 361 ὥς ἄρα μιν εἰπόντα τέλος θανάτῳ κάλυψεν, M 116 πρόσθεν γάρ μιν μοῖρα δυσάνημος ἀμφεκάλυψεν. For the tmesis compare Π 325 κατὰ δὲ σκότος ὅσσε κάλυψεν.

κάμπτω γόνυ occurs in Prom. 32, 396 in the meaning *rest*; cf. H 118, T 72, ε 453.

κάρα in the phrase φίλον κάρα Ag. 905 may be compared with Θ 281 Τεῦκρε, φίλη κεφαλῇ.

κεύθω Prom. 571 ὃν οὐδὲ καθαρόντα γαῖα κεύθει, Cho. 687 νῦν γὰρ λείβητος χαλκίου πλευρώματα, | σποδὸν κίκευθεν ἀνδρὸς εὖ κεκλαυμένου. Compare the similar use of the word in Ψ 244 εἰσόκεν αὐτὸς ἐγὼν Ἄϊδι κεύθωμαι.

κλύζω Ag. 1182 ὥστε κύματος δίκην | κλύζειν. This word is also used of the sea in Homer, Ψ 61, Ξ 392, ι 484, etc.

κνέφας Pers. 357 εἰ μελαίνης νυκτὸς ἔξεται κνέφας. Compare the Homeric phrase A 475 ἐπὶ κνέφας ἦλθεν, γ 329, etc.

κῦδος Pers. 455 ὡς γὰρ θεὸς | ραῶν ἔδωκε κῦδος Ἑλλήσιν μάχης, cf. A 279 ὅτε Ζεὺς κῦδος ἔδωκεν, Θ 216 ὅτε οἱ Ζεὺς κῦδος ἔδωκεν. Note also the phrase κῦδος ἄροισθε Sept. 316, and compare Δ 95 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο. This parallel was cited by Blomfield, whose interpretation has been adopted by most of the later editors. Wecklein,¹ however, derives ἄροισθε from ἀρνυμαι, and renders the thought thus: "προσπορίσατε τοῖς ἐμοῖς πολίταις πολεμικὴν δόξαν." He cites in support of his rendering α 240 φ᾽ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω.

κυνόφρων Cho. 621 ἁ κυνόφρων ὕπνω. With this expression compare Z 344 Δᾶρ ἐμείο, κυνὸς κακομηχάνου, Γ 180 δαῖρ αὐτ' ἐμὸς ἔσκει κυνώπιδος, εἵποτ' ἔην γε, A 159 κυνώπα, λ 424 (of Clytemnestra) ἡ δὲ κυνώπις.

λευκός in Suppl. 24 δὲ πόλις, δὲ γῆ καὶ λευκὸν ὕδωρ may be compared with a similar use of the epithet in Ψ 282 λοέσσας ὕδατι λευκῷ and ε 70 κρήναι—ῥέον ὕδατι λευκῷ.

λύω in the phrase νεῖκος ἔλυσεν Suppl. 935 suggests Ξ 205 καὶ σφ' ἀκρετα νεῖκα λύσω.

μαλερός is applied to fire in Cho. 325 πυρὸς μαλερὰ γνάθος, as in I 242 μαλεροῦ πυρὸς, and μαλακός is applied to words in Ag. 95 μαλακαῖς ἀδόλοισι παρηγορίαις, as in Z 337 μαλακοῖς ἐπέεσσιν.

μάστιξ Ag. 642 διπλὴ μάστιγι, τὴν Ἄρης φιλεῖ, Sept. 608 πληγεῖς θεοῦ μάστιγι παγκοίνῃ δάμη, Prom. 682 μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι. Similar phrases occur in M 37 Διὸς μάστιγι δαμέντες, and N 812 ἀλλὰ Διὸς μάστιγι κακῇ ἐδάμμεν Ἀχαιοί.

¹ Ἐπτά ἐπὶ Θήβας, Wecklein, Leipzig, 1891.

μελαγχίτων φρήν Pers. 114; cf. Ag. 546 ἀμαυρᾶς ἐκ φρενός. A similar thought gives rise to the Homeric phrase P 83 φρένας ἀμφιμελαίνας.

μελίγλωσσος Prom. 172 καὶ μ' οὔτι μελιγλώσσοις πειθοῦς | ἐπαυδαῖσιν θέλξει. Compare the Homeric verses A 249 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδῇ, and Φ 339 μελιχίοις ἐπέεσσιν ἀποτρεπένω καὶ ἀρειῇ.

μήδομαι. In view of the fact that "Κλυταιμ(ν)ήστρα" has been found to be derived from κλυτός and μήδομαι, it is of interest to note the occurrence of μήδομαι in passages in Homer and Aeschylus that refer to Clytemnestra: Cho. 991 ἦτις δ' ἐπ' ἀνδρὶ τοῦτ' ἐμήσατο στύγος, Ag. 1100 ἰὼ, πόποι, τί ποτε μήδεται; 1102 μέγ' ἐν δόμοισι τοῖσδε μήδεται κακόν, λ 429 οἷον δὴ καὶ κείνη ἐμήσατο ἔργον αἰεκές, λ 422 τὴν κτεῖνε Κλυταιμνήστρη δολόμητις.

μισήτης κυνός, Ag. 1228 vid. κυνόφρων.¹

νωμάω in Pers. 321 is used in the meaning *viñto*: πολύπονον δόρυ | νωμών, cf. E 594 ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα, Cho. 162 Ἄρης | σχέδιά τ' αὐτόκωπα νωμών βέλη.

ξένιος in the phrase Δία τοι ξένιον μέγαν αἰδοῦμαι Ag. 362 should be compared with N 625 Ζηνός—ξεινίου, ξ 284 Διδός—ξεινίου.

οἰστροδίνης Prom. 589, οἰστροδόνης Suppl. 572, οἰστρόδονος Suppl. 17. With these adjectives compare χ 300 τὰς μέν τ' αἰόλος οἰστρος ἐφορμηθεὶς ἐδόνησεν.

οὐρανομήκης Ag. 92 ἄλλη δ' ἄλλοθεν οὐρανομήκης | λαμπὰς ἀνίσχει, cf. ε 239 ἐλάτῃ τ' ἦν οὐρανομήκης. A similar expression occurs in θ 509 καίωμεν πυρὰ πολλὰ, σέλας δ' εἰς οὐρανὸν ἵκη.

ὀξύ—ἀκούω Suppl. 910 ἀκούετ' ὀξύ, P 256 ὀξύ δ' ἄκουσεν Ὀϊλῆος ταχὺς Αἴας.

ὄρθιον is used adverbially in the sense *aloud*, in Pers. 389 ὄρθιον δ' ἄμα | ἀντηγάλαξε, cf. A 11 ἔνθα στᾶσ' ἦῤυσε θεὰ μέγα τε δεινὸν τε | ὄρθι'.

πάλλω Cho. 410 πέπαλται δ' αὐτὲ μοι φίλον κίαρ, X 452 στήθεσι πᾶλλεται ἦτορ ἀνὰ στόμα, 461 παλλομένη κραδίην.

πανάλωτος Ag. 361 μέγα δουλείας γάγγαμον, ἀτης παναλώτου. Compare the similar expression in E 487 ὥς ἀψῖσι λίνου ἄλόντε πανάγρου.²

παῖδες Ἑλληνες, Pers. 402, may be compared with the common Homeric phrase νῆας Ἀχαιῶν B 370, etc.

¹ Vid. p. 73.

² See Figures, p. 79.

παρειά, Suppl. 70 δάπτω τὰν ἀπαλὰν Νειλοθερῇ παρειάν, is to be compared with Σ 123 ἀμφοτέρῃσιν χερσὶ παρειῶν ἀπαλῶν | δάκρυ' ὁμορξαμένην, etc.¹

Πάρῳ αἰνόμετρον Ag. 712; compare Γ 39 Δύσπαρι, εἶδος ἄριστε, and Alcman 40 Αἰνόμετρον.

παρίστημι in the phrase νῦν ὅτε σοι παρέστακεν (μόρος) Sept. 705 should be compared with Π 852 ἀλλὰ τοι ἤδη | ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή.

πέισα. It is of interest to note that Wecklein in Pers. 28 reads ψυχῆς εὐτλήμονι πείσῃ and supports the reading by υ 23 τῷ δὲ μάλ' ἐν πείσῃ κραδίη μένε τετληνία | νωλεμέως.

περίκλυστος. νᾶσοι—περίκλυστοι Pers. 879, Αἶαντος περικλύστα | νᾶσος Pers. 596; cf. H. h. II 3 Δήλοιο περικλύστης.

πλατύς is applied to the Hellespont in Pers. 874, as in Η 86 ἐπὶ πλατεί 'Ελλησπόντῳ.

πνέω μένος Eum. 840; cf. μένεα πνεύοντες Γ 8, etc.

ποιμάνωρ and ποιμανόριον, as applied to king and people in Pers. 241 and 75, should be compared with Β 85 and Ε 513.

πολύδακρυον γόνον Cho. 449; cf. τ 213 πολυδακρυότιο γόοιο.

πολυχρύσων ἐδράνων Pers. 3; cf. 9, 45, 53, Η 180, Λ 46 πολυχρύσοιο Μυκήνης.

πομπή Eum. 1034 ὑπ' εὐφροῖσι πομπῇ, Ζ 171 θεῶν ὑπ' ἀμύμονι πομπῇ.

πόντιον ἄλσος Pers. 111; cf. Φ 59 for the use of πόντος for deep sea: πόντος ἄλδος πολίης, ὁ πολίας ἀέκοντας ἐρύκει.

πορφυροεῖδης. λίμνη δ' ἔμβαλε πορφυροεῖδ' | τὰν μελανόζυγ' ἄταν Suppl. 529-30. For a similar use of the epithet compare Homer, π 16 ὥς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ, Π 391 ἐς δ' ἄλα πορφυρέην μεγάλη στενάχουσι ρέουσai, ν 85 πορφύρεον μέγα θύε πολυφλοίσβοιο θαλάσσης, Λ 482 ἀμφὶ δὲ κῆμα | στείρῃ πορφύρεον μεγάλ' ἔαχε νηὸς λούσης. The epithet has also been employed by lyric poets. Arion 18 εἰς οὐδὲ πορφυροῦν λίμνας ἔριψαν, Alcman 60, καὶ κνώδαλ' ἐν βένθεσι πορφυρέας ἄλδς.

πτερυγῶκής Prom. 286; cf. ὠκύπτερος Ν 62.

ράπτω Ag. 1604 κατὰ δίκαιος τοῦ δὲ τοῦ φόνου ραφέως, π 379 φόνον αἰπὺν ἐράπτομεν, γ 118 κατὰ ράπτομεν.

τέλος Sept. 367 νύκτερον τέλος, 906 θανάτου τέλος, Γ 309, Ε 553, etc. τέλος θανάτοιο.

¹ See Vocabulary, p. 53.

τίθημι Ag. 66 κάμακος θήσων Δαναοῖσιν | Τρωσὶ θ' ὁμοίως. This verse should be compared with B 39 θήσειν γὰρ ἔτ' ἐμελλεν ἐπ' ἀλγέα τε στοναχάς τε | Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμῖνας.

ὑγρός Suppl. 259 ὑγρὰς θαλάσσης, cf. δ 458 ὑγρὸν ὕδωρ, A 312 ὑγρὰ κέλευθα.

ὑπερέχω ἀλκάν in the meaning *protect* occurs in Sept. 215 πόλεος ἴν' ὑπερέχουσιν ἀλκάν, cf. Δ 249 ὄφρα ἴδῃτ' αἶ κ' ὅμμιν ὑπέρσχη χεῖρα Κρονίῳ; Ω 374 ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα.

φιλοξενώτατος occurs in the fragments of the Prometheus Unbound 206 (H) and may be compared with ζ 121, ν 202 φιλοξενώτατος.

φίλος Cho. 276 τῇ φίλῃ ψυχῇ is cited by Sidgwick as an example of the Homeric use of φίλος, cf. N 73 ἐνὶ στήθεσσι φίλοισιν.

φιλότης Prom. 191 εἰς ἄρθμον ἐμοὶ καὶ φιλότητα, cf. H 302 ἐν φιλότητι διέταγεν ἄρθμήσαντε, π 427 οἱ δ' ἡμῖν ἄρθμοι ἦσαν, Hom. h. III 524 κατένευσεν ἐπ' ἄρθμῳ καὶ φιλότητι.

φλοῖσβος is used in Prom. 792 of the sea. Compare Homer, A 34 παρὰ θίνα πολυφλοῖσβοιο θαλάσσης.

φονή. The Homeric phrase ἐν φοναῖς occurs in Ag. 446; cf. K 521 ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν.

φράσσω in Sept. 63 is used "of strengthening a ship's sides or bulwarks against the force of the waves": σὺ δ' ὥστε ναὸς κεδρὸς οἰακοστρόφος | φράξαι πῶλισμα, cf. ε 256 φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυνήσιν | κύματος εἰλαρ ἔμεν.

χέω in the description of the sacrifice of Iphigeneia refers to the flowing of her garments. Ag. 238 κρόκου βαφὰς δ' ἐς πέδον χέουσα | ἔβαλλ', etc., cf. E 734 'Αθηναίη—πέπλον μὲν κατέχευεν ἑαὶνὸν πατρὸς ἐπ' οὐδεῖ. χέω φθόγγον Sept. 73 φθόγγον χεῖουσας, Suppl. 631 εὐκταῖα γένει χεούσας, τ 521 ἦτε θαμὰ τρωπῶσα χεῖε πολυχηα φωνήν.

χλωρός Suppl. 566 χλωρῷ δέματι, cf. H 479 τοὺς δὲ χλωρὸν δέος ἦρει.

ψυχῇ in the phrase περὶ ψυχῆς Eum. 114–115 should be compared with x 161 ἀλλὰ περὶ ψυχῆς θεόν Ἑκτορος.

ὠμόφρων Cho. 421 λύκος γὰρ ὥστ' ὠμόφρων, cf. Sept. 730 ὠμόφρων, Sept. 541 ὠμόσιτος, Π 157 οἱ δὲ λύκοι ὥς | ὠμοφάγοι.

In the following citations an exact verbal parallel between the Aeschylean and the Homeric phrase does not always exist: there is, however, a similarity of expression that deserves notice.

Pers. 430 οὐδ' ἂν εἰ δέκ' ἤματα | στιχηγοροίην, cf. γ 115 οὐδ' εἰ πεντάετες
γε καὶ ἐξάετες παραμίωνων | ἐξερέοις.

Pers. 502 πρὶν σκεδασθῆναι θεοῦ | ἀκτῖνας ὠρμήθη, cf. Ψ 227 ὅτε μέτα
κροκόπεπλος ὑπεῖρ ἄλα κίδναται ἤως.

Pers. 539 διαμυδαλείς δάκρυσι κόλπους | τέγγουσ', cf. I 570 δέοντο δὲ
δάκρυσι κόλποι.

Sept. 459 — τρίτος πάλος | ἐξ ὑπτίου 'πήδησεν εὐχάλκου κράνους, cf.
Γ 325 Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. Homer does not use *πηδάω*
of the lots, but in H 182 has *ἐκθρώσκω* in the same sense. ἐκ δ'
ἔθορεν κλῆρος κυνέης.

Sept. 88 βοᾷ ὑπὲρ τειχέων | ὁ λεύκασπις ὄρνυται λαός, cf. M 289 τὸ δὲ
τείχος ὑπερ πάντων δούπος ὀρώρει.

Ag. 745 παρακλίνασ' ἐπέκρανεν δὲ γάμου πικρὰς τελευτάς, cf. a 266
πάντες κ' ὠκύμοροι τε γενοῖατο πικρόγαμοί τε.

Ag. 1537 ἰὼ γὰ, γὰ, εἴθε μ' ἐδέξω, Θ 150 τότε μοι χάνοι εὐρεῖα χθών, etc.

Eum. 69 γραῖαι, παλαιαὶ παῖδες, αἷς οὐ μίγνυται | θεῶν τις, οὐδ' ἀνθρώπος,
οὐδέ θῆρ ποτε, η 247 οὐδέ τις αὐτῇ | μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.

Eum. 756 καὶ τις Ἑλλήνων ἐρεῖ, Z 459 καὶ ποτὲ τις εἴπησιν ἰδὼν κατὰ
δάκρυ χέουσας, cf. B 271 ὧδε δὲ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον.

Ag. 324 καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα | φθογγὰς ἀκούειν ἔστι
συμφορὰς διπλῆς, Θ 64 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν |
ἀλλύτων τε καὶ ἀλλυμένων.

Pers. 447 νῆσός τις ἐστὶ πρόσθε Σαλαμῖνος τόπων, Prom. 846 ἔστιν
πόλις Κάνωβος. These epic phrases may be compared with μ 59
ἐνθεν μὲν γὰρ πέτραι, etc.

Epic Figures.

Of the figures of speech that are drawn from nature, those that
refer to sea, rivers, etc., will be mentioned first.

Cho. 390 πάροιθεν δὲ πρόφρας | ὄρμυς ἄηται κραδίης | θυμὸς ἔγκοτον
στόγος. Compare with these verses a somewhat similar expression
in φ 386 δίχα δὲ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο, and the following verse
from the artificial epic of Apollonius Rhodius 3, 688 θυμὸς ἄηται
περὶ παίδων, etc.

Ag. 899 καὶ γῆν φανείσαν ναυτίλοις παρ' ἐλπίδα, cf. ψ 233 ὥς δ' ὅτ' ἂν
ἀσπασίος γῆ νηχομένοις φανήη.

Pers. 424 τοὶ δ' ὥστε θύνουσι ἢ τι' ἰχθύων βάλον, | ἀγαῖσι κωπῶν
θραύσμασιν τ' ἐρείπιων | ἔπαιον, ἐρράχιζον, cf. χ 383-386 τοὺς δὲ ἶδεν μᾶλα
πάντας ἐν αἵματι καὶ κοίτησιν | πεπτῶτας πολλούς, ὥστ' ἰχθύας, οὐσθ' ἄλιγες |
κῶλον ἐς αἰγιαλὸν πολίης ἔκτοσθε θαλάσσης | δικτύφ' ἐξέρυσαν πολυωπῇ.

Prom. 885 θολεροὶ δὲ λόγοι παίουσ' εἰκῇ | στυγνῆς πρὸς κύμασιν ἄτης,
P 263-6 ὥς δ' ὅτ' ἐπὶ προχωρῇσι διυπετίος ποταμοῖο | βέβρυχεν μέγα κύμα

ποτὶ ῥόον, ἀμφὶ δὲ τ' ἄκραι | ἥϊόνες βοόωσιν ἐρευγομένης ἄλς ἐξω, | τόσσῃ
ἄρα Τρῶες λαχῇ ἴσαν.

Sept. 85 βρέμει δ' ἀμαχέτου δίκαν ὕδατος ὀροτύπου, Δ 452 ff. ὡς δ' ὅτε
χειμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες | ἐς μισγάγκειαν συμβάλλετον ὄβριμον
ὕδωρ | κρουῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης· τῶν δέ τε τηλόσε
δοῦπον ἐν οὖρεσιν ἔκλυε ποιμήν.

Sept. 64 βοᾷ γὰρ κύμα χερσαῖον στρατοῦ, cf. 80, 112, 1077, Pers. 412;
cf. O 381-5 οἱ δ', ὥστε μέγα κύμα θαλάσσης εὐρυπόροιο | πηδὺς ὑπὲρ τοίχων
καταβήσεται, ὅππότε' ἐπείγῃ | ἴς ἀνέμου, cf. Δ 492 ff., Δ 422 ff.

Pers. 87-88 δόκιμος δ' οὐτις ὑποστάς μεγάλῳ ῥεύματι φωτῶν | ἐχυροῖς
ἔρκεσιν εἴργειν ἄμαχον κύμα θαλάσσης, E 87 ff. θύγε γὰρ ἄμ πεδίον ποταμῷ
πλήθοντι εἰοικὼς | χειμάρρῳ ὅστ' ὄκα ῥέων ἐκίδασσε γεφύρας· τὸν δ' οὐτ'
ἄρ τε γέφυραι ἐεργμέναι ἰσχαρόωσιν, | οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐρεθλέων, |
ἔλθοντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος.

In connection with these passages the Homeric figures applied
to the sea should be cited.

Prom. 431 βοᾷ δὲ πόρτιος κλύδων, cf. ᾤ 394 οὔτε θαλάσσης κύμα τόσον
βοᾷ ποτὶ χέρσιν.

The epithet ὠκύπτεροι applied to ships in Suppl. 734 may be
compared with λ 125, where the oars are called the wings of the
ship.

Prom. 90 ποιντίων τε κυμάτων ἀνῆριθμον γελάσμα. Hymn to Ceres 14
γαῖά τε πᾶσ' ἐγέλασσε καὶ ἄλμυρόν οἶδμα θαλάσσης, cf. T 362 γελάσσε δὲ
πᾶσα περὶ χθών | χαλκοῦ ὑπὸ στεροπῆς.

Homeric similes that have as the point of comparison birds,
beasts of prey, bees, etc., occur frequently in the plays of
Aeschylus. The following examples have been noted.

Pers. 129 σμήνος ὡς ἐκκείλοιπεν μελισσᾶν, B 88 ἥντε ἔθνεα εἰσι μελισσᾶν
ἀδινάων | πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων.

Pers. 207 μεθύστερον δὲ κίρκον εἰσορῶ δρόμῳ, Prom. 857 κίρκοι πελειῶν
οὐ μακρὰν λελειμμένοι, Suppl. 223 ἐσμὸς ὡς πελειᾶδων | ἴζεσθε, κίρκων τῶν
ὁμοπτέρων φόβῳ, cf. X 139 ἥντε κίρκος ὄρεσφι, ἐλαφρότατος πετεηνῶν, |
ῥῆιδίως οἶμησε μετὰ τρήρωνα πέλειαν.

Ag. 49 ff. κλάζοντες Ἄρη | τρόπον αἰγυπιῶν, οὔτ' ἐκπατίους | ἄλγεσι
παίδων ὑπατοὶ λεχέων | στροφοδοινοῦνται, π 217-18 κλαῖον δὲ λεγέως, ἀδινώ-
τερον ἢ τ' οἰωνοί, | φῆναι ἢ αἰγυπιοὶ γαμφώνυχες, οἷσι τε τέκνα | ἀγρόται
ἐξείλοντο πάρος πετεηνὰ γενέσθαι.

Ag. 112 ff. οἰωνῶν βασιλεὺς βασιλεῦσι νεῶν, ὁ κελαυνὸς, ὃ τ' ἐξόπῳ
ἀργῆς | φανέντες ἔκταρ μελάρων, χερὸς ἐκ δοριπάλτου, | παμπρέπτοις ἐν
ἔδραισιν | βοσκόμενοι λαγίαν ἐρκυμάδα φέρματι γένναν, | βλαβέντα λουσθῆναι
δρόμων. Compare the simile of the sparrow and her brood, B 308 ff.

Ag. 136 οἶκφ γὰρ ἐπίφθορος Ἄρτεμιν ἀγνά, | πτανοῖσιν κυσὶ πατρός, cf. Cho. 255. In φ 251-3 a similar figure is used of Achilles: Πηλεΐδης δ' ἀπέρουσεν ὅσον τ' ἐπὶ δουρὸς ἔρωη | αἰετοῦ οἶματ' ἔχων μέλανος, τοῦ θρηγῆτος, | ὅσθ' ἄμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν.

Sept. 381 compares Tydeus to a snake: Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμμένος | μεσημβριναῖς κλαγγαῖσιν ὡς δράκων βοᾷ· cf. X 93-95.

Eum. 111 ὁ δ' ἐξαλύξας οἴχεται νεβροῦ δίκην. Lechner¹ compares Δ 243, φ 29, X 1, but it should be noticed that the expression in Homer implies fear.

Ag. 827 ὑπερβορὰν δὲ πύργον ὠμωστής λέων | ἄδην ἔλειξεν αἵματος τυραννικοῦ, cf. E 161 ὡς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξῃ, K 485 ὡς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν, | αἴγῃσιν ἢ οἴεσσι, κακὰ φρονέων ἐγορούσῃ, etc.

Cho. 937 ἔμολε δ' εἰς δόμον τὸν Ἀγαμέμνονος | διπλοῦς λέων, διπλοῦς Ἄρης, cf. Ag. 1258-60, Sept. 53, Soph. El. 301, and K 297 βάν ρ' ἴμεν ὥστε λέοντε δύο διὰ νύκτα μέλαιναν.

Sept. 392-3 βοᾷ παρ' ὄχθαις ποταμίαις μάχης ἔρων, | ἵππος χαλιῶν ὡς κατασθμαίνων μένει, cf. Z 506-511, O 263-270.

Suppl. 60 δοξάσει τις ἀκούειν ὅπα τᾶς Τηρείας | μήτιδος οἰκτρᾶς ἀλόχου | κρηπλάτου τ' ἀηδότος, cf. Ag. 1144, τ 518 ff. ὡς δ' ὅτε Πανδαρίου κούρη, χλωρῆς Ἀηδῶν | καλὸν αἰδήσιν ἔαρος νέον ἰσταμένοιο, | δειδρῶν ἐν πετάλοισι καθεζομένη πυκινούσιν, | ἦτε θαμὰ τρωπῶσα χεῖρ πολυχῆα φωνήν, etc.

Cho. 250 οὐ γὰρ ἐντελής | θήραν πατράφιν προσφέρειν σκηνήμασιν, cf. M 219 ff.²

Ag. 360 μήτ' οὐν νεαρῶν τιν' ὑπερτέλεσαι μέγα δουλείας γάγγαμον, ἄτης παναλώτου, cf. E 487 μή πως, ὡς ἀψῖσι λίνου ἀλόντε πανάγρου.³

A few figures in which the night, the dew and the snow are employed for comparison, the familiar figure of the balance, and several figures drawn from the life of the soldier and the farmer remain to be cited.

Sept. 403 εἰ γὰρ θαρόντι νύξ ἐπ' ὀφθαλμοῖς πέσοι, cf. Δ 461 τὸν δὲ σκότος ὅσσε κάλυψεν, E 310 ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.

Ag. 140-141 τόσσον περ εὐφρων ἂ καλὰ | δρόσοισι λεπτοῖς μαλερῶν λούτων | πάτων τ' ἀγρονόμων φιλαμάστοις, cf. ε 221-222 χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι, | χωρὶς δ' αὐθ' ἔρσαι.

Sept. 212 νιφάδος | ὅτ' ὁλοᾶς νιφομένης βρόμος ἐν πύλαις, M 154-156 οἱ δ' ἄρα χειρμαδίοισιν εὐδμήτων ἀπὸ πύργων | βάλλον, . . . νιφάδες ὡς πίπτον ἔραζε.

¹ Lechner, De Aesch. Studio Homérico, p. 22.

² Schmidt, L., Ueber die epischen Reminiscenzen bei Aeschylus, p. 42.

³ See Phrases, p. 74.

Pers. 345-6 ἀλλ' ὦδε δαίμων τις κατέφθειρε στρατὸν | τάλαντα βρίας οὐκ ἰσορρόφῳ τύχῃ, Supp. 403 Ζεὺς ἑτερορρεπής, 822 σὸν δ' ἐπίπαν ζυγὸν | ταλάντου, Ag. 437 ὁ χρυσαμοιβὸς δ' Ἄρης σωματῶν | καὶ ταλαυτοῦχος ἐν μάχῃ δορός, etc., Sept. 21 καὶ νῦν μὲν ἐς τὸδ' ἡμῶν εὐ ῥέπει θεός. Compare θ 69 ff. καὶ τότε δὴ χρύσεια πατὴρ ἐτίταυε τάλαντα· | ἐν δ' ἐτίθει δύο κῆρε ταηλεγέος θανάτοιο, etc., X 209, T 223 ἐπὴν κλίνῃσι τάλαντα | Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

Ag. 1390-92 βάλλει μ' ἐρεμνὴ ψακάδι φοινίας δρόσου, | χαίρουσαν οὐδὲν ἦσσαν ἢ διοσδότῳ | γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν, Ψ 597-599 τοῖο δὲ θυμὸς | ἰάνθη, ὥσει τε περὶ σταχύεσσιν ἑρση | ληίου ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουραι.

Ag. 44 τιμῆς ὀχυρὸν ζεύγος Ἀτρειδῶν, cf. N 701-704 Αἴας δ' οὐκέτι πάμπαν, Οὔλλης ταχὺς υἱός, | ἵστατ' ἀπ' Αἴαντος Τελαμωνίου, οὐδ' ἡβαιὸν, | ἀλλ' ὥστ' ἐν ρειφῷ βόε οἴνοπε πηκτὸν ἄροτρον, | ἴσον θυμὸν ἔχοντε, τιταίνετον.

Ag. 257 γαίης μονόφρουρον ἔρκος, Eum. 701 ἔρμη τέ χώρας καὶ πόλεως σωτήριον, Pers. 349 ἀνδρῶν γὰρ ὄντων ἔρκος ἐστὶν ἀσφαλές. The same figure is used of Ajax, Γ 229, Η 211 ἔρκος Ἀχαιῶν.

Sept. 257 μοχθηρὸν, ὥσπερ ἄνδρας, ὧν ἀλφ' πόλις, cf. I 591-592 λίσσεται ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα | κῆδ' ὅσ' ἀνθρώποισι πέλει τῶν ἄστυ ἀλώῃ,

Eum. 181 μὴ καὶ λαβοῦσα πτηνὸν ἀργηστὴν ὄφιν | χρυσηλάτου θάμωγος ἐξορμώμενον, cf. Π 773 ἰοί τε πτερόεντες ἀπὸ νευρῆφι βορόντες, etc.

In addition to these the following common figures should be noted:

Prom. 242 σιδηρόφρων. Compare Ω 205 σιδήρειόν νύ τοι ἦτορ, X 357 ἦ γὰρ σοίγε σιδήρεος ἐν φρεσὶ θυμός, μ 280 ἦ ῥά νυ σοίγε σιδήρεα πάντα τέτυκται.

Pers. 992 βοᾷ βοᾷ μοι μελίων ἐντοσθεν ἦτορ. The scholiast compares ν 13 κραδίη δέ οἱ ἐνδον ὑλάττει.

Prom. 881 κραδίᾳ δέ φόβῳ φρένα λακτίζει, Cho. 166 ἀρχαίται δὲ καρδίᾳ φόβῳ, cf. K 94 κραδίη δέ μοι ἔξω | στηθέων ἐκθρῶσκει, N 282 ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει, | κῆρας οἰομένη.

Pers. 536 πένθει δυοφερῶ κατέκρυψας, cf. P 591 ὥς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.

Eum. 589 ἐν μὲν τὸδ' ἦδη τῶν τριῶν παλαισμάτων, Ψ 733 καὶ νύ κε τὸ τρίτον αὖτις ἀναΐξαντ' ἐπάλαιον.

Ag. 872 χθονὸς—χλαίαν, cf. Γ 57 λαῖνον ἔσσο χιτῶνα.

Cho. 883 ἔοικε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας, K 173 ἐπὶ ξυροῦ ἵσταται ἀκμῆς.

Pers. 386 λευκόπωλος ἡμέρα, ψ 246 οἷτ' Ἡὼ πῶλοι ἀγουνισιν.

With these examples we conclude our investigation of the Homeric reminiscences in the tragedies of Aeschylus. Traces of Homeric influence have been found in dialectic forms, in vocabulary, quantity of vowel-sounds, syntax, phrase and figure. In each part of the investigation we have encountered the difficulty of drawing sharp distinctions between the instances of direct and indirect epic influence. The conclusions that were reached in regard to forms and vocabulary need not be repeated here. Among the Homeric figures and phrases that have been cited, there are many that bear marks of direct imitation from Homer; but in regard to these phrases and figures as a whole, no general law can be formulated. Were a greater part of the work of the lyric poets extant, and available for comparison, we should probably find that many of these epic phrases and figures had been employed by poets earlier than Aeschylus, and we should be obliged to admit that Aeschylus might have obtained them from some lyric poet, rather than directly from Homer. We have attempted to include in the material collected all the cases in which the tragic *elocutio* shows the effect of Homeric influence, whether direct or indirect. With so wide a field for investigation it has been difficult to make all the work complete, and it is especially to be feared that in the enumeration of epic words and phrases, important examples have been omitted. The results of the investigation, however, justify the conclusion that whatever the original application of the words quoted by Athenaeus, it may be said in regard to language and diction, as well as subject-matter and thought, that Aeschylus "gathered crumbs from Homer's table."¹

¹ See Pt. I, p. 1.

ERRATA.

P. 29, for *κεινός* read *κείνος*.

P. 35, for *σχεδής* read *σχεδής*.

BEITRÄGE ZUR TEXTGESCHICHTE

DER

GRIECHISCHEN BUKOLIKER

VON

EDUARD HILLER.



LEIPZIG,

DRUCK UND VERLAG VON B. G. TEUBNER

1888.

GIROLAMO VITELLI

IN DANKBARER GESINNUNG

ZUGEEIGNET.

1.

Die in der Ausgabe von Ahrens mit der Bezeichnung 23 versehene Bukoliker-Handschrift des 14. Jahrhunderts ist gegenwärtig in zwei Teile auseinandergerissen: der erste bildet den Schluss des codex Vaticanus 1824, der zweite den Anfang des cod. Vat. 1825. Als die Sammlung noch vollständig war, enthielt sie nach den 16 ersten Idyllien Theokrits die folgenden Gedichte¹⁾: Theokrit XXV. Moschos IV. Th. XVII. M. III. Th. XXII. XVIII. XX. XXI. M. I. Th. XIX. Bion I. *Εἰς νεκρὸν Ἀδωνιν*. Th. XXIII. B. II. Hiervon ist jetzt, in Folge zweier Blätterverluste, die die Handschrift zu zwei verschiedenen Zeiten erfahren hat,²⁾ ein beträchtlicher Teil verloren gegangen; erhalten ist noch: Th. XXV 1—6. 105—200. 247 bis Schluss. M. IV 1—13. III von Vs. 36 an. Th. XXII 92—185. M. I von Vs. 18 an. Th. XIX. B. I. *Εἰς νεκρὸν Ἀδωνιν*. Th. XXIII 1—55.

Ganz derselbe Inhalt, den der noch vollständige cod. 23 hatte, liegt uns, und zwar in der gleichen Anordnung, im codex Parisinus 2832 (M, gleichfalls saec. 14) vor, nur dass hier die drei Gedichte M. I, Th. XIX und *εἰς νεκρὸν Ἀδωνιν* fehlen. Der Codex enthält, wie Ahrens erkannt hat, die Recension des Triclinius. Auf B. II folgen in M noch (mit Commentaren) die *Σύριγξ*, der *Βαμὸς* des Dosiadas und die *Σύριγξ* zum zweiten Male.

1) Ich bezeichne sie in der üblichen Weise, da eine Abweichung hiervon allzu grosse Unbequemlichkeit verursacht. Bei der Zählung der Verse lege ich für 'Theokrit' die hierin mit einander übereinstimmenden Ausgaben von Meiske, Ziegler und Fritzsche³ zu Grunde, für 'Bion und Moschos' die von Ziegler. — Wo ich Ahrens ohne Buchangabe citire, meine ich seine beiden höchst verdienstlichen Aufsätze im 33. Bande des Philologus.

2) Vgl. unten p. 2 und 11.

Hiller, z. Textgesch. d. griech. Bukoliker.

Von der handschriftlichen Ueberlieferung derjenigen Gedichte, die in 23 und M auf die 16 ersten Theokriteischen Gedichte folgen, soll in dieser Schrift genauer gehandelt werden. Ich bezeichne diesen Complex der Kürze halber als die Sylloge Φ , und dem entsprechend den verlorenen Archetypus derselben, der den Texten von 23 und M zu Grunde liegt, als den codex Φ .¹⁾ Zunächst gebe ich ein Verzeichnis derjenigen Handschriften, die außer 23 und M im folgenden in Betracht gezogen werden müssen.

Cod. Laur. Conv. soppr. 15 = Abb. Flor. 2823, 1* (saec. 15). Durch Blätterverlust ist die Hds. am Schlusse verstümmelt. Der Inhalt entspricht genau dem ursprünglichen Inhalte des cod. 23; in Folge des Blätterverlustes bricht er mit M. III 15 ab. (w)

Cod. Vaticanus 1311 (saec. 15). Von dieser Hds. ist für uns derjenige Teil von Wichtigkeit, der aus dem cod. 23 abgeschrieben ist, ehe derselbe seinen zweiten Verlust erfuhr.²⁾ Die in 23 verlorenen Partien, für welche uns hier eine Abschrift vorliegt, sind Th. XXV 7—104. 201—246. XXII 1—44. XVIII 51 bis Schluss. XX. XXI. M. I 1—17. Th. XXIII 56 bis Schluss. B. II. (11)

Cod. Vaticanus 1379 (saec. 15) enthält die Sylloge Φ , soweit dieselbe in M vorhanden ist, nur dass Th. XVII und XVIII weggelassen sind und die *Σύμμιξις* nur einmal geschrieben ist. Die Reihenfolge weicht von der der übrigen die Sylloge enthaltenden Handschriften bloss darin ab, dass M. III am Ende steht. (18)

Cod. Ambrosianus B 75 (saec. 15) enthält in seinem mittleren Teile (hinter Th. I—XVI) die Sylloge Φ in demselben Umfange und in derselben Reihenfolge wie M. (c)

1) Ich will damit keineswegs sagen, dass die sämtlichen Bestandteile des angegebenen Complexes im cod. Φ aus einer anderen Quelle entnommen seien als die dem Complex unmittelbar vorhergehenden Gedichte; aber auf die Ueberlieferung der letzteren hier näher einzugehen liegt nicht in meiner Absicht.

2) Vgl. hierüber Ahrens p. 591 und meinen Aufsatz in den Jahrb. für Philol. 1886 p. 813 ff.

Cod. Parisinus 2512 A (saec. 15, sub fin.), in Inhalt und Anordnung mit M übereinstimmend. (K)

Cod. Vaticanus 915 (saec. 14 in.). Auf Theokr. I—XVII (wovon mehreres verloren gegangen) folgen nach der ursprünglichen Ordnung der Blätter, die gegenwärtig verwirrt ist, Th. XXII und XXV. (m bei Ziegler, dessen Bezeichnung ich beibehalte, 9 bei Ahrens.)

Cod. Parisinus 2726 (saec. 14) in seinem vierten vom vorhergehenden und vom folgenden durch mehrere leer gelassene Seiten abgesonderten Teile: Th. XXII von Vs. 69 an. XXVI. XXVIII. M. IV. Th. XXV (die beiden nicht mit einander verknüpften Bestandteile dieses Gedichtes sind hier in umgekehrter Reihenfolge geschrieben, durch ein Versehen, das der Schreiber selbst nachträglich bemerkt hat). M. III. Das letzte dieser Stücke ist, wie Ahrens (p. 411, 416, 601) erkannt hat, aus einer anderen Quelle hinzugefügt als die vorhergehenden, nämlich aus dem cod. Paris. 2802. (D. Ueber die Bezeichnung D* s. unten p. 44.)

Eine mit D nahe verwandte Handschrift, ein 'ἀρχαιότατον βιβλίον',¹⁾ fand Marcus Musurus zu Padua im Besitze eines Mannes, dessen Name gräcisirt Παῦλος ὁ Βουκεφάλας oder Παῦλος ὁ Βούκαρος lautete. Sein wirklicher Name ist Paolo Capodivacca. Einen Lebensabriss dieses angesehenen Paduaners,²⁾ der 1553 im Alter von über 70 Jahren starb, findet man bei Bernard. Scardeonius, Historia de urbis Patavii antiquitate et claris civibus Paduanis p. 355 f. der Leidener Ausgabe. Hiernach traf ihn unter anderen Unglücksfällen auch das schwere Missgeschick, dass ihm eine 'instructissima villa' abbrannte. Mutmasslich hat hierbei die wertvolle Bukolikerhandschrift ihren Untergang gefunden.

Aus diesem codex Patavinus, wie ich die Handschrift nennen werde, ergänzte Musurus ein Exemplar des Theokrit, für welches im übrigen namentlich die editio Aldina (1495)

1) Auf den Superlativ darf man hier wie in entsprechenden Fällen wohl kein allzu grosses Gewicht legen.

2) Ueber die Anfänge der aus Mailand stammenden Familie vgl. Orsato, Storia di Padova p. 224. Colle, Storia scientifico-letteraria dello studio di Padova 2 p. 172.

stark benutzt oder geradezu zu Grunde gelegt war; an vielen Stellen dieses Exemplars hatte Musurus den Text durch Conjectur geändert, τοῖς ἐκεί σφάλμασι μυρίοις οὖσι καὶ δυοῖατοῖς ὁμόσε χωρῶν, wie sich sein Schüler Philippus Pandulphinus in einem in der editio Iuntina mitgetheilten Briefe ausdrückt. Die aus dem cod. Patavinus neu hinzugefügten Stücke waren Th. XXIV. XXV. XXVI. XXVIII. XXIX (aber unvollständig), sowie die Epigramme. Das von Musurus auf diese Weise hergestellte Exemplar wurde benutzt in der ed. Iuntina (1515), ein Duplicat desselben in der ed. Calliorgiana (1516).¹⁾ Wo diese beiden Ausgaben, oder auch nur eine von ihnen, in den neu hinzugefügten Gedichten mit D übereinstimmen, haben wir Lesarten des cod. Patavinus zu erkennen, die aus diesem in Musurus' Abschrift ('Mus.') und hieraus in die genannten Ausgaben übergegangen sind. Dasselbe gilt, wie Ahrens gezeigt hat, auch hinsichtlich der von der Aldina abweichenden Lesarten von Th. XXII von Vs. 69 an und von M. IV, welche beiden Stücke im cod. Patavinus gleichfalls vorhanden gewesen sein müssen. Ob, wie Ahrens vermutet, für sie und für Th. XXIV. XXV. XXVI. XXVIII die Quelle von D der cod. Pat. gewesen ist, oder ein 'gemellus' von D, wird sich bei unserer mangelhaften Kenntniss des cod. Patavinus mit Sicherheit kaum feststellen lassen.²⁾

Wo sich durch Zuziehung der Iunt. und Call. die Uebereinstimmung zwischen D und dem cod. Pat. herausstellt, bediene ich mich statt D des Zeichens Π.³⁾ Ueber die Bedeutung des Zeichens Π* s. unten p. 44.

1) Dies hat Ahrens p. 407 ff. nachgewiesen. Conjecturen, die diesen beiden Ausgaben gemein sind und die sich zuerst in ihnen finden, dürfen wir also unbedenklich auf Musurus zurückführen.

2) Jedenfalls wäre für diese Untersuchung eine genauere Prüfung von D erforderlich. Für die drei hierbei in Betracht kommenden Gedichte der Sylloge Φ ist es gleichgültig, wie die Entscheidung ausfällt. — Identisch sind D und der cod. Pat. sicher nicht, da in letzterem von Th. XXIX der Schlussteil von V. 26 an gefehlt hat. (In D stammt dieses Gedicht aus einer anderen Handschriftenfamilie.)

3) Π bezeichnet also, falls Ahrens mit Recht D aus dem cod. Pat. herleitet, den letzteren, falls der cod. Pat. und D aus gemeinsamer Quelle abstammen, diese Quelle.

Von den Correcturen des cod. D sind besonders beachtenswert diejenigen, die bei Ahrens mit D^b bezeichnet sind; vgl. Ahrens p. 401 f. Ihre Beschaffenheit ist sehr verschieden. Eine Prüfung derselben, soweit sie sich auf die für den cod. Pat. nachweisbaren Gedichte erstrecken, hat mich zu dem Resultate geführt, dass hier ein Apographon des cod. Pat. benutzt ist, welches sowohl Conjecturen wie Schreibfehler enthielt. Aus dieser Quelle sind Versehen der ersten Hand des cod. D verbessert Th. XXV 265 (ἔραξε für ἄραξε), M. IV 49 (πιτωῶδεος für πιτώδεος) und 51 (ἀναψύξαιμι für ἀποψύξαιμι)¹⁾. Eine fehlerhafte Lesart von D^b ist πάλιν φρονέοντα statt des im Texte stehenden παραιφρονέοντα Th. XXV 262. Für eine Conjectur muss M. IV 89 αὐτίς gehalten werden, da αὐτόν, die Lesart der ersten Hand, mit den übrigen Handschriften übereinstimmt. αὐτίς bietet auch die Iuntina. Wahrscheinlich beruht es hier auf Conjectur des Musurus, in D^b auf der eines früheren; die Aenderung liegt so nahe, dass das Zusammentreffen nichts auffallendes hat. Eine andere Frage ist, ob sie richtig ist; ich glaube, dass man mit Ameis an der Ueberlieferung festhalten kann.²⁾

Cod. Laurentianus 32, 16 (saec. 14). Auf Th. I—XIV folgt M. III. An einer anderen Stelle der Hds., zwischen Oplan und Nikandros, befinden sich M. II. I. IV. (s)

Cod. Laurentianus 32, 37 (saec. 14). Auf der zweiten Seite befinden sich, isolirt stehend, die Verse Th. XXII 1—18. (p)

Im kritischen Apparate von Ahrens liegt für die Gedichte der Syll. Φ eine Vergleichung des cod. D von Dübner, eine Vergleichung des cod. 23. von Freiburger vor; die übrigen genannten italienischen Handschriften hat Ziegler, im ganzen

1) Die ed. Calliarg. hat das richtige ἀναψύξαιμι, was wohl auf den Musurischen Text und durch diesen auf den cod. Pat. zurückgeht; die Iunt. hat das fehlerhafte ἀναπτύξαιμι aus der Aldina beibehalten.

2) Die jüngsten Correcturen in D ('D^c') sind für die Kritik wertlos. Dass in ihnen die Iuntina benutzt ist, ergibt sich aus der Correctur ἀμφελινοῦντος Th. XXV 9, die auf einen in der Iunt. begangenen Fehler zurückgeht. Somit wird auch die Correctur ἐπιμηθεῖς für ἐπιμηθεύς XXV 79 aus der Iuntina stammen.

mit Sorgfalt und Genauigkeit, verglichen. Nachgeprüft und ergänzt habe ich diese Angaben für die codd. c, 23 und 11 (für letzteren nur vereinzelt) in Mailand und Rom; den cod. M in Halle benutzen zu können, war mir durch die rühmenswürdige Liberalität der Pariser Bibliotheksverwaltung, in Folge der Vermittelung unserer hohen Behörden, die Herr Geh. Ober-Regierungsrat Dr. Schrader zu erwirken die Güte hatte, ermöglicht worden. Genauere Mitteilungen über die Lesarten des cod. w und der codd. m, 11 und 18 verdanke ich der ausserordentlichen Freundlichkeit G. Vitelli's und A. Mau's.¹⁾ —

Genau denselben Inhalt wie M hat, wie oben bemerkt, der späte codex K. Gail hat die Lesarten desselben mitgeteilt; aber Gails Ausgabe ist hier nicht vorhanden. In Ahrens' Specialausgabe des *'Επιτάφιος Ἀδωνιδος* ist eine von Dübner angefertigte Collation veröffentlicht; in der Bukoliker-ausgabe hat Ahrens nur ganz vereinzelt Lesarten aus K erwähnt, und gewiss mit Recht. Denn nach den Ahrens'schen Variantenangaben scheint es mir kaum zweifelhaft, dass K, was die hier in Betracht kommenden Gedichte anlangt, von dem erheblich älteren cod. M abstammt. Dübner war, wie Ahrens (Bionis Epit. Adon. p. 15) berichtet, anfänglich der Meinung gewesen, K sei eine Abschrift von M, kam aber dann von dieser Ansicht zurück. Ob es nur die Annahme einer direkten Abschrift war, die Dübner verworfen hat, ob sich die zweite Ansicht Dübners auf alle in K und M befindlichen Gedichte erstreckte, endlich welches die Gründe für Dübners *δεύτεραι* (ob auch *σοφώτεραι*?) *φροντίδες* waren, bleibt hierbei unklar, so dass Dübners Meinungsänderung für mich kein Grund sein kann, obiges Urteil aufzugeben. Von Wichtigkeit ist hauptsächlich der Umstand, dass, wo die nahe verwandten Handschriften M und 23 aus einander gehen und M die schlechtere Lesart hat, K mit M übereinstimmt; so

1) Nachträglich haben sich mir, was bei derartigen Arbeiten unvermeidlich ist, noch über einige Lesarten, nach denen ich es unterlassen hatte mich zu erkundigen, Zweifel an der Richtigkeit der gedruckt vorliegenden Angaben aufgedrängt; doch kann die Entscheidung auf die Resultate nirgendwo von Einfluss sein.

hat im Epit. V. 24 der cod. 23 πόδα (statt πολλά), M und K das interpolirte παῖδα, V. 36 cod. 23 ἀνάπαλιν ἀποσοικτρὰν (statt ἀνὰ πᾶν νάπος οἰκτρὸν), M mit missglücktem Besserungsversuch ἀνάπαλιν ἀποικτρὸν, K mit einer hierauf beruhenden weiteren Aenderung ἀνάπαλιν ἐπ' οἰκτρὸν, V. 75 f. fehlen die Worte καὶ ἄνθεσι . . . τέθνακε in K ebenso wie in M; V. 77 hat 23 μύροισιν verschrieben statt συρίοισιν, M und K mit plumper Interpolation καλοῖσιν; Th. XX 3 steht in M statt der durch 11 und die Anthologie erhaltenen richtigen Schreibung ἐθέλεις με κύσαι fehlerhaft θέλεις κύσαι, was in K des Verses wegen zu μ' ἐθέλεις κύσαι geworden ist. Für beinahe entscheidend halte ich B. I 94 die Lesart ἀνακλαίοισαι in K, die meiner Meinung nach (s. unten p. 35) auf falscher Auffassung der undeutlichen Schriftzüge in M beruht. Th. XVII 126 haben die mit M am nächsten verwandten Hdss. (s. unten § 4) ὅτε, ebenso wie die beste Hds. k. In M ist ὅτε in ὅγε corrigirt, und ὅγε steht auch in K.

Die sonstigen bei Ahrens mitgetheilten Differenzen zwischen M und K sind durchweg völlig bedeutungslos. Ziemlich ansehnlich ist die Zahl der Schreibfehler.¹⁾ Nicht selten steht ferner die gewöhnliche Form da im Texte, wo sie in M übergeschrieben ist: so Th. XXII 1 ὑμνέομεν (ὑμνέομες und darüber ὑμνοῦμεν M), 17 νῆας, 207 τὴν ἣν (τὰν ἄν M), B. I 12 θνήσκει, 14 θνήσκοντ', 42 πῆχεας, 53 εἰμι, 69 ἐρήμη, 81 οἶστους. Ebenso Th. XX 45 μούνη (μῶνη M). Dass bei dem Gemisch verschiedener Dialektformen im Texte und den Glossen von M dem Schreiber des cod. K vereinzelt auch Formen in die Feder kamen, die in M nicht stehen, kann ebenso wenig befremden: so Th. XXII 30 μιῆς für μιᾶς, XXIII 4 ἀλίκα für ἡλίκα, B. I 10 ναρκᾶ für ναρκῇ, 33 κλαίοντι für κλαίουσι, 60 τολμαρὲ für τολμηρὲ. Auch an thörichten kleinen Interpolationen fehlt es nicht ganz. So hat im 'Επιτ. 'Αδών. Adonis einige Male den Artikel erhalten (V. 1, 7, 92); V. 55 lautet die Ueberlieferung fehlerhaft καὶ ἄρρει statt καταρρεῖ: der Schreiber von K machte daraus καὶ

1) Vgl. Ahrens zu Epit. Ad. 3. 4. 19. 36. 55. 64. 65. 68. 70. 80. 81. 84.

ἄρει; über V. 36 sowie über Th. XX 3 s. oben. Dass Th. XXI 64 ἴσα δ' ἐν ψεύδεσιν ὅψεις von K in ἴσα δ' ἐν ψ. ὅψεις verbessert ist, wird nach allem dem niemand für die Spur einer älteren Ueberlieferung halten wollen, ebenso wenig den Umstand, dass B. I 26, wo M und 23 ποινίσσεται bieten, in K zuerst ποινίσσεται geschrieben war, woraus dann ποινίσσεται gemacht ist. Th. XXII 90, wo nicht bloss M, sondern auch alle besseren Textesquellen ἐπέκειτο bieten, durfte Ahrens nicht aus K die Lesart ἐνέκειτο in den Text setzen.¹⁾

Hiernach wird es mir niemand zum Vorwurf machen, dass ich es nicht für nötig gehalten habe, mir über K genauere Kenntnis zu verschaffen. Selbst für den Fall, dass für die Sylloge Φ der cod. K nicht aus M, sondern aus einem gemellus von M abstammen sollte (was ich nicht glaube), würde er für die Kritik ohne Wert sein, da uns ausser M noch eine bessere Ueberlieferung vorliegt, die von M weiter abliegt als K.

Das erste Stück von Th. XXV (V. 1—84) befand sich in einer von Aldus Manutius angefertigten Abschrift, aus der Brunck einige wenige Lesarten mitgeteilt hat. Dieselben zeigen, wie Ahrens (p. 412) mit Recht bemerkt hat, dass das Stück direkt oder indirekt aus M entnommen war.²⁾

Auch die von Aldus besorgte Ausgabe ist für die recensio der Sammlung Φ bedeutungslos. In der editio Aldina I geht der Text derselben auf den cod. 11 zurück.³⁾ Die editio Aldina II unterscheidet sich von I nur durch den Neudruck einiger Bogen; hierfür ist, mittelbar oder unmittelbar, der cod. 18 benutzt, was sich aus mehreren demselben eigentümlichen Lesarten mit Evidenz ergibt. So bietet die Ald. II Th. XXII 102 ἐτίνασσαν, 143 βαρυσκόμενοι (s. unten p. 28), Th. XXIII 16 eine Lücke nach τὸ (s. unten p. 30). Mehrfach

1) Th. XXIII 26 wird, wie es scheint, bei Gail aus KM die Lesart οὐδ' οὕτω angeführt. Die Angabe ist für M thatsächlich falsch, und dasselbe wird wohl auch für K anzunehmen sein.

2) 'aus Familie M' sagt Ahrens, da ihm die Herkunft der codd. c und 18 aus M. (s. u. § 4) nicht bekannt war.

3) Ahrens p. 591.

ist in der Ald. II der Text durch Conjecturen geändert. Eine richtige Emendation ist z. B. Th. XXIII 10 *θήρ ύλατος*, eine unverständige Schlimmbesserung B. I 36 *καὶ ἀνὰ πτόλιν*.

Die beiden Aldinen lasse ich also unberücksichtigt, und ebenso diejenigen späten Handschriften, die, wie Ahrens richtig erkannt hat (p. 592 f.), aus einer von ihnen geflossen sind. Für den von Ziegler verglichenen cod. Laur. 32, 43 (r) könnte ich die Abstammung aus der zweiten Aldina noch genauer begründen; doch scheint mir dies, da Ahrens' Behauptung nirgends auf Widerspruch gestossen ist, überflüssig.¹⁾ Befremdlich aber ist es, dass Ahrens von den in r stehenden Gedichten die *Διόσκουροι* hiervon ausgenommen hat. Denn es zeigen auch in diesem Gedichte die aus dem Texte des cod. r von Ziegler mitgetheilten Lesarten so gut wie durchweg die genaueste Uebereinstimmung mit der zweiten Aldina, sogar in Fehlern wie *ἔσχεςθε* V. 96 oder *ἀπεσχομένας* V. 174. Eine Ausnahme von einiger Bedeutung zeigt sich nur V. 40, wo nach Ziegler in r *πεφύκεσαν* stehen soll, während die Aldina *πεφύκασιν* bietet. Ist dies richtig,²⁾ so haben wir hier in der Lesart von r eine mit einem Schreibfehler verbundene richtige Conjectur zu erkennen. Beigeschrieben oder hineincorrigirt sind in r allerdings öfter andere Lesarten, meistens solche, die uns aus älteren Handschriften bekannt sind, zuweilen auch wertlose Conjecturen; aber dies findet sich auch in anderen Gedichten, wo an der Herkunft aus der Aldina nicht zu zweifeln ist und dieselbe auch von Ahrens angenommen wird, z. B. Th. XXIII 11, 26, 38. M. IV 27, 76. Häufig stimmen diese beigeschriebenen Lesarten mit der ed. Iuntina überein; ob sie in solchen Fällen auf das von Musurus angefertigte Exemplar³⁾ oder auf die Iuntina zurückgehen, lässt sich schwerlich ausmachen und ist für den Text der Gedichte ohne alle Bedeutung.

1) *ἐνέβαλλε* Th. XXIII 51 statt *ἔβαλλε* ist also Conjectur der Aldina, keine Ueberlieferung, übrigens dem gleichfalls auf Conjectur beruhenden *ἔμβαλλε* der Iuntina vorzuziehen: vgl. Kunst de Theocriti versu heroico p. 20.

2) Unrichtig ist Zieglers auf dasselbe Wort bezügliche Angabe, in c stehe *πεφύκεσαν*: vielmehr ist hier klar *πεφύκασιν* zu lesen.

3) Sollte vielleicht Th. XXII 40 Musurus *πεφύκεσαν* emendirt haben,

2.

Von dem codex w ist, wie schon bemerkt, dasjenige, was auf M. III 15 folgte, verloren gegangen; der noch erhaltene Teil aber zeigt seinem Inhalte nach, soweit derselbe aus Gedichten der Bukoliker besteht, die genaueste Uebereinstimmung mit dem noch unverstümmelten cod. 23 und dem cod. M: zuerst die 16 ersten Idyllien Theokrits ganz in gleicher Reihenfolge, dann Th. XXV. M. IV. Th. XVII.¹⁾ M. III. Dass w, zum mindesten was die letzten vier Gedichte anlangt, von dem noch vollständigen cod. 23 abstammt,²⁾ scheint mir sicher namentlich aus folgendem Grunde. Th. XXV 171 kann im cod. 23 das τ von *τύρινθα* (sic) wegen des dickeren Striches sehr leicht als π gelesen werden; *τύρινθα* steht nun aber, wie in dem aus 23 abgeschriebenen cod. 11, ebenso auch in w. Für einen Zufall wird dies wohl niemand halten wollen. Ein anderes Indicium ergibt sich aus M. IV. Hier ist V. 9 in 23 *φαρέσσιν* in *φάέσσιν* verbessert, von erster Hand wie mir schien; der Schreiber von w aber hat, die durch das ρ gezogene Linie übersehend, *φαρέσσιν* abgeschrieben. Eine genauere Prüfung ergibt denn auch eine so gut wie durchgehende Uebereinstimmung der Lesarten in denjenigen Partien der genannten Gedichte, für welche 23 und w noch vorhanden sind, d. h. Th. XXV 1—6. 105—200. 247 ff. M. IV 1—13. Selbst einen so geringfügigen Schreibfehler wie *φαρέτην* Th.

aber in seiner Abschrift die zweite Silbe undeutlich oder beschädigt gewesen sein? Hierdurch würde sich einerseits *πεφύκεσαν* in r, andererseits *πεφύεσαν* in der Iunt. erklären. Aus den Lesarten der Aldina und der Iuntina, *πεφύκασιν* und *πεφύεσαν*, ergab sich das richtige *πεφύκεσαν* von selbst, zuerst, wie es scheint, steht es in der ed. Moreliana. Wenn Brodäus in seinen Miscellanea sagt, die Lesart *πεφύκεσαν* hätten 'codices', so ist hierauf nichts zu geben: 'codices, ad quos Brodaeus aliquoties provocat, antiquae editiones fuerunt', Ahrens Bucol. 1 p. XVIII; vgl. auch Aug. Jacobs Theocr. p. LXIV f.

1) Vgl. Jahrb. f. Philol. 1886 p. 821.

2) Auch die in 23 beschädigten Versanfänge (vgl. Jahrb. 1886 p. 818 ff.) müssen, als w abgeschrieben wurde, noch vollständig gewesen sein. Wenn also Th. XXV 199 w das richtige *ολον* hat, was ich freilich nur aus Zieglers Schweigen entnehme, so wird dies wohl auf 23 zurückgehen.

XXV 265 hat der Schreiber von w wiederholt; erst nachträglich ist, wie es scheint, ein kleines *ρ* hinzugefügt. V. 182 steht in 23 fehlerhaft *νεμής* statt *νεμέης*, in w mit einem leicht erklärlichen weiteren Versehen *νομής*, V. 185 in 23 von erster Hand *κόλοφώνιον* (statt *τ' ὀλοφώνιον*), in w, was sich hiernach gleichfalls leicht begreift, *κολοφώνιον*. Gewöhnliche Versehen in w sind Th. XXV 158 *χλωρὰ εὐύση* statt *χλωρὰ εἰύση* (= *ᾱ — η*),¹⁾ 251 *πήδε σὺν* statt *πήδησε σὺν*, 269 *μῖρ'* statt *μῆρ'*, M. IV 7 *κακοί* statt *κακῆ*, endlich auch die Weglassung der Ueberschrift vor M. IV; der Schreiber hatte wohl die Absicht, sie später hinzuzufügen, vergass dies aber. Dem Metrum zu Liebe schrieb derselbe Th. XXV 276 *ἐνθὲ μιν* statt *ἐνθ' ἐνμιν*, 279 *ἐνυλλοῖο* statt *ἐνναλοῖο*. V. 105 steht in 23 die Lesart *λιπαροῖο* über *λιανοῖο*, V. 142 *σκύτος* über *σκύλος*: w hat an der ersteren Stelle bloss *λιπαροῖο*, an der letzteren *σκύλος*, Differenzen, die nicht gegen, sondern eher für die Herkunft aus 23 sprechen.²⁾

Hieraus und aus dem oben p. 2 über den cod. 11 bemerkten, ergibt sich leicht, in welcher Weise diese beiden Hdss. für die Gedichte der Sylloge *Φ* zu benutzen sind. Für die in 23 erhaltenen Parteen sind sie wertlos. Für Th. XXV 7—104, 201—246 dienen uns als Ersatz für die in 23 verlorenen Blätter die beiden Abschriften w und 11, für M. IV 14 ff. Th. XVII und M. III 1—15 bloss w, endlich für Th. XXII 1—44. XVIII 51 ff. XX. XXI. M. I 1—17. Th. XXIII 56 ff. B. II bloss 11. Wo ich mich im folgenden der Bezeichnung '23 (w 11)' bediene, meine ich damit '23 resp. (für die in 23 verlorenen Parteen) die Abschriften w und 11 (oder eine derselben)'.

3.

Für Th. XXV 7—104, 201—246 ergibt sich die Lesart des hier nicht mehr vorhandenen cod. 23 da, wo die Abschriften w und 11 übereinstimmen, ohne weiteres. Wo w

1) Nach Ziegler ist derselbe Fehler (zufällig) auch in m begangen. S. unten § 7.

2) Unrichtig ist Zieglers Angabe, Th. XXV 150 stehe in w *θαύμαζεν*: es ist *θαύμαζον* geschrieben ebenso wie in 23, desgleichen V. 180 *φρίζομαι*, nicht *φρίζομαι*.

und 11 unter einander abweichen, lehrt uns eine Vergleichung mit den übrigen Handschriften, speciell mit dem am nächsten verwandten cod. M, leicht, in welcher der beiden Copieen sich die ursprüngliche Lesart und in welcher sich ein Fehler oder ein Verbesserungsversuch vorfindet. Die Lesarten der letzteren Art kommen für die recensio nicht in Betracht.

Hiernach haben wir die Lesart von 23 in w zu erkennen an folgenden Stellen:

9. ἀμφ' ἐλίσσονται (= os) w, σ corrigirt aus σσ. ἀμφελίσσονται 11.¹⁾

36. κείνου w. ἐκείνου 11.

51. τὸν w. τῶν 11.

92. μὲν w (ebenso m, μέν γ' mit falscher metrischer Verbesserung M); in 11 fehlt das Wort; dies ist also ein bedeutungsloses Versehen.

202. βεμβιναίους w. βεμβριναίους 11.

Dagegen ist an folgenden Stellen das ursprüngliche auf Seiten von 11:

33. ἦ 11. ἦ w.

36. ἦέ 11. ἦς w.

50. ἄλλον κ' ἄλλον 11. ἄλλ' οὐκ ἄλλον w.

58. βασιλεύειν 11. βασιλεύεις w.

61. τέτμοιμεν 11. τέτμιμεν w.

206. φαρέτρῃ^{αν} 11. φαρέτραν w.

223. σήραγμα 11. σύριγμα w, eine leicht begreifliche Entstellung des seltenen Wortes, die unabhängig von w auch in c begangen ist.

242 f. In w sind hier zwei Halbverse weggelassen.

4.

Die enge Verwandtschaft, die zwischen den Hdss. 23 (w 11), M, c und 18 besteht, ergibt sich schon bei flüchtiger Durchmusterung des kritischen Apparats und ist Ahrens natürlich nicht entgangen.²⁾ Dagegen ist die Thatsache bisher noch nicht erkannt worden, dass sowohl dem Texte von 18 wie

1) V. 23 hat auch 11 ἀγριώταις, was Ziegler anzugeben unterlassen hat.

2) Vgl. p. 590 ff.

dem von c der cod. M zu Grunde liegt. In c steht die Sylloge Φ in gleichem Umfange und in der gleichen Reihenfolge wie in M; in 18 sind Th. XVII und XVIII weggelassen, offenbar darum, weil sie für den Zweck, für den die Handschrift bestimmt war, überflüssig erschienen, d. h. weil bereits eine die beiden Gedichte enthaltende Theokrit-Handschrift vorhanden war. Hierdurch erklärt sich auch der schon hervorgehobene Umstand, dass sich im cod. 18 das Gedicht Moschos III, welches in M hinter Th. XVII steht, am Ende befindet; offenbar hatte der Schreiber von 18 aus Versehen mit dem Gedichte Th. XVII auch das folgende übersprungen, bemerkte dies später und trug das weggelassene Gedicht am Ende nach.

Von einer oder von mehreren späteren Händen findet sich in 18 eine Anzahl von Aenderungen; teils ist die erste Hand corrigirt, teils ist die Variante über dem Texte oder auf dem Rande hinzugeschrieben. Offenbar haben wir es hier mit der Thätigkeit eines oder einiger nicht ungelehrter Männer des 16. Jahrhunderts zu thun. Zum weitaus grössten Teile sind diese später hinzugefügten Lesarten aus alten Ausgaben oder, was sich aber mit Sicherheit nur für M. III sagen lässt, aus anderen uns noch vorliegenden Handschriften entnommen; vielfach sind es selbstverständliche Verbesserungen geringfügiger Schreibfehler.¹⁾ Ich führe diese Lesarten hier kurz auf, indem ich die von erster Hand herrührenden daneben in Klammern setze. Th. XX 3 ἐθέλεις με (θέλεις). XXI 3 ἐργαίναισι (ἐργατίνασι). 16 σφιν (σφας). 27 νέον (νέο). XXII 49 ὀλοότροχοι (ὀλοοίτροχοι). 65 ἐναντίος (ἐναντίον). 79 μακνήσεως (μακνήσσης).²⁾ 82 ἀλλάλοισι (ἀλλάλαισι). 86 ἀκτινίσσιν (ἀκτινίσσιν). 111 συνέφυρε (συνέφερε). 117 αὐτῇ (αὐτῇ). 166 σφῶ (σφῶι). 167 ἴσκε, fehlerhaft statt ἴσκον (ἴσκον).

1) Von den im folgenden aufgeführten Correcturen der letzteren Art kann ich nicht durchweg mit Bestimmtheit angeben, ob sie einer späteren oder der ersten Hand angehören; es kommt aber nicht das mindeste darauf an, da es sich in diesen Fällen um Verbesserungen handelt, die jeder Schreiber einer griechischen Handschrift zu finden im Stande war. — Dem Ursprung der Lesarten späterer Hand in diesem codex genauer nachzugehen, wäre eine zwecklose Mühe.

2) μακνήσεως ist die Lesart von M; was hier in c steht, weiss ich nicht.

213 ἐκκρατέοντος (ἐκκρατέοντες). 216 ἄλλοις (ἄλλαις). XXIII 39 τῷ (τᾷ). XXV 74 φωνήν, ein Versehen statt φωνῇ (φανῇ). 84 τῷλλιον (τουλλί). 111 ὠμάρτευν (ὠμάρτεν). 197 ἤλθε (ἤλθες). 201 πισῆας (πεισῆας). 215 γέ (δέ). 238 βύρσαν (θύρσαν). 242 παρ' (περι). B. I 35 ἐρυνθαίνεται (ἐρυνθραίνεται). 37 αἱ αἱ (αἱ). 38 hinzugefügt (von erster Hand weggelassen). 88 γαμήλιον (καμήλιον). 89 ὕμην (ὕμή). 95 σφισιν (σφιν). B. II 6 λάθρια (λαθρία). M. III 2 κλάοιτε τὸν (κἀοιτε καὶ τὸν). 4 νυν (τε). 6 καὶ hinzugefügt. 10 τοῖς σικελοῖς (σικελικοῖς). 17 οἱαγροῖσιν (ἐν ἀγροῖς). 21 ἐρημαίαισιν (ἐρημαίοισιν). 23 ποτὶ (πότε). 37 μύρατο δελφίν (μύρατό γε πρίν). 40 κήϋξ (κόρυξ). 42 f. Die richtige Reihenfolge durch α β bezeichnet. 50 λυπεῖσθε γε (λυπεῦσθε). 52 μελίξεται (μελίσσεται). 55 ἀχεδονεῖ (ἀχεδνῇ). 71 πρῶαν (πρῶ). 77 πάντα . . . ἄγγεα (πᾶσαν . . . ἄλα). 78 αἰνῶ (καὶ νῦν). 93 ἐρεμνά (ἐρωνά). 122 κεράσαιτο und κεράσαι τοι (κεράσαι τὸ). 123 ἔκφυγεν (ἦ φύγεν). 131 μελίσσδει (μελίσσδει). 132 βουκολιάσδευ (βουκολιάξεν). 133 σικελικαῖσιν (σικελικὰ καὶ ἐν). 134 ἦδε (οἶδε). 135 χ' ὥς (ὥς). 137 τι hinzugefügt. M. IV 50 βλέψασα (βλάψασα). 81 σου ἀκήδω (σ' οὐ κηδέω). 123 τρέποιτο (πρέποιτο). Dazu kommen noch einige ganz wenige Conjecturen, die aus den alten Ausgaben oder aus anderen Handschriften bis jetzt nicht bekannt sind, die aber, bei der Beschaffenheit der sonstigen Lesarten zweiter Hand, niemand als urkundliche Ueberlieferung ansehen wird. M. IV 68 ist, in Folge einer äusserlichen Zufälligkeit in M (s. u. p. 39), οὐπιῆσδ' statt οὐ τοιῆσδ' geschrieben; dazu findet sich auf dem Rande die verfehlt Conjectur τοιοῖσδε angemerkt. M. III 74 ist der singulären Vocativform Μέλη auf dem Rande die regelmässige Μέλης beigeschrieben. Th. XXI 10 steht über dem η des unverständlichen λῆγα ein υ: der Urheber dachte wohl an λῆγος, freilich ohne Genus und Prosodie zu berücksichtigen. Dasselbst V. 45 haben die fehlerhaften Schreibungen ἄρτω und ἰχθύα Anlass gegeben, ἰχθύι oder ἰχθύσι zu con-jiciren. Th. XXV 244 und 268 sind die Fehler πυραι und ἐπιέξενον in πυρραι¹⁾ und ἐπιέξεν²⁾ geändert. Th. XX 33

1) So steht auch in m; aber mit dieser Hds. hat die zweite Hand von 18 nichts zu thun.

2) Meineke hat dies mit Unrecht als Ueberlieferung angesehen.

sind an Stelle der fehlerhaften ersten Hebung $\acute{o}$ auf dem Rande die beiden Conjecturen $\acute{\omega}\varsigma$ und $\delta\tau\tau\iota$ beigeschrieben, von denen die erstere im Texte der Iuntina steht; mit keiner von beiden wird dem Verse geholfen. Dagegen sind zwei gute Conjecturen, die übrigens einem gelehrten Griechen zu Ende des 15. oder zu Anfang des 16. Jahrhunderts durchaus zuge-
getraut werden dürfen, Th. XXV 200 *Φορωνίδησιν* (vielmehr *-εἰδ-*) statt *φέρωννῆεσσιν*¹⁾ und Th. XX 13 *μυχθίζουσα* statt *μυθίζουσα*,²⁾ wobei freilich sehr auffallend ist, dass (nach Ziegler) über diesem Worte das χ von späterer Hand nicht nur V. 13, sondern unsinniger Weise auch V. 11 geschrieben ist.³⁾ Völlig sicher ist übrigens *μυχθίζουσα*, worauf auch Hemsterhuys und Reiske verfielen, nicht; denn es ist recht gut möglich, dass *μυθίζουσα* gedankenlose Wiederholung aus derselben Vers-
stelle V. 11 statt eines ganz anders lautenden Participiums ist.

Anders als mit 18 liegt die Sache mit dem cod. c. Dieser stammt nämlich in dem uns hier angehenden Teile nicht unmittelbar aus M, sondern aus einer Abschrift von M. In dieser aber war eine Anzahl von Lesarten beigeschrieben, die unmittelbar oder mittelbar entweder aus D oder aus dem cod. Patavinus entstammten.⁴⁾

1) 'Φορωνῆεσσιν (so die beste Ueberlieferung) qui tueri volent, uti poterant copiis Lobeckii Paral. p. 303.' Meineke.

2) ... *χεῖλεσι μυθίζουσα καὶ ὄμμασι λοῦξά βλέπουσα, καὶ πολὺ τᾷ μορφῇ θηλόνετο καὶ τι σεσαρὸς καὶ σοβαρόν μ' ἐγέλαξεν*. Möglicher Weise war dem Urheber der Conjectur die Stelle des (auch in der Anthol. Plan. befindlichen) Epigramms Anth. Pal. V 179 in der Erinnerung: *τί μάταια γελᾷς καὶ σιμὰ σεσηρῶς μυχθίζεις*;

3) In M ist V. 11 in ι , V. 13 in $\alpha\iota$ eine Correctur vorhanden. Leider habe ich es versäumt, die Stellen in 18 nachprüfen zu lassen. Die Glosse *ψιθυρίζουσα* in M ist, was auch von anderen Glossen dieser Hds. gilt, wohl nur ein Versuch, in die unverständliche Ueberlieferung durch ungenaue Wiedergabe einen Sinn zu bringen. In dem Exemplare der editio Calliargiana, welches Andreas Divus für seine 1539 erschienene Theokrit-Uebersetzung benutzte, scheint, nach der Uebersetzung 'labiis murmurans' zu schliessen, die Conjectur *μυχθίζουσα* oder die Glosse *ψιθυρίζουσα* beigeschrieben gewesen zu sein. Die früher (Bionis Epit. Ad. p. 17) geäußerte Meinung, Divus habe ausser jener Ausgabe eine gute jetzt verlorene Handschrift benutzt, hat Ahrens später stillschweigend zurückgenommen, und gewiss mit Recht.

4) Auf den cod. Pat. wollte sie Ahrens (p. 406, 417) zurückführen;

In der Verwertung der hier in Betracht kommenden Varianten herrscht in c keine Consequenz, was vielleicht mehr oder weniger auf die unmittelbare Vorlage zurückzuführen ist. In Th. XVII sind in den wenigen hierhergehörigen Fällen Lesarten, die mit D übereinstimmen, in den Text aufgenommen, die Lesarten von M entweder als Varianten beige-schrieben oder weggelassen.¹⁾ Es steht also in c XVII 20 σφινταυροφόνοιο (σφιν D Call., κεν M). 33 γεννήταν (D Call., γενειήταν M). 48 νᾶμα corrigirt zu νᾶα (νᾶμα D Iunt., νᾶα M). 68 τρίοπον (D von erster Hand, τρίοπον M). 74 φιλασῆι (φιλασει D Iunt. Call., φιλήση M). 126 ἐπὶ (D Iunt. Call., ὄγε M). 137 ἔξοις (D Iunt., αἰτεῦ M)²⁾. Ebenso XVIII 5 κατελέξατο (D, κατεγλάγετο M). 6 υἱός (D Iunt. Call., υἱὼν M). 8 περιπλέκοις (D Iunt. Call., περιπλίκτοις M). 18 ἐξεῖς (D Iunt. Call., ἔξεις M). 23 λοετροῖς (D Iunt. Call., λοετρῶ M). XXV 27 μὴνισσαςι³⁾ (auf dem Rande μιν νίσουσι). M. III 114 ἀνακόες (ἀνηκόες D, ἀνάκοες Iunt., ἀνάκοσι oder ἀνάκοοι M). Sonst dagegen ist der Text durchweg mittelbare Abschrift aus M, und die aus D oder dem cod. Pat. stammenden Varianten sind beige-schrieben, theils gleich beim Niederschreiben des Textes, theils (wie aus der Verschiedenheit der Tinte hervorgeht) nachträglich, aber wohl alles von derselben Hand. Ich lasse das Verzeichniss dieser Varianten folgen, indem ich die Lesart des Textes in Klammern setze. XXII 70 ἦ (ᾠ). 72 ὀρνίθων (ὀρνίχων). 75 κοίλην (κοῖλον). 82 ἀλλήλοισι (ἀλλάλαισι). 91 οἱ δ' (ἐκ δ'). 93 μιν (νιν). 96 ἔτυψεν (ἄμυσσεν). 101 ἀπεστείχοντο (ἀπεστείνωτο). 104 πυγμαῖ (πυγμήν). 111 συνέφρε (συνέφερε).⁴⁾ 113 πάσσονα (μάσσονα). 117 ἐστὶν (αὐτῇ, letzteres

ein völlig sicheres Entscheidungsmittel habe ich indessen nicht finden können. Vgl. die Anmerkungen zu p. 17 f. und p. 31 Anm. 3.

1) Nur V. 47 steht ἐπέρῃσεν übereinstimmend mit M im Texte und ein α ist übergeschrieben (ἐπέρασεν Iunt. Call., ἐπέρασσεν D).

2) αἰτεῦ steht in M, w und L, ist also nicht bloss durch die beste Hds. k und durch L, sondern auch durch Φ überliefert.

3) 'σσαι a sec.' sagt Ziegler; ich habe davon nichts wahrgenommen. Ueber die Lesarten der anderen Hdss. s. unten p. 47.

4) συνέφρε steht in c. Die Vorlage, aus der die zweite Lesart stammt, hatte wohl συνέφρσε, was in D und (aus dem cod. Pat.) in der

ist leichte Verbesserung des in M stehenden αὔτη). 119 ἔλλαβε (ἐλλαχε). 122 hinzugefügt. 123 κεφαλὴν (d. h. κεφαλὴν verbessert zu κεφαλῇ) und ἄμα (ἄρα). 126 λαιῇ δε (ἀλλ' ὅγε δῆ). 134 ἐπὶ (τοι). 136 τυνδαρίδῃ (τυνδαρίδα). 138 δοιῶ (δοιᾶς). 139 ἐδίωκον (δίωκον). 152 μὴν (μην) und ἐνώπιον (ἐνώπιος). 153 δὲ τοὶ irrthümlich statt τὰδε (στὰς). 156 ἦλιν (ἄλιν). 171 κραδίῃ (κραδία). 173 μὲν über der Zeile hinzugefügt. 174 ἀπεχθ- (ἀπεσχ-). 175 f. das im Texte (ebenso wie in M) fehlende ergänzt. 179 νεκρῶν (χρόνων). 184 πρώτην (πρώταν). 186 κασιῶρ (καρτερός). 187 mit der Lesart πόνον auf dem Rande hinzugefügt. 202 ἔξω (εἴσω).¹⁾ 203 στόμα (χθόνα). 207 στήλην (τὰν ἄν). 216 ἄλλοις (ἄλλαις). 223 αἰοιδαί (αἰοιδῇ). XXV 1 βοῶν ἐπιβουκόλος ἀνήρ (βοῶν ἐπιονρος ἀροτρεύς). 3 ὅσσ' ²⁾ (ὥς). 38 in der Form πάντα μάλ' ἐξίποιμι ἐπεὶ οὐ σέγε φημὶ κακῶνδε auf dem Rande hinzugefügt (im Texte ἀτρεκέως εἴποιμι ἐπεὶ σέγε οὐ φίλον κακὸν δὲ, das fehlerhafte δὲ ist in der aus der anderen Quelle stammenden Fassung, statt ἐξ, aus Versehen beibehalten). 55 die Endung ος über der Endung von φιλλήν. 65 μῦθον ἰόντα (μυθήσασθαι). 66 auf dem Rande hinzugefügt. 74 τρηχὺ (πολλὰ) und φωνῇ (φανῇ). 75 πᾶσιν (πᾶσαν). 83 λίην (καν, s. u. p. 31) und τε (τι). 90 ἐλαννόμενα (ἐλαννόμεθα). 105 πεπληντο (δὲ ist weggelassen, μεμαότα im Texte). 114 βοῶν (θεῶν)³⁾ und

Iunt. steht; der Schreiber von c erkannte aber das richtige. In der Call. ist συνέφερε aus der zweiten Aldina entnommen, wo es Emendation ist.

1) In D ἔξω, von der späten Hand D^o auf dem Rande γρ. ἔξω. Dies ist hier jedenfalls Conjectur; aber ἔξω kann die Lesart des cod. Pat. gewesen sein.

2) Derselbe falsche Spiritus in D, wo er erst von späterer Hand verbessert ist.

3) Die erste Hand von D hat hier ein Wort ausgelassen; βοῶν hat die Call., ὁμῶς die Iunt. Folglich war auch der cod. Pat. lückenhaft, und βοῶν wie ὁμῶς sind zwei spätere Ergänzungen. Vermutlich fand Musurus βοῶν im cod. Pat. bereits beigezeichnet und machte es in seiner Abschrift als Ergänzung kenntlich. Wenn die Ergänzung βοῶν in D wirklich erst von D^o herrührt, so könnten die in c hinzugefügten Varianten nicht aus D stammen (s. oben p. 5); aber Dübner kann hier wie wohl auch in einigen anderen Fällen geirrt haben; vgl. Ahrens p. 401 f. Ebenso wie βοῶν war wohl auch ἔθνος am Schlusse des Verses eine im cod. Pat. aus Conjectur nachträglich hinzugefügte Ergänzung.

ἐθνὸς (ἔδνον). 135 πεδίον (παιδίον) und ἀγροτεράων (verbessert aus -α προτεράων). 142 σκύλος (σκύτος). 150 θαύμαζεν (θαύμαζον). 151 ἦσαν (ἄνδρες). 156 τρίφον¹⁾ (στίβον fehlerhaft statt τρίβον). 159 τῇ μὲν (τόν μιν). 180 φράξομαι (φρίξομαι).²⁾ 182 εὐύδρου (εὐνδρον). 184 τηλίκα (πηλίκα). 193 αὐγηνιάδη (λυτιιάδη). 202 κεμηνιαίους (fehlerhaft statt βεμβινι—, im Texte βεμβιναιούς). 213 ειθαρ ἔβησα (εἰσανέβησα). 225 χαλεπόν (χαροπόν). 244 πυρσαι (πυραι). 252 ἀθρόος (ἄλμενος). 262 πάλιν φρονεοντα, durch Versehen zum folgenden Verse angemerkt (παραφρονέοντα).³⁾ 264 ἦλασα (ἔφασα). 267 ἀποδρύψη (ὑποδρύψη). 270 βραχίονος (βραχίονα). 279 ὄφρα μοι εἶη (ἰωχμοῖο). M. IV 32 φίλης (φίλ', s. u. p. 38).⁴⁾ 50 βλέψασα (βλάψασα). 100 ἀλώῃς (ἀλώην). 104 ἐλλεῖτο (εἰλεῖται). 113 ἀμεννῶς (ἀμενοινός). In der Ueberschrift des Gedichts sind den Worten Μεγάρα ἡ (sic) γυνὴ Ἑρακλέους nachträglich die Worte προσδιαλέγεται τῇ πενθερᾷ hinzugefügt, eine Variation des in D stehenden λέγει τὴν πενθεράν.

Abgesehen von den hiermit aufgezählten von späterer Hand hinzugefügten Lesarten in 18 und von den aus D oder dem cod. Pat. stammenden Lesarten in c sind die beiden Handschriften, was die Sylloge Φ anlangt, nichts weiter als Apographa von M und für die Kritik vollkommen wertlos. Mit M stimmen sie auch in vielen unbedeutenden Schreibfehlern überein. Die Abweichungen von M sind theils geringfügige

1) τρίφον D, τρίβον Iunt. Call.; aber es kann letzteres Emendation von Musurus sein und auch im cod. Pat. τρίφον gestanden haben.

2) Dass über dem ι nur ein α und nicht auch noch ein ζ steht, ist offenbar blosse Nachlässigkeit.

3) Dieser Fall ist darum bemerkenswert, weil die Variante nicht mit der ersten Hand von D, sondern mit D^b übereinstimmt. Die erste Hand hat παραιφρονέοντα und dasselbe steht, auf Grund der Abschrift des Musurus, in der Iunt. und der Call.; es kann also kein Zweifel sein, dass dies auch die Lesart des cod. Pat. gewesen ist. Stammen die Varianten in c aus D, so liegt die Sache einfach. Es ist aber auch möglich, dass sie aus derjenigen Abschrift des cod. Pat. stammen, die für D^b benutzt ist (s. oben p. 5), und dass in dieser πάλιν durch Versehen statt παραι geschrieben, oder als Glossem zum folgenden Verse angemerkt war.

4) Hier ist der aus D oder dem cod. Pat. entstammenden Variante noch eine Conjectur hinzugefügt, nämlich ἐνι statt des ungewöhnlichen ἐν.

Versehen, teils, aber nur sehr vereinzelt, kleine Verbesserungen, wie sie jeder Schreiber einer griechischen Handschrift zu machen im Stande war. Was aber das eigentlich entscheidende ist: nicht wenige Schreibungen in 18 und c erklären sich augenscheinlich durch specielle zufällige Aeusserlichkeiten in den Schriftzügen und den Buchstabenformen des nicht sehr deutlich geschriebenen cod. M, so dass sie sich nur auf diesen und nicht etwa auf einen mit M nahe verwandten, aber von ihm unabhängigen Codex zurückführen lassen.

Den Beweis hierfür zu liefern bin ich um so mehr verpflichtet, da die beiden Handschriften in der Texteskritik bis jetzt eine ziemlich angesehene Rolle spielen.¹⁾ Ich thue es in der Weise, dass ich ihre sämtlichen Abweichungen von M (mit Ausschluss der im vorigen Abschnitt besprochenen) zusammenstelle. Unberücksichtigt lasse ich dabei nur prosodische Differenzen, die ohne jede Bedeutung sind, sowie auch solche Stellen, wo in 18 oder c zuerst ein Versehen begangen, dies aber durch Correctur oder Randverbesserung sofort berichtigt ist.²⁾

1) Wilamowitz (Hermes 13 p. 276) erklärt den cod. c für das 'beste Apographon' einer erweiterten Bukolikersammlung, die das Motto *βοιωτικὰ Μοῖσαι* u. s. w. getragen habe. Aus den Darlegungen von Ahrens geht aufs deutlichste hervor, dass der cod. c gar nicht das Apographon einer Sammlung ist, sondern dass die in dieser sehr späten Hds. enthaltene Bukolikersammlung aus ganz verschiedenen Bestandteilen zusammengesetzt ist; die drei Stücke M. II, *εἰς νεκρὸν Ἀδ.*, Th. XIX stammen aus der ersten Aldina (Ahrens p. 592). Es lässt sich mit nichts beweisen, dass die bloss durch Φ erhaltenen Gedichte vor der Renaissance jemals mit den äolischen Gedichten Theokrits sowie mit XXIV, XXVI, XXVII, XXVIII innerhalb einer Sammlung vereinigt waren, und ebensowenig dass jenes Epigramm des Artemidoros zu ihnen in irgend welcher Beziehung steht. — Was die drei aus der Aldina entnommenen Bestandteile von c anlangt, so will ich bei dieser Gelegenheit das einzige kleine Bedenken, welches sich Ahrens dabei aufdrängte, beseitigen. Nach Ziegler soll in 11 und in c der Titel von Th. XIX *κηριοπέκτης* lauten. Ahrens meinte, er werde diesen Fehler in der Ald. I übersehen haben. Aber nicht Ahrens war es, der hier geirrt hat: in c steht, wie ich aufs bestimmteste versichern kann, klar und deutlich *κηριοκλέπτης*, ebenso wie in der Aldina.

2) Oefter hat es nach den Angaben bei Ahrens und Ziegler den Anschein, als beständen zwischen M und c oder M und 18 Verschieden-

Mitunter, aber verhältnismässig nur selten, weicht c von M in den Dialektformen ab, was übrigens entweder durchweg oder mit geringen Ausnahmen nicht auf den Schreiber von c, sondern auf den Schreiber von dessen direkter Vorlage zurückzuführen ist. Meistens beruht dergleichen auf dem Umstande, dass in M beinahe stets die gewöhnlichen Formen zur Erklärung über den dorischen (oder epischen) stehen, also namentlich η über α . Wenn wir in Folge dieser doppelten Schreibungen zuweilen im Texte von c die in M übergeschriebenen attischen Formen finden, so kann dies nicht befremden. Auf diese Weise entstanden sind in c die Schreibungen Th. XVII 31 $\sigma\iota\delta\eta\rho\epsilon\iota\omicron\nu$ ($\sigma\iota\delta\alpha\rho\epsilon\iota\omicron\nu$ M, und ebenso stets im folgenden). 45 $\alpha\phi\rho\omicron\delta\iota\tau\eta$. 67 $\delta\eta\lambda\omicron\nu$. 76 $\pi\omicron\lambda\lambda\eta\varsigma$. XVIII 20 $\alpha\lambda\lambda\eta$. XX 1 $\phi\iota\lambda\eta\varsigma\alpha\iota$. 4 $\alpha\rho\rho\omicron\iota\kappa\omicron\upsilon\varsigma$. 12 $\tau\eta\varsigma \kappa\epsilon\phi\alpha\lambda\eta\varsigma$. 32 $\beta\omicron\nu\kappa\omicron\lambda\omicron\varsigma$. 41 $\kappa\rho\upsilon\nu\iota\delta\eta$. 43 $\kappa\rho\epsilon\iota\sigma\sigma\omega\nu$. XXI 25 $\epsilon\chi\omicron\upsilon\sigma\iota\nu$ ($\epsilon\chi\omicron\upsilon\sigma\iota$ M). 33 $\omicron\nu\epsilon\iota\rho\kappa\rho\iota\tau\eta\varsigma$. XXII 2 $\epsilon\rho\epsilon\theta\iota\zeta\epsilon\iota\nu$. 37 $\pi\acute{\epsilon}\tau\rho\alpha$. 156 $\sigma\acute{\alpha}\rho\tau\eta$. 158 $\alpha\pi\tau\acute{\eta}$. 184 $\pi\rho\acute{\omega}\tau\alpha\nu$ ($\pi\rho\acute{\alpha}\tau\alpha\nu$ M). 199 $\omega\rho\mu\acute{\eta}\theta\eta$. XXV 126 $\tau\rho\iota\alpha\kappa\omicron\varsigma\iota\alpha$. B. I 14 $\theta\nu\eta\sigma\kappa\omicron\nu\tau'$. 19 $\alpha\phi\rho\omicron\delta\iota\tau\eta$. 24 $\beta\omicron\omega\varsigma\alpha$.¹⁾ Hier und da finden sich in c auch ohne diese Veranlassung Dialektformen, die von M abweichen; bei dem bunten Gemisch, welches M in dieser Hinsicht schon durch den Text und noch mehr durch das darübergeschriebene darbot, war es kaum zu vermeiden, dass ein Abschreiber hin und wieder absichtlich oder unabsichtlich dergleichen Abweichungen beging: Th. XVII 32 $\eta\beta\eta\varsigma$ ($\eta\beta\alpha\varsigma$ M). 64 $\iota\delta\omicron\iota\varsigma\alpha$ ($\iota\delta\omicron\upsilon\varsigma\alpha$ M). 67 $\epsilon\tau\iota\mu\alpha\sigma\epsilon\nu$ ($\epsilon\tau\iota\mu\eta\sigma\epsilon\nu$ M, hier ist übrigens das η nicht ganz deutlich). 85 $\alpha\gamma\acute{\alpha}\nu\omega\rho$. XX 38 $\omicron\lambda\upsilon\mu\pi\omega$ ($\omicron\lambda\upsilon\mu\pi\omicron\nu$ M). XXII 31 $\nu\alpha\omicron\varsigma$ ($\nu\eta\omicron\varsigma$ M). 101 $\pi\rho\omicron\sigma\acute{\omega}\pi\omicron\upsilon$ ($\pi\rho\omicron\sigma\acute{\omega}\pi\omicron\nu$ M). XXIII 35 und B. I 70 $\sigma\upsilon$. M. III 132 $\beta\omega\kappa\omicron\lambda\iota\alpha\zeta\epsilon\nu$. IV 49 $\pi\acute{\epsilon}\rho\eta\nu$. In den Ueberschriften der Gedichte hat es der Schreiber von c oder von dessen Vorlage für

heiten, während sich durch Nachprüfung der Hds. Uebereinstimmung herausgestellt hat. Nur vereinzelt habe ich hierauf hinzuweisen für zweckmässig gehalten; in der Mehrzahl der Fälle handelt es sich um geringfügige Kleinigkeiten.

1) Vereinzelt finden sich Schreibungen gleichen Ursprungs auch in 18: so Th. XXI 54 $\pi\epsilon\phi\iota\lambda\eta\mu\acute{\epsilon}\nu\omicron\varsigma$. XXII 104 $\mu\acute{\epsilon}\iota\sigma\sigma\eta\varsigma$. XXIII 37 $\pi\alpha\rho\acute{\epsilon}\lambda\theta\eta\varsigma$. XXV 149 $\alpha\nu\acute{\epsilon}\iota\sigma\tau\eta$.

passend gehalten, die Bezeichnung der Gattung, zu der das Gedicht gehört, durchweg hinter den Namen Theokrits zu setzen, während sie in M hinter der Angabe des Dialektes steht, also *Θεοκρίτου διηγηματικόν· έραστής δωρίδι* statt *Θεοκρίτου έραστής· δωρίδι· διηγηματικόν*, und so regelmässig.

Bei der nun folgenden Uebersicht der sonstigen Abweichungen der codd. c 18 von M schliesse ich mich in der Reihenfolge der Gedichte an die p. 1 Anm. 1 genannten Ausgaben an.

Th. XVII. 1. *αρχώμεσθα* M. *αρχόμεσθα* c.

2. *αείδωμεν* M. *αείδομεν* c.

17. *χρύσεος* M. *χρύσειος* c.

25. *νέποδες* M. *νέπωδες* c.

26. *πρόγον' σφιν* M, d. h. *πρόγονός σφιν*. Der zweite Accent kann bei flüchtigem Lesen wohl für ein *ι* gehalten werden. *πρόγονοί σφιν* c.

32. *οἷ δ'* M. *ᾱ δ'* c, was in M, wo sich das *ι* dicht beim o befindet, sehr leicht gelesen werden kann.

46. *ένεκεν* M. *ένεκα* c.

47. *έπέρησεν* M. *έπέρησαν* c, was dann verbessert ist. In M ist das *ε* der Endung ex corr. und daher etwas undeutlich. Hierdurch erklärt sich der Fehler in c.

51. *βροτοῖς* M. *βροτοῖσι* c.

54. *τυδέη* fehlerhaft M. *τυδίη* c, was sich durch das Aussehen des *ε* in M erklärt.

55. *αχιλῆα* M. *αχιλλῆα* c.

57. *πτολεμαίῳ* M; aber der Acutus kann für einen Circumflex gehalten werden, und das *ω* ist nicht deutlich. *πτολεμαῖε* 18.

58. *νεογιλὸν έόντα* M. *νεόγιλλον έόντων* c.

61. *ώδινεσσιν* M. *ώδύνεσσιν* c.

63. *νωδυνίαν* M. *νηδυνίαν* c.

66. *ὅσον* M. *ὄσσον* c.

69. *δωριέεσσι* M. *δορίεσσι* c.

71. *έκλαγε* M. *έκλασε* c.

79. *χθαμαλά*⁷ M. *χθαμαλός* c.

81. *τόσσα* M. *τόσα* c.

84. σφισιν M. σφιν c.
 87. τ' αἰθιοπῶν M. τε αἰθιοπῶν c.
 89. σαμαίνει M. σαμένει c.
 91. ἐπιπλώοντι M. ἐπιπλώωντι c.
 95. ἡκαταβρίθοι M (d. h. κε κατ.). καταβρίθοι c.
 101. αἰγυπτίησι M. αἰγυπτίησιν c.
 107. μογεόντων M. μεγεόντων c.

110. Nach diesem Verse ist in M wie in anderen Hdss. V. 90 fehlerhaft wiederholt; Linien und Punkte, die von einer späteren Hand herrühren, sollen, wie es scheint, auf das Fehlerhafte in der Reihenfolge der Verse aufmerksam machen. In c ist V. 90 weggelassen.

112. διωνύσου M. διονύσου c.
 121. θερμὰ M. τέρμα c.
 122. καθύπερθεν M. καθύπερτε c.

Th. XVIII. 12. τῦ M. ῥυ c.

14. παῖσδ'εῖν M. παῖσδεν c. (Das ζ in M kann leicht als ε angesehen werden.)

15. τεὰ M. τε καὶ c. Ein flüchtiger Abschreiber konnte dies in M zu lesen glauben.

18. πενθερόν M. πένθερος c.

28. διαφαίνεται' M. διαφαίνεται (mit Abkürzung) c.

29. πειρά M, über dem α in gewohnter Weise eine Linie als Längenzeichen. Hieraus ist ohne Zweifel πειρά in c zu erklären.

ἀνέδραμε M, aber ἀν corr. aus ἐν, was noch gelesen werden kann. ἐνέδραμε c.

34. κελεόντων M; ω kann bei einiger Flüchtigkeit für v gehalten werden. κελε^ωντων c.

36. εὐρύστερνον M. εὐρύσθενον c.

44. In c steht πλέξασαι σταξεῦμες ὑπὸ σκιερὰν πλατάνιστον (aus V. 46), was auf dem Rande berichtet ist. Ueber die Ursache des Versehens gibt die Beschaffenheit der Stelle in M Aufklärung; sowohl hinter πλέξασαι wie (V. 46) hinter λαζόμεναι steht ein Komma, und das zweite in gerader Linie

unter dem ersten; das Auge des Abschreibers konnte also leicht auf V. 46 hinüberspringen.

45. ἀλειφαρ M, am Schlusse undeutlich, so dass αν gelesen werden kann. ἀλείφαν c.

55. ἐγρεσθαι M. ἐγρεσθε c.

Th. XX. In der Ueberschrift bietet M, ebenso wie 11, βουκολίσκος. Im ersten σ ist aber, sei es in Folge von Unreinheit der Tinte, sei es, weil zuerst ein Versehen begangen war, der Strich links sehr dick ausgefallen, und da auch das x einem ν einigermaßen ähnlich sieht, kann leicht fälschlich βουκολίωνος gelesen werden. Eben dies steht in 18. Der Schreiber der Vorlage von c aber hat, um das vermeintlich corrupte Wort zu verbessern, βουκολικὸς geschrieben.

1. εὐνείκα M. εὐνείκα c. (Ebenso V. 42.)

2. ἔρφ' M. ἔργ' c.

5. ὀνείρω^ω d. h. ὀνείρως fehlerhaft statt ὀνείροις mit Interpunction M; aber der Punkt konnte für ein ι subscr. gehalten werden. 'ὀνείρως corr. in — φ' 18.

7f. Diese beiden Verse beginnen mit ὡς, welches Wort in M beide Male mit dem gleichen Zeichen geschrieben ist. Das Auge des Abschreibers konnte sehr leicht von V. 6 gleich auf V. 8 hinübergleiten. Daher fehlt V. 7 in c; auch in 18 war er zuerst weggelassen, wurde aber noch von der ersten Hand hinzugefügt. Für die Unechtheit von V. 7 bietet hier nach die Ueberlieferung nicht das geringste Indicium.

10. μολύνης M. χολώσης c.

16. ἔρσ' M (ἔρσαι = ἔρσα), aber αι höchst undeutlich, α kann für ein zweites σ gehalten werden. ἔρσ\ c (dem Schreiber der direkten Vorlage war das Wort in M unverständlich).

21. ^{πρό τε}τοπάρουθεν M, d. h. τοπάρουθεν mit der Glosse πρό-τερον. Aber πρό ist nicht sehr deutlich und zwischen πρό und τερον ist ein etwas grösserer Zwischenraum. Daher τοπρα-πάρουθεν in c.

22. κισσ^ο M, d. h. κισσὸς, aber der Accent steht so dicht beim ο, dass ausserordentlich leicht κισσα gelesen werden kann. κίσσα c.

27. γλυκερωτέρα M. γλυκυρωτέρα c.
μελικήρω M. μέλι κήρω c. 'μέλι κηρῶ c corr. 18.' Da die Trennung der Wörter in M so gut wie gar nicht beachtet ist, so lag es sehr nahe, μελι κήρω richtiger Weise als zwei Wörter aufzufassen und auch dem ersten seinen Accent zu geben.

28. μέλιδμα M. μέλισμα 18 und (nach Ziegler) c.
μελίσδω M; dahinter ein grosses Komma, aus dem sich das in c stehende μελίσδων erklärt.

^{δονίω}
29. λαλέω M. λαλέω c. δονέω 18.

30. καλόν με M. καλόν μὲν c.

33. διόνυσσος M. διόνυσος c 18.

34. κοῦκ M. οὐκ 18, eine nahe liegende kleine Verbesserung, deren Richtigkeit durch den cod. 11 (mit dem aber 18 in keinem näheren Zusammenhange steht) bestätigt wird.

35. ὄρεσιν M (ω nicht sehr deutlich). ὄρεσιν c.

39. ἐὰ M. ἐὰ c. Der spir. asper darf also nicht als überliefert gelten.

43. ἀδὲ M (δὲ mit dem Zeichen). ἀ δὲ c.

44. ἀ κύπρι M, darüber die Glosse ἡ κύπρις. ἀ κύπρις 18.
μηδὲ M, aber das δ sieht einem σ ähnlich. μήσε c.

^{ου}
45. μώνη M. μόνη c.

Th. XXI. 3. ἐργατίνεσι M, das zweite ε aus α corrigirt. ἐργατίνεσι 18 (über die zweite Hand s. oben p. 13). ἐργατίνεσι c.

4. In M steht ἐπιβησέησι und über dem zweiten η¹) das Zeichen für ει. 11 hat ἐπιβησέεισι: ob M oder 11 die Lesart von Φ genau wiedergibt, lässt sich hier nicht entscheiden. Das Zeichen für ει ist aber in M derartig ausgefallen, dass es beinahe ganz wie ein α aussieht. Daher steht in c ἐπιβησέ^αεισι.

9. καλαθίσκοι M, aber κ und θι haben ein derartiges Aussehen, dass darin die Lesart von c μαλαήσκοι ihre evidente Erklärung findet.

11. οἰμειαὶ M. οἰνειαὶ 18.

1) Die Angabe bei Ahrens ist falsch.

ἐκ M. ἐς c.

λαβύρινθοι M. λαβίρυνθοι 18.

12. ἐρίσμασι M. ἐρείσμασι 18.

λέμβος M. λέσβος 18.

14. πλώτος M, aber ω kann ausserordentlich leicht für α gehalten werden; πλάτος (schwerlich πλώτος) c.¹⁾

15. οὐκύνθραν M. υ'οκύνθραν 18 (nach Ziegler³).

οὐ λίνα M. οὐ λίνα c. Das κ, durch welches der Schreiber die Uebereinstimmung mit der Vorlage herstellte, ist in c übersehen.

23. μινύθειν M. μηνύθειν c.

μακρά M. μακά c.

24. άώς M. άώς c.

27. νέον (mit Abkürzung) M. νέο 18 (das ν nach Ziegler von der zweiten Hand hinzugefügt).

28. μακράν τάν M; in τάν stehen das Zeichen für αν und ein sehr kleines darüber geschriebenes η (= τήν, in gewohnter Weise) so nahe zusammen, dass sie leicht für ein ε gehalten werden können. μακράν τε c.

30. ἤμεν M. ἔμμεν c.

31. τώνείρατα M; ω kann für α gehalten werden. τάνείριτα c.

36. ράμω M; das nachlässig geschriebene μ ist von sehr zweifelhaftem Aussehen. ρά⁺ω c.

λύχνιον M. λίχνιον c.

37. ποτὲ M. ποτὶ 18.

38. ἔσσεο δὲ λέγει M. Im Zeichen für δὲ sind die beiden Punkte mit der krummen Linie zusammengeflossen, so dass das Zeichen für ein κ₂ = καὶ gehalten werden konnte. Dieses Versehen finden wir in c und in 18 begangen.

45. ἄρτω M. ἄρτον c. ἄρτω 18.

46. Sowohl τῷ ἀγκίστρῳ wie τῷ γκίστρῳ kann in M gelesen werden. τῷγκίστρῳ c. ῥᾱγκίστρῳ corr. in ῥ'γκίστρῳ 18.

1) Dass πλάτος auch in 11 steht, ist ein zufälliges Zusammentreffen; • war wohl auch in 23 zweifelhaft. Der eine Buchstabe sieht leicht dem anderen ähnlich.

51. νύξ^α M. νύξαι 18. νύξαι c.

54. πέλοι M. πέλει 18.

55. γλανκᾶς M. λευκᾶς 18.

56. τῷ γρίστρω M. τ' ὀγγίστρω c. Der gleiche Fehler auch im folgenden Verse.

ἀπέλυσα M. κατέλυσα c, letzteres also eine Lesart ohne jede Autorität.

58. καλάγε τὸν M (καλά soll = καλή sein), ebenso 18, aber ohne η. καλήγε τὸν c.

65. εἰ με γὰρ M. εἰ γὰρ με c (gleichfalls ohne Belang).
τοῦτο M. τούτου 18.

Th. XXII. 21. Der Schreiber von M hatte zuerst irrtümlich μέσων geschrieben, dies aber sogleich in μέσον verbessert. Doch blieb der Buchstabe zweifelhaft, und in Folge hiervon schrieb der Schreiber von 18 μέσων.

27. Der in M auf dem Rande stehende Titel Πολυδεύκους ἐγκώμιον ist in c weggelassen.

32. δ' M; om. 18. (In M ist es nachträglich hinzugefügt, wie es scheint.)

39. ἀλλαι M. ἄλλαι c.

41. τε καὶ M. καὶ o.

53. Diesen Vers hatte der Schreiber von M anfangs übersehen; er trug ihn dann auf dem Rande nach, aber zu hoch, so dass er sich nicht unterhalb, sondern etwas oberhalb 52 befindet. Dies ist augenscheinlich der Grund, weshalb er in c sinnloser Weise zwischen 51 und 52 steht. (Zieglers Angabe ist unrichtig.)

54. ξεν' in M ist ziemlich undeutlich; in c befindet sich an Stelle dieses Wortes ein leerer Raum und darüber ein Kreuz (s. oben p. 25 über XXI 36). ξενε 18.

^{ὅστις}
ὅστ' ἐσσί M. ὅστ' ἐσσι c. ὅστις ἐσι 18.

In M steht über der Zeile οἱ zwischen τίνες und βροτοί, um anzugeben, dass die Prosa hier den Artikel erfordern würde. Ueber 18 bemerkt Ziegler: 'τίνες οἱ β. τῶν (inducto οἱ et totius v. vulgata margini adscripta) 18.'

55. Aus der Gestalt der Abkürzung von πρὶν in M er-

klärt es sich, dass der Schreiber von 18 zuerst *ποτ'* zu lesen meinte.

57. *κοῦκ* M. In c ein leerer Raum mit einem Kreuz darüber; hier war offenbar die direkte Vorlage von c (s. oben p. 15 f.) irgendwie zweifelhaft oder beschädigt.

60. *γε* M; om. c.

62. *δαιμόνιόνδ'* M. *δαιμόνιε δ'* c. Der Punkt in M ist hier, wie auch an anderen Stellen, ohne erkennbare Bedeutung.¹⁾ Offenbar hat er den Anlass zur Schreibung von c gegeben: der Abschreiber meinte, dass *οὐ* getilgt werden sollte.

63. *ἀνοιμένα* M (und c). *ἀνείμένα* 18. (Der Schreiber wollte ausser der selbstverständlichen Verbesserung auch die Lesart seiner Vorlage angeben.)

65. *ἐναντί* M (d. h. *ἐναντίος*, aber o nicht an richtiger Stelle). *ἐναντός* c. *ἐναντίον* 18 (von zweiter Hand verbessert, s. oben p. 13).

70. *δηρισσόμεθ'* M. *δηρισόμεθ'* c 18.

74. *μαχησαίμεσθ'* M. *μαχησαίμεθ'* 18.

86. *ἀπτιναισιν* M. *ἀπτιναισιν* 18, von der zweiten Hand verbessert. (Die Lesart von c habe ich mir hier nicht notirt.)

87. *λετο* M. *λετο* ex corr. 18. *ἔλετο* c.

92. *κρατερόν* M. *καρτερόν* c (nach Ziegler³⁾).

96. *ἀμφοτέραισιν* M (*αι* nicht sehr deutlich, man kann *η* lesen). *ἀμφοτέρησιν* c (die Uebereinstimmung mit D ist hier wohl nur zufällig).

ἔσχεδε oder *ἔσχεθε δ' ὄρμης* M; aber sowohl *θ* (*δ*) wie das Zeichen für *ης* sind sehr undeutlich; ersteres kann leicht für *σ* gehalten werden. *ἔσχες δ' ὄρμου* c.

102. *ἐτάρασσεν* M. *ἐτίνασσε* 18.

103. *ἀμηχανόνεντ'* M (und c). *ἀμηχανέοντ'* 18.

108. *ὄλεκον* M. *ὄλεκον* c.

117. *αὐτη* M. *αὐτῇ* c (s. oben p. 16 f.).

120. *δογμός* M. *δογμός* c.

1) Mehrfach beziehen sich, wie es scheint, diese (zum Teil sicher von späterer Hand gesetzten) Punkte in M auf die Vergleichung der Hds. mit einer anderen Hds. oder mit einer Ausgabe.

124. *σκαῖ* = *σκαῖον* M. *σκαῖης* c. Die beiden Striche in M berühren sich; dies war der Anlass, dass sie der Copist flüchtiger Weise als das Zeichen für *ης* ansah.

135. *Κάστορος ἐγκώμιον* auf dem Rande M, in c weggelassen.

138. *δοιὼ* M. *διὼ* c.

140. *μεγαλλογάμω* M. *μεγαλογάμω* 18.

142. *δ' ἄρα* M. *δ' ἄρα* c. *ἄρα* 18.

143. *βαρυνόμενοι* M. *βαρυσκόμενοι* 18. Diese Lesart, die Ahrens geneigt war für richtig zu halten, erklärt sich aus dem Aussehen der Schriftzüge in M; über den nicht sehr deutlichen Buchstaben *νν* befindet sich eine die Länge des Vokals anzeigende Linie.

144. *ὑπ' ἔκ* M. *ὑπ' ἐκ* 18. *ὑπαὶ* c.

146. *ἀλλοτριαῖς* M. *ἀλλοτριόις* c.

155. *μαστεύειν* Mc. *μαστεύειν* 18.

161. *ὀπύειν* M. *ὀπνίειν* wie es scheint 18 (undeutlich).

168. *οὐκ ἔσπετο* M, aber *κ* mit *ε*, nicht mit *ν* verbunden. *οὐ ἔσπετο* c. *οὐκ ἔσπετο* corr. in *οὐχ ἔσπετο* (vielleicht von zweiter Hand) 18.

169. *ἀκηλήτω* M. *ἀμελήτω* und auf dem Rande *ἀκηλήτω* 18. In M ist nämlich das *κ* einem *μ* sehr ähnlich und das folgende *η* undeutlich.

174. *ἀπεσχομένης* und darüber *ἦ' ἀποσχομένοι* M. *ἀπεσχομένης*^{oi} 18 (das erste *σ* über der Linie, wie öfter) und c (über das in c ausserdem darübergeschriebene *θ* s. oben p. 17).

175. *λυγγεὺς τε* M. *λυγκεὺς τε* richtig c 18. (Ebenso, wie es scheint, V. 183, 194, 204.)

178. *πάντες γ'* M. *πάντας γ'* 18.

179. *χρόνων* M. *χρόνον* c.

187. Der Schreiber von M hatte diesen Vers zuerst übersehen; auf dem Rande schrieb er ihn alsdann bei. Aus diesem Grunde war der Vers in dem aus M stammenden Texte der direkten Vorlage von c weggelassen, ebenso bei der ersten Niederschrift von c. Zugeschrieben war er in der Vorlage aus der anderen Textesquelle (s. oben p. 16), und hieraus ist

er dann auch später (wie die Verschiedenheit der Tinte zeigt) in c auf dem Rande nachgetragen.

188. εἴ που τὶ M. εἴ τί που c.

197. ὑπεξαναβὰς M. ὑπεξαναβὰς 18 [c?].

201. πλατὺ M. ὁξὺ und auf dem Rande πλατὺ 18. In M befindet sich über der Silbe τὺ die erste Silbe der zum folgenden Worte gehörigen Glosse ξίφος. Da zwischen ξί und φος zufällig ein kleiner Zwischenraum ist, so konnte πλατὺ^{ξί} Anlass zu dem in 18 zuerst begangenen Fehler geben.

210. ἐκβαλε M. ἐβαλε c. Das erste ε in M ist sehr klein und konnte übersehen, κ konnte für ein ε gehalten werden.

213. ἐκκρατέοντες M. ἐγκρατέοντες c. (Das sehr undeutliche erste κ konnte bei einiger Flüchtigkeit für γ gehalten werden.)

220. αὐτᾶς M. αὐτοῖς c. αὐτοῦ 18. αὐτᾶς in M ist sicher, aber wegen der Verknüpfung des Zeichens für ας mit dem Circumflex zunächst nicht ganz deutlich; daher die in den Abschriften begangenen Fehler (sowie auch die Confusion im Apparate von Ahrens).

222. παρέχῶσι^{ov} M. παρέχῶσι c. παρέχουσι 18.

Th. XXIII. 2. M hat richtig τ" d. h. τόν. Der senkrechte Strich des τ ist aber so dick ausgefallen, dass das τ leicht für ein π gehalten werden konnte. Daher ist in 18 zuerst irrtümlich πᾶν geschrieben.

8. ῥοδόμαλλόν^λ M (das übergeschriebene λ zur Andeutung der geläufigen Form μαῶλον). ῥοδόμαλλον c mit einem Kreuze darüber zur Angabe der Corruptel. ῥοδόμαλλον 18.

9. κουφίζε^{oi} M, das ι von οι geändert aus ν, was noch gelesen werden kann. κουφίζοι c. κουφίζε^{ov} 18.

10. οἷα θηβυλέος M. οἷα θηβυλελέος c.

ὑποπτέυ^ησι M; das übergeschriebene η ist sehr klein und steht, wie häufig, nicht genau an der rechten Stelle; ebenso auch in 18. ὑποπτεύσι c.

13. χολᾶ^λ M, d. h. χολᾶ mit einem Komma; das Komma ist aber mit dem λ verbunden und kann leicht als ι gelesen werden; daher κολιᾶ c.

14. *περικείμενος* M. *ποτικείμενος* 18 (durch das Aussehen des Wortes in M leicht zu erklären).

15. *ἡ* M. *ό* c. In M ist *η* sehr undeutlich und konnte für *ο* angesehen werden.

16. *τὸ σαμφαό*^{ττος} (= *φαότατος*) M (genau nach der Vorlage). *τὸ σαμφαότατος* c. Der Schreiber von 18 zog es vor, nach *τὸ* eine Lücke zu lassen.

22. *λύπης ποχλωμένος* M. *λύπης ποχολωμένος* mit einem Kreuze über *χο* c. *λύπης χορλωμένος* 18. (Zufälliger Weise ist in M zwischen *πο* und *χο* ein etwas grösserer Zwischenraum.)

37. *εἶδης* M. *ἰδης* 18.

38. *θα̃θι* M. *βᾱ̃θι* 18.

39. *τᾱ* (nicht ganz deutlich, aber sicher) M. *τῶ* c.

42. *διαλλάξεις* M (*εις* mit dem Zeichen). *διαλλάξας* 18.

43. *δέ μεν* M. *δ' ἐμεν* c.

44. *ἀπίης* hat der Schreiber von M geschrieben, aber die zwei letzten Buchstaben sind klein und undeutlich ausgefallen und sehen auf den ersten Blick wie *κε* aus. *ἀπίκε* steht demgemäss in c. Auch der Schreiber von 18 hat offenbar so gelesen, aber, um die notwendige Länge herzustellen, *ἀπίκη* geschrieben.¹⁾

59. *ἀπο κρηπίδας* M. *ἀπὸ κρηπίδος* c.

Th. XXV. 19. In M berühren sich in *πᾶσα πέρην* die Züge der mittleren Buchstaben *α* und *π* in einer Weise, dass sich beim ersten Blick die Gestalt eines *ν* zu ergeben scheint. In 18 ist daher zuerst *πᾶσαν* geschrieben, das *ν* aber alsdann getilgt worden.

27. Ueber diese Stelle s. oben p. 16. Es steht hier die aus M stammende Lesart auf dem Rande, mit zwei unwesentlichen Abweichungen von M, nämlich *μιν νίσουσι* statt *μῆν νίσουσι*.

38. *κακὸν* M. *κακὸν δὲ* c.

39. *οὐδὲ* M. *δὲ* ist hier mit dem bei der selbständigen Anwendung der Partikel gebräuchlichen Zeichen † geschrieben.

1) V. 52 fehlt *δ'* nicht nur in M und 18, sondern auch in c.

Ein Copist versah sich und meinte τ zu lesen. Daher $\sigma\upsilon\ \tau$ in c.

50. $\alpha\lambda\lambda\omicron\nu$ M. $\alpha\lambda\lambda\omega\nu$ c.

51. $\alpha\rho\omicron\theta\epsilon\upsilon\varsigma$ M. τ und ρ sind mit einander verbunden und es kann keinem Zweifel unterliegen, dass der Schreiber $\alpha\rho\omicron\theta\epsilon\upsilon\varsigma$ schreiben wollte. Ein Copist konnte aber leicht meinen, das ρ sollte durch ein darüberstehendes τ verbessert werden. Daher steht in c $\alpha\rho\omicron\tau\epsilon\upsilon\varsigma$.

55. $\phi\iota\lambda\lambda\eta\tau$ M. $\phi\upsilon\lambda\lambda\eta\iota$ 18.

56. $\omicron\delta'$ M. $\omega\delta'$ 18.¹⁾

62. $\tau\iota$ corrigirt aus $\tau\omicron\iota$ M; durch Tilgung des ι von $\tau\omicron\iota$ ist eine dem ς ähnliche Form entstanden; daher $\tau\iota\varsigma$ c. In 18 steht zuerst ein ausgestrichenenes $\tau\omicron\iota$, dann $\tau\iota$, was sich ebenfalls aus M erklärt.

64. $\mu\acute{\epsilon}\mu\omicron\iota\nu\acute{\epsilon}\ \mu\iota\nu$ M. $\mu\acute{\epsilon}\mu\eta\nu\acute{\epsilon}\ \mu\iota\nu$ c.

77. $\pi\omicron\nu$ M. $\pi\rho\omicron$ c.

78. $\pi\omicron\iota\eta\sigma\alpha\nu$ M. $\acute{\epsilon}\pi\omicron\iota\eta\sigma\alpha\nu$ c.²⁾

83. $\lambda\iota\alpha\nu$ M. $\kappa\alpha\nu$ c (auf dem Rande $\lambda\iota\eta\nu$, s. oben p. 17). Statt $\lambda\iota\alpha\nu$ kann in M wegen der nachlässigen Schrift ausserordentlich leicht $\kappa\alpha\nu$ gelesen werden.

84. $\tau\omega\upsilon\lambda\lambda\omicron\nu$ M. $\tau\omega\upsilon\lambda\lambda$ 18. Dieser Fehler erklärt sich durch den Umstand, dass in M das Zeichen für $\omicron\nu$ etwas zu weit links steht und ausserdem zufällig einen kleinen Schweif erhalten hat. (Für das Zeichen der Endung $\omicron\iota\varsigma$ möchte ich es nicht halten; darüber steht $\tau\eta\nu\ \alpha\upsilon\lambda\eta\nu$.) Der Abschreiber wusste nicht, was er damit anfangen sollte.

$\iota\zeta\omicron\nu$ M. $\iota\zeta\omicron\nu$ 18. $\iota\zeta\omicron\nu$ c (eine sich leicht anbietende Emendation).³⁾

90. $\pi\rho\omicron\tau\acute{\epsilon}\rho\omega\sigma\epsilon$ M (die Schlussilbe ziemlich undeutlich). $\pi\rho\omicron\tau\acute{\epsilon}\rho\omega\theta\epsilon\nu$ c.

1) Zu V. 59 wird bei Ahrens aus M $\omega\acute{\kappa}\epsilon\tau\iota$ angeführt; indessen war vom Schreiber wohl $\sigma\acute{\omega}\kappa\epsilon\tau\iota$ beabsichtigt.

2) V. 80 steht $\epsilon\iota\eta$ statt $\epsilon\iota'$ $\omicron\iota$ aus M sowohl in c wie in 18.

3) Wenn für die Vorlage von c nicht der cod. Patav., sondern D benutzt sein sollte (s. oben p. 15 f.), so könnte man $\iota\zeta\omicron\nu$ auch auf diesen zurückführen; denn in D ist $\iota\zeta\omicron\nu$ aus $\iota\zeta\omicron\nu$ geändert. $\iota\zeta\omicron\nu$ war dem Schreiber von D unwillkürlich in die Feder gekommen. Der cod. Pat. hatte ζ wie auch m und ϕ .

94. αὐθις M. αὐτις c. An dieser Stelle ist also, da die übrigen Textesquellen αὐθις bieten, αὐτις ohne handschriftliche Beglaubigung; V. 263 geht die Ueberlieferung auseinander.

100. ἀπηρεσίων M. ἀπειρεσίων 18.

113. ἀμφιτρωνιάδης M. ἀμφιτρωνιδᾶς c.

116. ἔμμεν' M. ἔμμεναι c.

131. μετέπρεπον M. μετάπρεπον c. So kann in M wegen der schlechten Schrift gelesen werden.

132. βόσκονθ' ἐριθηλέα M. βόσκονθ' ἐρ. später corrigirt in -ντ' ἐρ. 18. [c. ?]

135. παιδιόν M. πεδίον 18.

138. σθένει M. κάρτει c nach Ziegler³.

146. γαίης M. γαίᾶν¹⁵ 18 (der Schreiber hat das in M angewendete Zeichen für ης zuerst irrtümlich als das Zeichen für αν gelesen).

152. ἀμφιτρωνιάδαο M. ἀμφιτρωνίδαο c wie V. 113.

156. τρίβον M. στίβον c.

163. βάλομαι M. βάλλομαι 18. [c ?]

176. τοι ex corr. M (bei der Kleinheit des o kann leicht τι gelesen werden). τι c.

186. μῦθων M. μῦθῶν¹⁸ 18: wahrscheinlich ist hier darum zuerst μῦθον geschrieben, weil die erste Silbe in M wegen des die Länge angegebenden Striches und der Verbindung des υ mit dem Accente leicht wie μῦ gelesen werden konnte.

192. προσελέξατο M. προσαλέξατο oder προσαλύξατο c nach Ziegler.

198. κεν M. μὲν c.¹⁾

200. φέρωνήεσσι M. φέρωνήεσι c. φέρωννήεσσι 18.

202. βεμβηναίους M. βεμβηναίους 18.

215. δέ μ' ἐκείνον M. δέ με κείνον 18.

217. ὄργνημοιο M (und 18). ὄργνημοιο c.

223. σείραγμα M. σύριγμα c. S. oben p. 12. (σείραγμα steht auch in 18.)

1) V. 199 hat M δ', nicht τ', wie bei Ahrens steht.

233. *διέδρακεν* M. *διέδραμεν* c, eine Lesart ohne Autorität, zufällig übereinstimmend mit der aus der Iunt. und Call. sich ergebenden Schreibung des Musurus.

235. ^{ἀπὸ}*ἀπαλ* M. *ἀπαλ* c. *ἀπὸ* 18.

241. *ὄσσοις* mit einem zur Erklärung darübergeschriebenen *ὀφθαλμοῖς* M. *ὀφθαλμοῖσι* mit darübergeschriebenem *ὄσσοις* 18.

242. *περ* M. *περὶ* 18.

249. *ἄξονίω* M. *ἄξωνίω* c.

264. *ἐφθασα* M. *ἐφασα* c.

266. *ἦρχον* M. *ἦρ'ον* c. *γχ* in M sieht nämlich beinahe aus wie *σχ*. Ein unglücklicher Emendationsversuch für *ἦρχον* ist *ἦρ'ον*.

268. *ἐπιέξεν* M, d. h. *ἐπιέξενον*, wie in 23 steht. Doch ist in M ein Accent auf dem *ι* hinzugefügt, d. h. es soll *ἐπιέξον* gelesen werden. *ἐπιέξον* c. 'In 18 *ξενον* deletum est et margini adscriptum *ξενν*' (von zweiter Hand). Die Lesart *ἐπιέξεν* musste sich aus der Schreibung von M leicht entnehmen lassen.

270. *μέχρολοι* M (mit Weglassung des Spiritus). *μέχρως* und über der Zeile *οι* c.

ἐξετάνυσά M. *ἐξετάνυσα* c. *ἐξετάνυσε* 18.

273. *τεθνηῶτος* M. *τεθνηότος* 18.

276. *ἐνθέμιν* M. *ἐνθέμιν* 18. *ἐνθ' ἔμιν* c.

278. *ἀμφεθέμα* M. *ἀμφεθέμαν* 18.

B. I. 11 *χείλεως* M. *χείλεος* richtig verbessert in c.

13. Dieser Vers wurde vom Schreiber von M zuerst übersprungen und alsdann auf dem Rande hinzugefügt. Aus diesem Grunde hat ihn der Schreiber der Vorlage von c nicht beachtet und weggelassen. Für die vermeintliche Unechtheit des Verses kann hieraus natürlich nichts gefolgert werden.

18. *ὠδύραντο* M. *ὀδύραντο* c.

20. *ἀλάλειται* M (nicht besonders deutlich). *ἀλάλειται* c.

31. Das *δ'* in M ist sicher, kann aber leicht für ein *γ* gehalten werden. *γ'* c.

32. *αἶ τὸν* M (*ι* und *τ* dicht beisammen). *αὐτὸν* c.

36. *αἶδ'η* M. Das *η* kann für die beiden Striche gehalten

werden, die *ειν* bedeuten (weshalb auch bei Ahrens fälschlich *ἀείδειν* als Lesart von M angegeben ist). *ἀείδειν* c.¹⁾

38. Die mit dem vorhergehenden Verse übereinstimmende zweite Vershälfte war offenbar der Grund, weshalb in 18 (ebenso wie auch im cod. 23, vgl. Jahrb. f. Phil. 1886 p. 816) zuerst von V. 37 gleich auf V. 39 hinübergesprungen wurde. Auch dieser Vers ist so gut überliefert wie irgend ein anderer.

58. Hier liegt wieder ein Fall von besonderer Evidenz vor. *τριπόθατε* ist in M, nach häufiger Sitte, so geschrieben, dass die Schlussilbe über der vorletzten Silbe steht. Ueber dem ganzen Worte befindet sich die Glosse *πολυπόθητε*. Nun ist aber bei der Kleinheit und Flüchtigkeit der Schrift die Stellung der Buchstaben eine derartige, dass das zu *τριπόθατε* gehörige *τε* ausserordentlich leicht als zur Glosse gehörig angesehen werden konnte. Dies ist die Ursache der in c befindlichen Schreibung *τριπόθα*.

59. *χῆρη*^α M. *χῆρη* c.

δῶμα M. *δῶματ'* c, eine sich leicht ergebende Emendation. Von der ersten Hand von 18 ist der Vers weggelassen.

61. *τοσσοῦτον* M. *τοσοῦτον* c.

θῆρι^α M. *θῆρι*^ι (d. h. *ι*) 18. *θῆρα* c.

64. *τόσον* M. *τόσσον* c.

65. *γίνεται* M. *γίγνεται* 18.

66—68. Hinsichtlich dieser Verse gilt für M genau dasselbe, was Ziegler für 18 anmerkt. Der Schreiber von c ist auf die berichtigenden Zahlzeichen sofort aufmerksam geworden und hat daher den Irrtum nicht wiederholt.

71. *καλὸ νέκυσ* M, d. h. *καλὸς νέκυσ*. Das o ist aber ganz klein und mit dem λ zusammengelassen. Es war leicht *καλ''* d. h. *καλὸν* zu lesen, was wir in 18 finden.

72. *νιν* M. *νῖν* c.

μαλακοῖς M. *μαλακοῖσιν* c.

73. *ἐμόχθη* M, aber das η ist hier vom Zeichen für ε kaum zu unterscheiden. *ἐμόχθει* c 18.

81. *διστώς* M. *διστός* c.

1) V. 37 hat sowohl die erste Hand von 18, wie auch, was bei Ziegler nicht angegeben ist, c *αἰ* statt *αὶ αἰ*, mit M übereinstimmend.

82. ὅς δ' M, aber δ sieht einem σ äusserst ähnlich.
ὅσσ' c.

ὅς δ' εὐπτερον M. ὡς εὐπτέρον c.

83. πέδιλον M. πέδιλλον 18 (also ohne Beglaubigung).

84. χρυσεῖοις oder χρυσίοις M. χρυσεῖοις c. χρυσίοις 18.
μηρία M. μυρία 18.

87. φιαῖς M. φιοῖς c.

ὑμεναίως M (mit dem Zeichen für ως, welches von dem für οἰς hier nur wenig verschieden ist) 18. ὑμεναίοις c.

89. ὕμη M. η in M undeutlich, kann für ε gehalten werden. ὕμε c.

ἀειδονέος M. ἀηδονέος 18, was sich in derselben Weise aus dem Aussehen des Zeichens für εἰ in M erklärt.

92. ἀλλήλῃσι M, das zweite η aus αἰ, wie es scheint, corrigirt. ἀλλήλαισι c.

94. ἀνακλέοι^{σι}ν M. Ueber die zwei Buchstaben oben kann man zweifeln; Dübner hielt den ersten für ein α: mir scheint er ein σ zu sein, so dass der Schreiber die nur unvollständig vorgenommene Correctur weiter oben vollständig ausgeführt hat. Die beiden oberen Buchstaben sind aber sehr undeutlich; eine gewisse Aehnlichkeit mit ξ ist unverkennbar. In 18 steht denn auch von erster Hand ἀνακλέοι^σξ. c hat die (gewiss nicht fernliegende) Emendation ἀνακλαίουσιν.

96. κώρα M. κόρα 18.

98. ἄλλο M; om. 18.

B. II. In der Ueberschrift ἐπιθαλάμοι^ς M. ἐπιθαλάμιον c.

4. συρίσδεν M. συρίσδων c. (In M ist ε aus αἰ oder aus ω corrigirt, so dass ων gelesen werden konnte.)

7. ἔσσατο M. ἔσσατο 18.

δὲ M. δ' c.

8. ὅπος M. ὅπως 18.

ἄπαλέγοι^{σαι} M. ἀπαλέγοισα 18. ἀπαλέγοισα c. (In M kann zu Anfang auch ἀ gelesen werden.)

9. τὰ M. τόν (schwerlich τὰ) c.

14. διισιν M (mit Abkürzung). διισ[†] c: der Accent ist

hier als die Endung *ον* aufgefasst, das Zeichen für *ιν* als unverständlich weggelassen.

15. *μοῦνος* M. *μόνος* 18.

17. *κόρον* M. *χορόν* c.

18. *ἴσον* M (nicht *ἴσως*). *ἴσως* c.

19. *χιονέαις* M. *χιονέαι* c. *χρονέαις* anfänglich 18. Die Verbindung *χι* in M ist nämlich von *χρ* hier kaum zu unterscheiden.

παρειῇσι M. *παρειῇσιν* c. *παρειῖσι* corrigirt in *παρειῇσι* 18, worin man natürlich keine handschriftliche Beglaubigung der richtigen Endung erkennen darf.

23. *χέρα* M. *χέρας* c.

25. *οὐκ* M (*κ* mit dem folgenden *α* verbunden). *οὐ* c.

29. *ὑποπαρθενικαί* M. *ὑπὸ παρθενικαί* c nach Ziegler.

M. III. 2. *κλάοιτε* M. *κáoιτε* 18. *κλάοιτε* c.

6. *καί* hatte der Schreiber von M zuerst weggelassen; er fügte es (vermittelst der Abkürzung) nachträglich hinzu. Es konnte daher leicht übersehen werden und ist aus diesem Grunde sowohl in c wie 18 (von der ersten Hand) weggelassen.

11. *βωκόλος* M. *βοκόλος* c.

15. *γοεροῖς* M (*ερ* nicht sehr deutlich). *γοργοῖς* c.

16. *οἶα ἐν* M. *οἶαν ἐν* 18.

20. *ἐράσμιος* M. *ἐρασμένος* c, was sich aus dem Aussehen der Endung in M erklärt; wären nicht zwei Punkte hinzugefügt (die leicht übersehen werden können), so müsste man eher *ἐράσμενος* lesen.

21. *οὐκ ἔτ'* M. *οὐκ ἔτι* 18.

29. *ῥδατα* M. *ῥδατο* c.

30. *δ'* M. *σ'* c. Das *δ* in M sieht fast wie ein *σ* aus. *ὀδύρεται* M. *ὠδύρεται* 18. In M ist das *ο* von *ὀδύρεται* aus *ω* corrigirt worden und kann, so sicher auch die Aenderung beabsichtigt ist, doch leicht als *ω* gelesen werden.

ῶτι M. *ῶτι* 18.

σιωπῇ M. *σιωπῇ* 18. *σιωπᾶ* c.

32. *καρπὸν* M. *καρπούς* c. Bei der Art, wie in M der Strich für *ον* und der Accent mit einander verbunden sind,

ist das Aussehen der Endung vom Zeichen für ους nicht sehr verschieden.

34. λυπεύμενον M. λιπεύμενον c.

δεῖ M; hier kann in M statt des δ leicht ein α gelesen werden. αἰει c.

38. ἄεισεν M. ἄειδεν c.

40. κείρυνξ M. κόρυνξ 18. Das Zeichen für ει in M sieht durch Zusammenfließen, bei der Kleinheit und Flüchtigkeit der Schrift, ziemlich wie ο aus.

42. κυρύλος M. κυρύλος c.

43. ἰωνοῖσιν M. ἡωνοῖσιν c.

49. αῖ δ' M. οῖ δ' c.

52. ποτὶ M. ποτε c, was entweder Versehen oder Conjectur ist.

55. ἐπιβόσκει' M. ἐπιβόσκεται c.

56. μέλιγμα M. μέλισμα 18.

62. ἄλμας M. ἀλμας c. Da in M das η sehr klein und undeutlich ausgefallen ist und ᾶ und ᾱ sich sehr ähnlich sehen, konnte ein Abschreiber ἀλμας lesen.

64. ἐρημαίαισι M. ἐρημαίοισι 18.

68. στυγνοὶ M. στυγνὸν und auf dem Rande στυγνοὶ 18. (Die Uebereinstimmung mit anderen Textesquellen, in denen στυγνὸν steht, ist zufällig.)

71. πρῶτον M, d. h. πρῶαν τὸν, nur dass das Zeichen für αν zu weit links steht. Daraus wurde in c πρῶτον, in 18 (anfänglich) πρῶτὸν.

78. καινῶ M. καὶ νῦν 18, was in dem Aussehen der Silbe νῶ in M seine Erklärung findet.

80. παγαῖς M. πηγαῖς c.

81. ἔσχε (sic) M. ἔσχετο corrigirt zu ἔχεν 18.

85. βῶτας M. βούτας 18.

88. ἡρεθε M. ἡρεθε 18 (das σ von zweiter Hand getilgt). ἡρεθε c.

90. θορήνάσε M. θορήνησε c.

93. πέρι M. πότι (corrigirt zu ποτὶ) 18.

ἐρευνά M. ἐρωνά 18, ein Fehler, der wieder aus dem Aussehen der Schriftzüge in M begreiflich wird.

96. μέλιγμα M. μέλισμα c 18.

105. ὀδύνας M. ὠδᾶς 18 (unter dem Einflusse des Verschlusses).

107. ἄμμε γεραίρων M. ἄμμεγα γεραίρων c.

108. ἀπέλειπες M. ἀπέλιπες c. ἀπέλειπεν 18. In M ist ες nicht ganz deutlich und kann bei einiger Flüchtigkeit für εν gehalten werden.

114. ἀνάκοσι oder ἀνάκοοι M (eher ersteres, doch darüber die Glosse μὴ ἀκούοντες). ἀνάκοσι in ἀνάκοοι geändert 18.

129. ἐς oder εἰς M (undeutlich, vielleicht eines aus dem anderen corrigirt). ἐς c. εἰς^{is} 18.

131. ἄν M; om. c.

περσεφόνη
κῶρα M. κωρά^η c.

135. χ'ως M. ὡς 18. (χ' in M befindet sich auf einem Flecken.)

ὄρφεϊ M. ὄφει c.

137. δέ τι M, τι über der Zeile, sodass es übersehen werden konnte. δὲ 18.

138. αἰίδω^{ον} M. αἰίδω c.

M. IV 3 ἐπὶ ῥεθέεσσι M. ἐπὶ ῥεθέεσσι 18.

5. νεβροῦ M. νευροῦ 18.

6. ἡτίμησαν M. ἡτίμησαν 18. ἡτίμασαν c.

21. ὀδύρηται M. ὀδύρεται c 18. In M kann wegen der Verbindung der Zeichen statt des η leicht ein ε gelesen werden. (Der Indicativ ist hiernach ohne urkundliche Stütze).

27. τόκον M (das erste o nicht besonders deutlich). τέκος 18.

30. ὕπατος M. ὕπατος in ἥπατος verbessert 18.

32. φίλ" M, d. h. φίλεις. φίλ' c 18, ein wegen des folgenden Vokals leicht erklärliches Versehen.

35. πρᾶτον M. πρῶτον 18.

42. In πολέων hatte der Schreiber von M statt des ε zuerst ein λ geschrieben; dies ist sofort (denn auf der Endsilbe hat kein Circumflex gestanden) in ε verbessert worden, ist aber noch deutlich zu lesen. Daher hat c πολλῶν.

52. γε δὴ M. δέ γε c.

59. In *δακρύοις* ist in M das *ι* dem *σ* so nahe gerückt, dass hierdurch leicht das in c befindliche Versehen *δακρύοις* entstehen konnte.

61. *φίλην* M (mit dem Compendium, welches sich mit dem für *ον* gebräuchlichen nur durch einen kleinen Strich unterscheidet). *φίλον* c.

63. *ἐθέλης* M (*η* hat hier eine weniger häufige Form). *ἐθέλεις* 18.

68. *τοιῆσδ'* M. Wegen eines verdunkelnden Fleckens, den zufällig an dieser Stelle das Papier von M hat, konnte *π* statt *το* gelesen werden. Daher *πιῆσδ'* 18.

ἐκυρήσαμεν M. *ἐκύρσαμεν* c, was nur für ein Versehen und nicht für eine Spur richtiger Ueberlieferung gehalten werden darf.

75. *εὐέανος* M. *εὐάνος* c.

81. *τόγ'* M. *τόγ'* 18. *τότ'* c.

86. *ἀιδονῆος* M, *ι* corrigirt aus *η*. *ἀηδονῆος* c.

87. *ᾠδῖνας* M. *ᾠδύνας* c.

94. *ἐνεργέα* M. *ἐνεργέα* c. Das *υ* in M konnte leicht für *ν* gehalten werden.

96. *ὥς* M (mit der Abkürzung); om. c.

97. *τιν'* M, d. h. *τινός*. Der Accent befindet sich aber unmittelbar beim *ο*: daher sieht *ὀ* wie *α* aus, und *τινα* steht aus diesem Grunde in 18.

99. Statt *παντός* war in M zuerst irrtümlich *πάντως* geschrieben, was noch gelesen werden kann und daher in c steht.

100. *οἶνοπήδοιο* M, vielleicht corrigirt zu *οἶνοπέδοιο*. *οἶνοπέδοιο* 18.

101. *ἀρείσας* M. *ἐρείσας* emendirt in c.

102. *εἵματα* M (*εἷ* geändert aus *ῆ*). *ῆματα* 18.¹⁾

5.

Da die Handschriften 23 (w 11) und M auf den gemeinsamen Archetypus Φ zurückgehen, so ist es notwendig, auf

1) V. 125 hat 18 (übereinstimmend mit M) *μη*, nicht, wie Ziegler angibt, *μηδ'*.

Grund der Lesarten dieser beiden Textesquellen die Lesarten von Φ festzustellen. Für die fünf ersten Gedichte der Sylloge¹⁾ wird uns dies dadurch sehr erleichtert, dass wir dieselben auch in anderen Textesquellen besitzen; in der Regel ergibt sich durch Zuziehung derselben leicht, ob bei Differenzen zwischen 23 (w 11) und M die Schreibung von Φ hier oder dort aufbewahrt ist.

Für Th. XVII (*ἐγκώμιον εἰς Πτολεμαίου*) und M. III (*ἐπιτάφιος Βίωνος*) zeigt die nächste Verwandtschaft mit M und 23 (w) der cod. Par. 2831 (L). Beachtenswert ist der Umstand, dass auch hier, sonst aber in keiner der zahlreichen übrigen Handschriften,²⁾ M. III hinter Th. XVII steht. Eine Prüfung der Lesarten zeigt, dass der Text der beiden Gedichte in Φ dem von L sehr ähnlich gewesen sein muss. Eine Anzahl von Lesarten sind bloss aus L, 23 (w) und M bekannt, so z. B. Th. XVII 20 θ'. 53 Διομήδην. 65 χεῖλεσσιν. 72 ἀπαλ. 122 σείβ—. Auch an zahlreichen anderen Stellen, wo in der Ueberlieferung Differenzen stattfinden, stehen diese drei Textesquellen zusammen. Wo 23 (w) und M auseinandergehen und die eine dieser beiden Textesquellen mit L übereinstimmt, die andere von L abweicht, liegt die Sache entweder so, dass in der letzteren ein Versehen stattfindet, oder so, dass statt des in L und 23 (w) vorliegenden Fehlers, der auch in Φ gestanden haben muss, sich in M ein Besserungsversuch des Triclinius findet, bald ein missglückter bald ein gelungener. Man darf sich nicht dadurch irre machen lassen, dass im letzteren Falle M öfter mit anderen Handschriftengruppen im richtigen übereinstimmt; denn es handelt sich dabei stets um ganz leichte und selbstverständliche Emendationen, deren Aufindung dem Triclinius keine Mühe machen konnte.

1) Das an sechster Stelle befindliche Gedicht, Th. XVIII, kommt hier darum nicht in Betracht, weil es in 23 und w verloren ist und in dem aus 23 stammenden Teile von 11, wegen des älteren Verlustes in 23, nur die Schlussverse 51—58 stehen. (Vgl. Jahrb. 1886 p. 813.) In diesen Schlussversen zeigen sich zwischen 11 und M keine nennenswerten Differenzen.

2) Abgesehen von dem aus L stammenden cod. Paris. 2835 (P) und von dem ganz späten von Konstantin Laskaris geschriebenen cod. Matritensis, über dessen Text wir nicht unterrichtet sind.

So kann in Th. XVII z. B. V. 11 das in w stehende *πρῶτον* statt *πρᾶτον* (L M) nur auf einem Versehen beruhen, und ebenso scheint V. 69 die dem cod. M mit L gemeinsame Schreibung *ἴσων* aus *Φ* zu stammen (*ἴσων* w). Leichte kleine Besserungen in M sind V. 20 *ἔδρα κενταυρ.* (*ἔδρακεταυρ.* L w). 68 *Τρίοπον* (*Τρίοπτον* L w mit anderen Hdss.). 71 *ἔκλαγε* (*ἔκλαγγε* L w). 121 *θερμὰ* (*θερμᾶ* L w und andere Hdss.). V. 126 haben L w, wie auch die beste Hds. k *ὅτε*: in M ist *ὅτε* zu *ὄγε* corrigirt, was wohl richtig, aber natürlich nur Conjectur ist. Andere Conjecturen in M sind verfehlt. So gleich V. 2 *ἀείδωμεν* für *αἰδῶμεν* (= *ᾄδωμεν*). V. 18 ist in M statt *αὐτὸν* leichtfertiger Weise *αὐτῷ* geschrieben. V. 36 haben L und w durch ein Versehen *Κύπριν* statt *Κύπρον*: in M ist daraus *Κύπρις* gemacht. V. 64 *ἀγαπητὸς* L w, *ἀγαπατὸς* M. V. 65 findet sich in L M w irrtümlich *χείλεσσι* statt *χείρεσσι*: diese Lesart war für Triclinius Anlass, das folgende *φίλησιν* ins masculinum umzusetzen. V. 109 haben L und w statt *ἀπαρχομένοιο* fehlerhaft *ἀπαρχόμενος*, M mit vermeintlicher Herstellung von Construction und Metrum *ἀπαρχόμενον* *σύν τ' ἄλλοισιν γεράεσσι*. V. 122 ist aus *σειβομένα* (statt *στειβομένα* oder *σειομένα*), um das unverständliche Participium auf Ptolemäos zu beziehen, in M *σειβόμενος* gemacht. V. 129 steht in L und w *νυμφί* oder *νυμφί*, indem der Accent, resp. der Strich für *ον*, weggelassen ist, in M statt dessen die Schlimmbesserung *νύμφα*.¹⁾

In der nun folgenden Uebersicht der Stellen von M. III, wo M und 23 (w) differiren, werde ich da, wo kein Zweifel bestehen kann, einfach so verfahren, dass ich diejenige Lesart, die sich durch die Vergleichung mit L und anderen Handschriften als die ursprüngliche ergibt, an die erste, die corrupte oder interpolirte Lesart an die zweite Stelle setze.

2. ^ακλάοιτε M. ^{γρ. κλάσαι}κλάοιτε w. Im Archetypus aller unserer

1) Vorstehendes Verzeichnis macht auf Vollständigkeit keinen Anspruch. Für w steht mir eine vollständige Collation des Gedichts (die übrigens, nach Erkenntnis des Thatbestandes, kaum einen Nutzen haben würde) nicht zur Verfügung, und über L geben die Angaben bei Ahrens noch zu manchen Zweifeln Anlass.

Handschriften, und auch in Φ , scheint *κλάοιτε* mit übergeschriebnem α gestanden zu haben; d. h. der Schreiber con-
jicirte eine vermeintlich poetische Form *κλαάοιτε*. In einigen
Hdss., wie auch in L, finden wir diese Form, in anderen in
Folge eines Missverständnisses *καλάοιτε*. Der Schreiber von w
hat, wie es scheint, gezweifelt. Als älteste Ueberlieferung hat
κλάοιτε zu gelten, wofür schon frühe mit Recht *κλαίοιτε* ge-
schrieben wurde. Ahrens' Vermutung *κελαδεῖτε* findet meines
Erachtens in der Ueberlieferung keine Stütze. Für den Optativ
vgl. V. 3 und 4, zu welchem letzteren Verse die seltsame Con-
jectur von Ahrens wohl von niemandem gebilligt worden ist.
τὸν w. καὶ τὸν M.

4. *νῦν* fehlt in w, L und anderen guten Hdss. In M findet
sich zur Ausfüllung des Verses hinter *ἄνθεα* die triclinianische
Interpolation *τε*.

7. *τοῖς w*, mit anderen Hdss. *σοῖς M L*. In Φ scheint
hiernach *ῥοῖς* oder *τοῖς* gestanden zu haben.

10. *τοῖς σικελικοῖς w L. σικελικοῖς* mit vermeintlicher
Verbesserung M.¹⁾

37. *μύρατό σε πρίν* corrupt 23 L. *μύρατό γε πρίν M*,
um wenigstens das ungehörige *σε* zu beseitigen.

42. *ἄδεν* 23 L. *ἄδεν M*. Diese meist aufgenommene
Schreibung ist nicht alte Tradition: *ἄδεν* ist offenbar auf die
am besten beglaubigte Lesart *ἄδων* zurückzuführen. (Vgl.
Bücheler Rhein. Mus. 30 p. 38).

43. *ῥωνοῖσιν* (fehlerhaft statt *ῥφοῖσιν*) 23 L. *ῥωνοῖσιν*,
wieder mit vermeintlicher Emendation, M.

44. *σᾶμα M* (ob auf Grund von Emendation?). *σᾶμα* 23.

50. *λυπεῦσθε M. λυπεῦσθε* 23.

πενθάδες 23. πενθάκες M.

54. *πνέει* 23 L. *πνείει* emendirt in M.

57. *δειμαῖνοι* 23. *δειμαίνει M.*

60. *ῥόνεσσι M L. ῥόνεσσι* 23.²⁾

63. *λασαμένα* 23. *λασαμένη M.*

1) V. 16—34 fehlen sowohl in 23 wie in w.

2) Ueber die Beschädigung in 23 von V. 60 an vgl. Jahrb. 1886 p. 814.

77. δ' M L, fehlt in 23.

ἐπλησ^{ας} 23. ἐπλησας M. Die doppelte Lesart scheint, da ἐπλησε auch in L steht, auf Φ zurückzugehen.

78. καινῶ M L. καὶ τῶ 23.

81. ἔχεν 23. ἔσχε M (nicht ἔσχετο).

ἀρεθούσας 23 L. ἀρεθοῖσας M. Die Schreibung mit οι ist wohl richtig, aber hier ohne urkundliche Beglaubigung.

88. ἤρεθε 23 L. ἤρεθ^ε M. ἤρεσε ist ein übler Verbesserungsversuch.

93. μύρατο M L. μύσατο 23.

104. συρακονσίοισι 23. συρηκόσιοι M.

107. ἄμμε M. ἄμμ^ε 23.

108. ἀπέλειπες M L. ἀπέλιπες 23.¹⁾

114. ἀνάκοι L M (s. oben p. 38). ἀνάκοι 23.

121. ἔδραμεν· οὐκ 23 L. ἔδραμε κοῦκ M. In M wenigstens ist dies also eine Conjectur.

122. τοσοῦτον M. τοσοῦτον 23.

κεράσαιτο 23 L. κερᾶσαι τὸ M.

125. ἀλλὰ M. ἀλλῶν 23.

130. μελίσδε^{ης} 23. (μελίσδης L.) μελίσδεις M.

133. καὶ κείνα σικελικὰ ἐν 23 L. κείνα σικελικὰ καὶ ἐν um das Metrum herzustellen M.

138. ἀείδω 23 L. ἀείδ^ω M (richtige Conjectur).

6.

Für Th. XXII (Διόσκουροι) besitzen wir ausser Φ den cod. m, von V. 69 an auch D, dessen Lesarten für eine Anzahl von Stellen sich auch als Lesarten des cod. Patavinus

1) Der Bemerkung Büchlers (p. 36), ἀπέλειπες sei nicht passend und ohne handschriftliche Beglaubigung, kann ich nicht zustimmen. L ist für dieses Gedicht eine vortreffliche Textesquelle (im corrupten Versanfang 55 z. B. kommt die Corruptel von L dem ursprünglichen am nächsten), und das Imperfectum kann hier ebensogut stehen wie z. B. Od. I 174. Ich bin daher eher geneigt in ἀπέλειπες, als mit Bücheler in ἀπέλειπας das richtige zu erkennen. Dass sich der ganz gewöhnliche Fehler ἀπέλειπες sowohl in 23 wie in p findet, scheint mir ohne Belang.

ergeben.¹⁾ Eine Vergleichung dieser drei Textesquellen führt zu dem Resultate, dass Φ und m im Gegensatze zu D einen gemeinschaftlichen Archetypus (Φ^m) haben. Zunächst soll es nun unsere Aufgabe sein, da, wo M und 23 (11) von einander abweichen, mit Hülfe der anderen Hdss. die Lesart von Φ zu ermitteln. Die ersten 18 Verse des Gedichts stehen auch im cod. p. Unberücksichtigt bleiben im folgenden die Verse 45—91 und 186 bis Schluss, da diese beiden Stücke in 23 bereits verloren waren, als 11 daraus abgeschrieben wurde, für sie also M der einzige Vertreter von Φ ist.

Der Zeichen D^* und Π^* bediene ich mich in diesem und den folgenden Abschnitten da, wo eine Lesart von D oder von Π durch die aus derselben Quelle stammenden beigeschriebenen Lesarten von c ihre Bestätigung findet (s. oben p. 15 ff.).

3. βοέοισιν 11 p. βοέαισιν m. βοέεσσιν M.

11. ὄπη 11 m p. ὄπα⁷ M.

17. ἔμπα⁸ 11 m p. ἔμπε⁸ M (zufällig richtig, aber keine alte Ueberlieferung).

22. εὔδια M m. εὔδεια 11.⁹⁾

25. πρώτου M m. πρώτον 11.

26. αἰίσω M. αἰιδω m. αἰίσων 11. (αἰίσω war also die Lesart von Φ .)

27. Auf dem Rande von M ist hier Πολυδεύκου⁸ ἐγκώμιον und zu V. 135 Κάστορος ἐγκώμιον hinzugefügt.

36. παντοίην ἐν 11 m. παντείην δ' M (durch das interpolirte δὲ soll das durch die fehlerhafte Schreibung von V. 37 entstandene Asyndeton beseitigt werden).

37. λισσάδι 11 m. λυσσάδι M.

92. ἥρωες M m Π. ἥρω⁸ 23.

94. ἐναλίγκιος M m D. εἰναλίγκιος 23.

1) In der Regel nämlich da, wo die ed. Iuntina und die Calliergiana oder eine von beiden, abweichend von der Aldina, mit D übereinstimmen. Diese Uebereinstimmung bezeichne ich mit Π : s. oben p. 4. Ich verfare ebenso wie bei M . III (s. p. 41).

2) In diesem und in vielen ähnlichen Fällen ist natürlich auch die Möglichkeit vorhanden, dass das Versehen des cod. Φ in M verbessert worden ist. Das letztere ist überall da anzunehmen, wo 23 (w 11) ein Versehen mit anderen Textesquellen gemein hat.

97. ποσειδάωνος 23 m. ποσειδάωνος M.

98. πληγαῖσι 23. πλαγαῖσι m. πληγαῖς M.

101. οἰδήσαντος M m Π. οἰδήσαντο 23.

103. ἀμυχανέοντ' 23 m D. ἀμυχανόεντ' M.

113. πάσσονα 23 D*. πάσσηνα m. μάσσονα M, eine Lesart, die hiernach keine Autorität besitzt.

114. ἀπτομένον 23 m D. ἀπτόμενον^{ου} M. ἀπτόμενος in M scheint also keine Conjectur, sondern ein blosses Versehen. Dass damit (was ja an sich denkbar wäre) zufällig das richtige getroffen sei, glaube ich nicht; denn ἀπτόμενος πόνου 'sich an den Kampf machend' passt weder zu αἰεῖ noch überhaupt zur Situation, die der Dichter hier schildert. Ich halte Meineke's Vermutung ἀνξομένον für sehr wahrscheinlich.

καὶ χροιή δέ τ' 23 m. χροιά^η δέ τ' M. καὶ χροιῇ Π. In M ist also καὶ des Metrums wegen getilgt. Dass damit das richtige getroffen ist, glaube ich nicht, bin vielmehr der Ansicht, dass hier, wie an vielen anderen Stellen, D das ursprüngliche bewahrt hat. S. unten p. 79.

116. οἶσθα M m D. ἦσθα 23.

120. δοῖμός M; so hat, wie es scheint, im Arch. und in Φ^m gestanden. δογμός 23 D. δοχμός m.

ἐτέρα M. ἔτερα m. ἐταίρα 23.

121. ἀπαὶ M m. ἀπὸ 23 (in M als Glosse dartüberschrieben).

126. ἄλλο δὲ 23. ἄλλη (= ἄλλη) δὲ m. ἄλλ' ὅγε δὴ M: aus dem einen fehlerhaften Buchstaben ist hier eine starke Interpolation geworden.

ἀράβησαν M m D. ἀρράβησαν 23.

134. μήποτε 23 m. μήποτε τοι M. μήποτ' ἐπὶ Π*, geschrieben statt ἐτι. In der Ergänzung von M wird man, bei den starken Interpolationen dieses Textes, eine Spur des ursprünglichen nicht erblicken dürfen, noch weniger darin, dass in der Glosse von M ξείνοισι in gewohnter Weise durch τοῖς ξένοις wiedergegeben wird.

135. σὺ με ὕμνησαι μοι 23 m D. σὲ μὲν ὕμνησ' ὦ φίλ' M!

140. μελλογάμω 23 m D. μεγαλλογάμω M.

144. λυγκεύς M D. λιγγεύς m. λυγκῆς 23.

ὕπ' ἐκ 23 m. ὕπ' ^{αι}ἐκ M (vgl. Th. XXV 235. 246).

147. ἡμῖν M. So muss auch in Φ^m und in Φ gestanden haben. Daraus ist in m κἀμῖν und in 23 ἡ ἀμῖν geworden.

148. ἡμῖν 23 m D. ἀμῖν M.

153. πολύθυμος M. πολύθυμος 23. πολύμυθος m D.

158. σισυφῆς M m D. σισυφῆς 23.

160. φυῆς ἐπιδενέες M m D. φυεῖς ἐπιδενέεις 23.

168. ἔχουσ' 23 m D. ἔχοισ' M.

172. ὁμοίον M m D. ὁμοίοιον 23.

173. μὲν 23 m D*; om. M.¹⁾

174. ἀπεχομένης 23. ἀπεσχομένης und darüber ἦρουν ἀποσόμενοι M. ἀποσχομένω m. ἀπεχθομένης Π*. Hieraus scheint sich folgendes zu ergeben. Das ursprüngliche ist ἀπεχθομένης, wie Ahrens mit Recht geschrieben hat. In der Vorlage von Φ^m war durch Versehen das χ weggelassen; daher wurde in Φ^m die Conjectur ἀποσχομένω übergeschrieben; bloss die letztere Lesart ging in m über, beide in Φ, aus Φ alsdann wiederum nur ἀπεχομένης in 23, und beide Lesarten, aber mit zwei Fehlern, in M.

177. ἀμετέροις λίπωμεν 23 mit Weglassung des ι von -οισι (-οισι D). ἀμετέροις λίπωμεν muss auch die Lesart von Φ und Φ^m gewesen sein; daraus ἀμετέροις λείπωμεν M mit metrischer Aenderung, und ἀμετέροις λείπομεν mit doppeltem Schreibfehler m.

178. πάντες 23 m D. πάντες γ' M, falsche metrische Aenderung, auf Grund einsilbiger Messung des folgenden εν. (Ganz ebenso M. IV 47).

182. τὰ 23, verschrieben statt τῶ (m Π). τοὶ falsche Aenderung in M.

1) Dass in demselben Verse in M ὁ σὸς über ἐμὸς steht, kann, bei der übereinstimmenden Lesart von D m 23, nur für eine aus dem Inhalt sich ergebende Berichtigung, die von Triclinius oder einem späteren Schreiber herrührt, gehalten und nicht als Spur einer alten Variante angesehen werden. Die singularische Anrede wäre übrigens nach dem vorhergehenden sehr unmotiviert. Bruncks Verteidigung der Ueberlieferung möchte ich nicht mit Bestimmtheit zurückweisen; ein Missverständnis von ὁμαιμος war ja für den denkenden Leser unmöglich.

7.

Für Th. XXV (*Ἡρακλῆς λεοντοφόνος*) liegen uns die gleichen Textesquellen vor wie für XXII 92—185, nämlich D (Π), m und Φ (d. h. M 23 für V. 1—6. 105—200. 247 bis Schluss, M w 11') für das übrige, s. oben p. 11). Die Iuntina und Calliergiana sind hier aus dem Exemplare des Musurus geflossen, und diesem lag der cod. Pat. zu Grunde. Ich verfare im folgenden bei der Constatirung der Stellen, wo M und wo 23 (w 11) die Lesart von Φ bewahrt hat, ebenso wie bei Th. XXII.

1. *φυτῶν ἐπίουρος ἀροτρεύς* 23 m richtig. *βοῶν ἐπίουρος ἀροτρεύς* M. *βοῶν ἐπιβουκόλος ἀνήρ* Π*. Hiernach hat man aller Wahrscheinlichkeit nach folgendes anzunehmen. Im Archetypus hatte sowohl *φυτῶν*, wie das in Folge eines Versehens geschriebene *βοῶν* gestanden: *βοῶν* (oder umgekehrt) *ἐπίουρος ἀροτρεύς*, und ebenso auch in Φ^m. Daraus ging das richtige *φυτῶν* in m über; Φ bewahrte die Doppellesart, und von den beiden Abschriften nahm die eine *φυτῶν*, die andere *βοῶν* auf. Aus dem falschen *βοῶν* ist die Lesart von Π entstanden, höchst wahrscheinlich in Folge des Umstandes, dass in der Vorlage der Schluss des Verses unleserlich geworden war (s. unten p. 82); zur Ergänzung diente eine homerische Reminiscenz.

19. *πᾶσα* M Π (om. m). *πᾶσαν* w 11. Ein genügender Grund, das hiernach als einzige Ueberlieferung anzusehende *πᾶσα* zu ändern, liegt nicht vor. (Ueber die Lesart von 18 s. oben p. 30.)

27. *μῆν* M Π*. *μιν* m w 11. Dass m und (wie aus w 11 zu schliessen) 23 in dem leichten Versehen übereinstimmen, dürfte wohl Zufall sein; doch kann auch in Φ^m *μῆν* gestanden haben, oder es kann *μῆν* in M metrische Verbesserung sein.

33. *ῆ* 11 m. *ῆ* w. *ῆ* D. *ῆ* M.

40. *ἐπιτρέπει* w 11 m Π. *ἐπιτρέπει* M.

49. *μὲν* w 11 m D. *μὲν γ'* M. Vgl. Rzach Sitzungsber. der Wiener Akad. 1882 p. 381 f. Aus demselben Bestreben

1) Die in w allein und in 11 allein begangenen Fehler, die oben verzeichnet sind, bleiben im folgenden in der Regel unberücksichtigt, ebenso die sich leicht zu erkennen gebenden Conjecturen des Musurus.

wie die Conjectur des Triclinius ist die des Musurus μέν κ' hervorgegangen.

πυθοίμην M m Π. πυθοίμαν w 11.

53. ἐκτετέλεσθαι verschrieben aus ἐκτετέλεσται w 11. ἐκτετέλεσθαι M.

55. φυλῇ^{οι} w 11 statt φυλῆος (Π*, φιλῆος m): ος ist hier, wie es scheint, an falsche Stelle geraten und zu οι verschrieben. φιλλή M.

62. δέ τοι corr. in δέ τι M. δέ τοι w 11. δέ τι m. Aus Φ waren also, wie es scheint, die beiden Lesarten δέ τοι und δέ τι zu entnehmen.

64. ὁ ξείνος w 11 m Π. ὁ ξείνος τε M.

μέμεινε δέ μιν w 11 statt μέμονε δέ μιν, was in m steht. μέμεινέ μιν M.

67. νόον M Π, om. m w 11. In M ist hiernach νόον für eine äusserst nahe liegende Ergänzung zu halten, mit der Triclinius einmal das Richtige getroffen hat.

69. ἀμφοτέρων δ' w 11. ἀμφοτέρων γ' M, beides vermeintliche metrische Besserungen (vgl. Rzach p. 408). ἀμφοτέρον Π. ἀμφοτέρα m (Schreibfehler statt ἀμφοτέρων: dergleichen ist in dieser nachlässig geschriebenen Hds. häufig). In Φ stand entweder das richtige ἀμφοτέρον, was auf zwei verschiedene Arten geändert ward, oder bereits δ', woraus dann in M das etwas weniger unpassende γ' gemacht wurde.

74. φωνῇ w 11 m Π*. φωνῇ M.

80. εἴ οἱ w 11 m Π. εἴη M. (In w fehlt der spir. asper.)

82. ἄν οἱ w 11 m. ἄν γ' οἱ M. Vgl. Rzach p. 372.

ἐδήρισαν w 11. ἐδήρησαν M. ἐδήρισεν (—ε) m Π.

84. τ' αὐλίον w 11 D. ταῦλίον m. τωῦλίον M. Die letztere Schreibung kann also nicht als Ueberlieferung gelten; denn dass derselbe Fehler beim Abschreiben in D, in m und in 23 begangen sein sollte, wäre eine allzu unwahrscheinliche Annahme. Die Richtigkeit der triclinianischen Aenderung τωῦλίον, bei der wohl Th. XI 12 vorschwebte, steht durchaus nicht ausser Zweifel. Die attische Krasis ταῦλίον (wie ταυτό)

findet sich auch in dem Epigramm des Diotimos oder Leonidas Anth. Pal. VII 173, 1 und kann unserem Dichter um so eher zugeschrieben werden, da bei Homer eine Krasis von τὸ und αὐ nicht vorkommt (αὐτός ein einziges Mal). Ausser ταυτό (resp. ταῦτο-) und ταύλιον sind mir Beispiele einer derartigen Krasis nicht gegenwärtig.

85. ἡγαγεν w 11 m. ἄγαγεν M.

86. δέειλον M m D. δίειλον w 11.

90. ᾤσσα M m Π. ὄσσα w 11.

92. μὲν w m, statt μέν τ' (Π). μέν γ' M, wie öfter.

95. ἦει M m Π. εἶη w 11.

101. ἔργου M m Π. ἔργοῦ w. ἔργῳ 11.

102. εὐδμήτοισιν w 11 m statt ἐϋτμ. (Π). ἀδμήτοισιν M.

106. στρέφε 23 m statt τρέφε (Π). στέφε M.

113. ἀμφιτρωνίδας 23 m. ἀμφιτρωνιάδας emendirt in M.

124. ἔτεος M m Π. ἔτος 23.

130. χοιρὴν 23 Π. χοροήν m. χοιρήν M.

135. πεδίον 23 m Π*. παιδίον M.

137. λεύσοντε 23. λεῦσον τε M. Dass nur die Dualform Beglaubigung hat, zeigen Π und m.

142. σκύλος 23. σκύτος M m. σκύλος D*. Wahrscheinlich hat 23 die Schreibung von Φ^m und Φ bewahrt.

149. ἀνέστη 23 m Π. ἀνέστα M.

151. φυλεὺς 23 m Π. φυλλεὺς M. Dieselbe Aenderung hat Triclinius mit diesem Namen auch V. 154 und 190 vorgenommen (s. auch oben p. 48 zu V. 55).

ἄνδρες ἦσαν 23. ἄνδρες M m. ἦσαν Π*. Diese drei Lesarten erklären sich wohl am besten durch die Annahme, dass bereits im Archetypus am Schlusse des Verses ἦσαν hinzugeschrieben war, was in Φ^m, Φ und 23 bewahrt wurde, während die Schreiber von Π, m und M nur eines der beiden Wörter aufnahmen.¹⁾

154. θ' M m Π. δ' 23.

ἡρακλειή M (corr. aus -ειείη). ἡρακλειείη 23.

158. εἰούση 23 m = -η (D). εἰούσα M. Dieselbe Aenderung

1) Man könnte auch ἦσαν für das ursprüngliche und ἦσαν für Schreibung von Φ^m halten.

hat, wie es scheint, Musurus vorgenommen (ἐοῦσα Iunt., ἐούσα Call.).

167. ἔθεν M m Π. ἐνθεν 23 (unter dem ν ein später hinzugefügter Punkt).

171. μυκῆνάν 23 m. μυκύναν M.

182. ὅπως hat in 23 gestanden, ebenso m. ὅππως emendirt M.

183. τοσόνδε 23 m. τόσον M.

185. τ' ὁλοφώνον M Π. κόλοφώνιον (τ' von späterer Hand übergeschrieben) 23. (In m ist τ' weggelassen.)

193. λυττιάδη 23 m statt ἀνγιάδη (Π*). λυτιάδη M.

196. λελήησαι M m Π. λελήησαι 23.

201. ποταμός ὥς w 11 m Π. ποταμός γ' ὥς M.

203. ναῖον w 11 m. προσναῖον M.

209. w und 11 haben zu ἔμμητρον den Zusatz γρ. σύρρι-
ξου, der sich in M ebenso wenig wie in m befindet.

215. τί w 11 m. δέ M.

222. πρίν w 11 m Π. πρίν γ' M. Ebenso wie hier hat Triclinius das Flickwort nach πρίν auch 258, 263 und M. IV 112 eingefügt.

223. σήραγγα 11 m Π. σείραγγα M.

235. ἀπό w 11 m Π. ἀπαί M.

238. βύρσαν w 11 m Π. θύρσαν M.

242. περ ἰγνύησιν M m. περὶ γνύησιν 11.

246. εἰλυθέντος w 11 m (εἰλ. Π). εἰληθέντος M. (η ist also nicht beglaubigt.)

ὕπο w 11 m D. ὑπαί M, hier Conjectur des Triclinius, in Iunt. und Call. Conjectur des Musurus.

252. αἰνὸς M Π. αἰνῶς 23.

253. μαιμών M m Π. μαιμόων 23.

256. ἑαξα M Π. ἑαξεν m. ἑεξα 23.

258 und 263. πρίν 23 m Π. πρίν γ' M.

265. φαρέτρην M m Π. φαρέτην 23.

266. ἡγχον M m Π. ἄγχον 23.

269. πλευροῖσι 23 m Π. πλευροῖσι M.

270. ἐξετάνυσά M (das α soll, wie es scheint, ungültig sein). ἐξετάνυσα 23 D. ἐξετάνυσε m. Vermutlich standen sowohl in Φ^m wie in Φ α und ε übereinander.

272. βύρσαν 23 m Π. θύρσαν M.¹⁾

276. ἐνθέν μιν 23. ἐνθέμιν mit oberflächlicher metrischer Besserung M. ἐνθέν μοι m. ἐνθά μοι Π. Der Fehler ἐνθέν statt ἐνθά gehört also Φ^m an, μιν statt μοι Φ.

278. ἀμφεθέμην 23 m Π. ἀμφεθέμα M.

279. ἐνναλοῖο 23 statt ἐνναλίου (Π). ἐνιαλοῖο m. ἐνναλίου M.

8.

Die für Th. XXII und XXV zuletzt gegebenen Zusammenstellungen haben die Thatsache zur Voraussetzung, dass m und Φ, gegenüber D (Π), einen gemeinsamen Archetypus haben. Die Richtigkeit dieser Annahme ergibt sich aus den zahlreichen Stellen, wo m und Φ in einer von D (Π) abweichenden falschen Lesart übereinstimmen; ich verweise hierfür auf das Variantenverzeichnis, welches ich unter den Textabdruck der beiden Gedichte gesetzt habe. Hiermit steht es in vollkommener Uebereinstimmung, dass, wo es sich um irgendwie erheblichere Differenzen handelt, durchweg da, wo m allein gegenüber Φ D oder wo Φ allein gegenüber m D steht, die singulären Lesarten von m oder von Φ evident falsch sind oder mindestens sich in keiner Weise als richtig erweisen lassen. Diese nur einer der zwei Textesquellen (m oder Φ) eigentümlichen Lesarten sind für die Kritik wertlos und müssen unberücksichtigt bleiben; es sind bedeutungslose Schreibfehler oder Aenderungsversuche. Nur auf Zufall oder auf Verbesserung in m kann es zurückgeführt werden, wenn sich in einigen ganz vereinzelt Fällen ein geringfügiger Fehler nicht in m, aber sowohl in D wie in Φ vorfindet: so Th. XXII 166 σφῶι statt σφῶιν (= σφῶν).²⁾ XXV 130 χοιήν statt χορήν (so m). 160 ἔοντα statt ἰόντα. Eine gleiche Ueberein-

1) V. 275 hat Ahrens das zu ὕλη in M beigeschriebene [†]ἐτέρα irrtümlich als Stütze für Wordsworths Conjectur ἄλλη angesehen. ἐτέρα soll vielmehr, wie Meineke richtig erkannte und wie sich aus der Art der Beischrift ergibt, zur Ergänzung des Sinnes dienen (ὕλη ἐτέρα = mit anderem Material).

2) Was hier im cod. Pat. gestanden hat, lässt sich nicht sagen; σφῶ hat die ed. Cal. aus der Ald., σφῶν die Iunt., was Conjectur sein kann.

stimmung zwischen D und m gegenüber Φ zeigt sich XXII 161 in dem ebenso unbedeutenden Fehler $\epsilon\theta\acute{\epsilon}\lambda\omicron\iota\tau\epsilon$ statt $\epsilon\theta\acute{\epsilon}\lambda\eta\tau\epsilon$.¹⁾

In einigen Fällen sind von den Herausgebern, da dieses Verhältniß bis jetzt noch nicht erkannt war, die Lesarten von m gegenüber denen der anderen Textesquellen mit Unrecht bevorzugt worden. Es geschah dies in folgenden Versen.

Th. XXII 117 $\delta\sigma\sigma'$ m. $\acute{\omega}\varsigma$ D Φ . Die Hervorhebung, dass der Dichter alles erzählen wolle, was die Muse wünsche, erscheint in diesem Zusammenhange, zumal da der Objektsbegriff zu $\epsilon\iota\pi\acute{\epsilon}$ und $\omicron\iota\sigma\theta\alpha$ nur das Ende des geschilderten Kampfes ist, keineswegs besonders angemessen. Jedenfalls lässt sich gegen das weit besser oder vielmehr allein beglaubigte $\acute{\omega}\varsigma$ nichts einwenden. Das Objekt von $\varphi\theta\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$ ist dasselbe wie das der vorhergehenden Verba $\epsilon\iota\pi\acute{\epsilon}$ und $\omicron\iota\sigma\theta\alpha$: die pleonastische Fülle aber ($\acute{\omega}\varsigma \epsilon\theta\acute{\epsilon}\lambda\epsilon\iota\varsigma \sigma\acute{\upsilon} \kappa\alpha\iota \omicron\pi\kappa\omega\varsigma \tau\omicron\iota \varphi\acute{\iota}\lambda\omicron\nu \alpha\upsilon\tau\grave{\eta}$) spricht nicht gegen, sondern eher für diese Schreibung; denn genau dieselbe Wendung haben wir Il. Ξ 337 $\acute{\alpha}\lambda\lambda' \epsilon\acute{\iota} \delta\grave{\eta} \rho' \epsilon\theta\acute{\epsilon}\lambda\epsilon\iota\varsigma \kappa\alpha\acute{\iota} \tau\omicron\iota \varphi\acute{\iota}\lambda\omicron\nu \epsilon\pi\lambda\epsilon\tau\omicron \theta\upsilon\mu\tilde{\omega}$.

135. $\acute{\alpha}\epsilon\acute{\iota}\delta\omega$ m. $\acute{\alpha}\epsilon\acute{\iota}\sigma\omega$ D Φ . Dass das Futurum hier nicht nur ebenso gut, sondern sogar passender ist, leuchtet wohl jedem ein. Dass Ahrens (Bucol. 1 p. LXXXI), Ziegler und Fritzsche, denen ich mit Unrecht gefolgt bin, $\acute{\alpha}\epsilon\acute{\iota}\delta\omega$ vorzogen, hatte seinen Grund nur in der ungerechtfertigten Verfolgungssucht, mit der man auch bei den Dichtern diese Futurform, wo es nur angeht, zu beseitigen sucht. Aber $\acute{\alpha}\sigma\tilde{\omega} \acute{\alpha}\sigma\epsilon\acute{\iota}$ findet sich bei Theokrit I 145. VII 72. 78. Vgl. ferner Sappho bei Ath. XIII 751 D. Kallim. hymn. 1, 4. 2, 30. 3, 186. 4, 1. (Stellen aus späteren Autoren findet man bei Veitch unter $\acute{\alpha}\delta\omega$ und $\acute{\alpha}\epsilon\acute{\iota}\delta\omega$.) Herwerden Animadv. in Theogn. p. 1. — Ist nun an dieser Stelle $\acute{\alpha}\epsilon\acute{\iota}\sigma\omega$ richtig, so ist das gleiche wohl auch für V. 26 anzunehmen, wo sich aus der Ueberlieferung, da hier nur m und Φ vorhanden sind, eine Entscheidung nicht gewinnen lassen würde. Die Wiederholung desselben Fehlers in dem nachlässig geschriebenen codex m, ist wohl eher für

1) Hier wie überall beruhen, wie ich nochmals hervorhebe, die Angaben über D auf Ahrens.

einen Zufall zu halten (σω und δω können bei flüchtiger Schrift sich ähnlich sehen), als dass man dieselbe aus einem Bedenken gegen die seltene Futurform herzuleiten hätte.

221. ὑμῖν δ' αὖ m. ὑμῖν αὖ D Φ, was Ahrens mit Recht beibehalten hat.

XXV 12 δὲ m. δὴ Π Φ, mit durchaus angemessenem Sinne: der Zerstretheit der Herden entspricht die Zerstretheit der Ställe.

15. πολυειδέα m, von Ziegler mit Unrecht aufgenommen. μελιηδέα Π Φ.

48. ἐπ' ἄγρῳ τῶν γεραρωτάτων m. ἐπ' ἄγρῳ τῶν γεραρώτατος Φ. ἐπ' ἄγρῳ τῶνδε γεραιτερος Π. ἐπ' ἄγρῳ τῶν schrieb, offenbar auf Grund der Lesart des von ihm benutzten cod. m, St. Amand, dem Ahrens und ich mit Unrecht gefolgt sind. Vgl. Hermann Opusc. 8 p. 321.

105. λαροῖο m. λιαροῖο Π Φ,¹⁾ in diesem Zusammenhange ein sehr gutes Beiwort.

250. ἐρινεὺς m (aus V. 248). ἐρινὺς Π Φ. Für die letztere Form vgl. die Stellen des Epicharmos, Sophokles, Euripides und Strattis bei Ath. III 76. Lykophron 741. Nikandros Alex. 319.

Th. XXV 158 hat m χλωρὰ, Π Φ χλωρᾶ, 200 m φόρων οἶναισιν, Π φορωνήεσσιν, Φ φέρωνήεσσιν. Wenn an diesen beiden Stellen die Conjecturen χλωρὰ θεούση (Meineke) und Φορωνεΐδην (s. oben p. 15) richtig sind, so darf man doch nicht, wie es Meineke gethan hat, in den Schreibungen von m eine Stütze für dieselben zu erkennen glauben.

Die äusserst zahlreichen sich sofort als Fehler ergebenden Lesarten, die m eigentümlich sind, hier zu verzeichnen, würde keinen Zweck haben; ich kann dafür auf die Angaben Zieglers verweisen.²⁾ Als dem Texte Φ eigentümlich stellen sich die folgenden fehlerhaften Lesarten heraus,³⁾ die gegenüber den

1) Auch 18 hat λιαροῖο, nicht, wie Ziegler angibt, λαροῖο. In 23 ist von späterer Hand ein π überschrieben (daher λιαροῖο w 11).

2) Zu den Fehlern von m gehört auch ἀμφοτέρω XXII 26, was mehrere Herausgeber mit Unrecht aufgenommen haben: als wenn der Dichter den Hiatus geflissentlich erstrebt hätte.

3) Die speciellen Lesarten von M und von 23 (w 11) bleiben hier ausser Betracht. Für Th. XXII 69—91 und 186—223 lassen sich, da

richtigen von m und D (Π) gleichfalls für die Texteskritik durchaus wertlos sind¹⁾: Th. XXII 69 *σύ με ἀμὸς* M statt *γίννις ἐὼν*.²⁾ 70 *ὦ* statt *ἦ*³⁾ und *ἐφ' ὃν θηρισόμεθ'* statt *ἐφ' ᾧ θηρισόμεθ'*. 71 *εἶκε* statt *αἶκε*. 75 *κοῖλον* statt *κοίλαν*. 76 *πλατανίστας* statt *πλατανίστως*. 85 *ἀλλ' ἰδρίη* statt *ἰδρίη*. 110 *Φ πλαγαῖς* statt *πληγαῖς*. 111 *συνέφερε* statt *συνέφυρε*. 119 *ἔλλαχε* statt *ἔλλαβε*. 126 *ἄλλο* statt *ἄλλη*. 132 *μέγα* statt *μέραν*. 142 *δ' ἄρα* statt *ἄρα*. 157 *εὖμαλος* statt *εὖμηλος*. 161 *ἐθέληται* statt *ἐθέλητε*.⁴⁾ 175 f. *διακρινώμεθ' . . . γεραῶτε* om. 179 *χρόνων* statt *νεκρῶν*. 182 *τὰ* statt *τῶ*. 212 (M) *ἐπ'* statt *ἐν* (in m steht nach Mau eher *ἐν* als *ἐπ'*). Th. XXV 32 *ἄς* (so M w 11) statt *ἄς*. 33 *ἀπ'* statt *ἐπ'*. 36 und 43 *Αὐγείαν* statt *Αὐγείην*. 38 *σέγε οὐ φίλον κακὸν* statt *οὐ σέγε φημί κακῶν* ξξ. 50 *ἐπιδευάα* (so steht in M w 11) statt *ἐπιδευέα*. 53 *ἐκτετέλεσθαι* statt *ἐκτετέλεσται*. 55 *φύλῃ ἄγανῶ* statt *φυλῆος ἄγανου*. 58 *ἐήδεται* (M w 11) statt *ἐεῖδεται*. 61 *ἀμετέρην* statt *ἡμετέρην*. 63 *κορύναν* statt *κορύνην*. 64 *μέμεινε* statt *μέμονε*. 65 *ὄκνος* statt *ὄκνω*. 82 *θηρῶντες ἐδήρισαν* statt *θηρῶν τις ἐδήρισεν*. 83 *λίαν* statt *λίην*. 84 *ἰόντε* statt *ἰόντες*. 108 *θηῆτο* statt *θηεῖτο*. 119 *παρὰ* statt *περὶ*. 122 *ἄγ'* (so 23, corr. in *ἄγ'* von sp. Hand, *ἄγ'* M) statt *αἰτ'*. 133 *γυριῶντο* statt *γυριῶντες* (= *γαυρ.*). 136 *μάχανδε*

23 w 11 hier nicht vorhanden sind, nur die Lesarten des cod. M angeben, der in noch stärkerem Masse als Φ entstellt ist. Die an zweiter Stelle von mir angegebenen Lesarten sind entweder die des gemeinsamen Archetypus von Φ^m und Π, oder es sind Lesarten, die erst in Φ^m eingedrungen waren.

1) Eine Ausnahme hiervon könnte höchstens die Lesart Th. XXV 268 bilden; s. unten p. 55, Anm. 1.

2) Die Uebereinstimmung von m mit Π zeigt, dass auf die Lesart von M kein Gewicht gelegt werden darf. Aus der Corruptel *σύ με* statt *γύνις*, wie in m steht (vgl. Meineke), geht hervor, dass an dieser Stelle in einer zwischen Φ^m und M liegenden Hds. die Buchstaben undeutlich waren; dasselbe ist auch für das folgende Wort anzunehmen.

3) *ἦ* steht in m und stand, wie die Uebereinstimmung von Iunt und Call. zeigt (die Ald. hat *ὦ*) in der Recension des Musurus; *ἦ* haben D und der Rand von c (s. oben p. 16).

4) *ἐθέλοιτε* hat m; s. oben p. 52.

statt μάχηνδε. 150 θαύμαζον statt θαύμαζεν. 155 ὄρουσ statt ὄθι. 159 τόν statt τῇ. 163 βάλομαι statt βάλλομαι. 171 τύρινθα statt τίρινθα. 180 φρίζομαι statt φρίζομαι (= φράζομαι). 202 ἄμοτος statt ἄμοτον. 210 πυκινούσιν statt πυκινῇσιν. 213 παρὰ statt περὶ. 268 ἐπιέξουν¹⁾ statt ἐπίεζον. 276 μιν statt μοι. Wie man sieht, sind die schon in Φ^m gegenüber dem Arch. häufigen Corruptelen in Φ noch erheblich zahlreicher geworden. Doch sind diese neuen Corruptelen zum grösseren Teile nicht bedeutend, und nicht zu vergleichen mit den Interpolationen, die M eigentümlich sind.²⁾

9.

Für M. IV ('Μεγάρα') stehen uns ausser 23 (w)³⁾ und M die Hdss. D und s⁴⁾ zur Verfügung. Ich verzeichne auch für dieses Gedicht die Differenzen zwischen 23 (w) und M, indem ich die richtige oder ältere Lesart voranstelle.

6. In M und in 23 steht τί νυ μ' ὦδε, aber in M δῆ über νυ und με über μ'. Man würde dies für zwei triviale Glossen halten (με steht auch V. 7 über μ'), wenn nicht D und s im Texte δῆ με statt μ' ὦδε hätten. δῆ με ist offenbar das richtige. Im Arch. war also durch ein Versehen das V. 7 stehende τί νυ μ' ὦδε schon V. 6 geschrieben, aber durch ein darübersetztes δῆ με berichtigt worden. Diese Berichtigung ist in M, aber nicht in 23 bewahrt. (Von einem 'γρ.', was bei Ahrens aus M angegeben wird, ist keine Spur vorhanden.)

ἡτίμασαν M. ἡτίμασαν 23 D. ἡτίμησαν s. Auch hier hat, wie es scheint, M die Doppelschreibung von Φ bewahrt.

1) S. oben p. 14. In der direkten Vorlage von Φ stand ἐπιέξουν^{ev} oder ἐπιέξουν^o. Vielleicht hat diese Doppelschreibung schon in Φ^m gestanden, und in m ist nur die eine der beiden Schreibungen übergegangen. Doch kann ἐπιέξουν auch durch Reminiscenz an Od. μ 174 u. 196, wo in mehreren Hdss. πίεζουν statt πίεζον steht, erst in den Text der direkten Vorlage von Φ gekommen sein.

2) Th. XXV 36 weichen m und Φ in der Weise von einander ab, dass beide Schreibungen fehlerhaft sind. Statt ἦ καὶ bietet m καὶ, Φ ἦε. In Φ^m stand vermutlich ^{καὶ}ἦ.

3) 23 nur für V. 1—13.

4) Aus s stammt der Text des Gedichts in zwei sehr jungen Hdss.,

15. εὐς M D s. αἰνους w.

30. ἥπατος w D s. ὕπατος M.

32. κλαύσαντε w D s. κλαύσαντι² M. Hier ist die übergeschriebene Endung nicht Variante, sondern Erklärung (um die Beziehung auf das pluralische τοκῆς zu verdeutlichen).

ἐπὶ M D. om. w.¹⁾

46. ἡματα w D. ἡματα M.

47. τις w D s. τις γ' M, eine tricinianische Interpolation, die aus der falschen dreisilbigen Lesung des folgenden ἐνφρῆναι hervorgegangen ist. (S. oben p. 46.)

50. βλέψασα w D s. βλάψασα M.

63. ἄμμ' M D s. ἄν μ' w.

66. κε M D s. om. w.

71 und 72 sind in w zum grössten Teile weggelassen.

73. οὔνεκεν M D s. οὔνεκ' w.

ἔσχες M D s. ἔχες w.

76. αἷς w. αἷς M. ἄς corr. in ᾄς D. ᾄς s Call. In Φ stand also fehlerhaft αἷς oder αἷς (statt ᾄς), wovon αἷς in M wieder ein falscher Besserungsversuch ist. (Ob der falsche Spiritus lenis auf den gemeinsamen Arch. zurückgeht, oder ob es nur auf einem zufälligen Versehen beruht, dass der Schreiber von D ihn anfänglich gesetzt hat, ist nicht zu entscheiden und gleichgültig.)

ἐπίορκον w D s. ἐπίορκος M.

81. τότ' w. τόγ' M (sofortige Berichtigung eines Versehens). πότ' D. ποτ' s.

σοῦ w. σ' οὐ M. σευ s. (In Φ stand also σου.)

κηδέω M. κηδέω w. ἀκηδέω s (und D von jüngerer Hand).

86. αἰδονῆς M, aber ι, wie es scheint, corr. aus η. ἀηδονῆς w. Das fehlerhafte η geht also in einer oder der anderen Weise auf Φ zurück. αἰδωνῆς D s.

87. δυστοκέσασα M. δυστοκέισασα w (derselbe Fehler wie 81). δυστοκέουσα D s.

95. βίη M D s. βία w.

ἡρακλήειη M D s. ἡρακλήηη w.

einem cod. Vindobonensis und einem von Giorgio Valla geschriebenen Mutinensis: Ahrens p. 602. 603 f.

1) V. 40 hat M αἰεῖ wie die übrigen Hdss., nicht αἰεν.

104. ελλεται M. ελλεται w. ελλετο D s.
 112. πριν w D s. πριν γ' M. (S. oben p. 50.)
 114. δηῖσατο w. δηῖσσατο M. βιῖσατο D s.
 115. κάππεσε w statt καππεσέειν (D s), ein durch Uebersehen des Zeichens für ειν entstandener Fehler. κάππεσεν M.
 123. τρέποιτο w D s. πρέποιτο (aber mit der Glosse τραπίη) M.

10.

Bereits im cod. Φ war, wie die Uebereinstimmung von 23 und M zeigt, die Sylloge Φ mit der in der gleichen bestimmten Reihenfolge angeordneten Sammlung der 16 ersten Theokriteischen Gedichte vereinigt, und in derselben Handschrift waren auch wohl, wie in 23 und M, die Gedichte dieses Gesamtcorpus einer durchgehenden Numerirung unterzogen. Zwei bemerkenswerte Unterschiede zwischen 23 und M aber zeigen sich in Betreff des Umfangs der Sylloge Φ, sowie in den Ueberschriften der Gedichte.

Einmal enthält 23 drei Gedichte, die in M fehlen. Vor B. I stehen M I (*Ἐρως δραπέτης*) und Th. XIX (*Κηριοκλέπτης*) sodann hinter B. I das Gedicht εἰς νεκρὸν Ἄδωνιν. Die Erhaltung der beiden letzten Gedichte verdanken wir nur dem cod. 23.¹⁾ Der Name des Verfassers wird bei keinem der drei Gedichte genannt. Wenn in dem aus der editio Aldina geflossenen cod. r (s. oben p. 9) der *Κηριοκλέπτης* von einer noch späteren Hand dem Theokrit zugeschrieben wird, so ist darüber weiter kein Wort zu verlieren. Die Stellung hinter dem *Ἐρως δραπέτης*, bei dem die Autorschaft des Moschos gut bezeugt ist, und die grosse Aehnlichkeit der beiden Gedichte lassen es kaum zweifelhaft erscheinen, dass sie beide zusammen derselben Quelle entnommen sind; die Autorschaft des Moschos wird hiernach auch für den *Κηριοκλέπτης* in hohem Grade wahrscheinlich.²⁾

Es würde sich nun fragen, ob das Vorhandensein dieser drei Gedichte in 23 oder ihr Fehlen in M das ursprüngliche,

1) Vgl. Ahrens p. 595.

2) Vgl. H. Fritzsche in der gr. Ausg. 2 p. 102.

d. h. auf Φ zurückzuführende, ist. Mit Recht hat Ahrens der ersteren Annahme den Vorzug gegeben (p. 596). Er vermutete, der nicht theokriteische Ursprung der drei Gedichte sei selbst 'dem Schreiber der Stammhandschrift der Familie M' — wir können statt dessen nun sagen 'dem Triclinius' — nicht entgangen und darum habe er sie weggelassen. Genauer wird sich die Sache wohl so verhalten, dass zunächst Triclinius von der Abfassung des *"Ἐρως δραπέτης* durch Moschos Kenntnis hatte¹⁾ und darum das Gedicht aus seiner Sammlung 'Theokriteischer' Gedichte ausschloss; den darauf folgenden *Κηριόκλεπτης* gleichfalls wegzulassen, lag nahe bei dessen Kleinheit, Geringfügigkeit und naher Verwandtschaft mit dem *"Ἐρως δραπέτης*; das Gedicht *εἰς νεκρὸν Ἀδωνιν* aber mochte ihm seiner ganzen Beschaffenheit nach als ein fremdartiger und ungehöriger Bestandteil erscheinen. — Uebrigens lässt sich die Möglichkeit, dass die drei Gedichte in Φ nicht gestanden hatten, sondern vom Schreiber des cod. 23 aus einer anderen Quelle eingefügt wurden, mit zwingenden Gründen nicht in Abrede stellen.²⁾

Was die Ueberschriften der Gedichte anlangt, so zeigt sich hier in M ein consequent durchgeführtes Princip. Bei sämtlichen Gedichten des Corpus ist dem Titel die Angabe des Dialekts und der Gattung, zu der das Gedicht gehören soll, hinzugefügt; ausserdem sind die auf Th. 1—16 folgenden Gedichte samt und sonders gleichfalls dem Theokrit beigelegt. Da sich in M zu Anfang eines jeden Gedichts ausserdem eine stichometrische Bemerkung des Triclinius befindet und da überhaupt diese Hds. die Recension des Triclinius enthält, so ist es eine kaum abzuweisende Annahme, dass auch die Erweiterung der Ueberschriften dem Triclinius angehört. Den

1) Dem Moschos wird das Gedicht nicht nur im cod. s., sondern auch in der Anthologie und bei Stobäos beigelegt.

2) Dass die Syrx in Φ enthalten war, ist mir unwahrscheinlich. Sie steht zwar sowohl im Schlussteile von M wie in dem von 11; im übrigen aber weichen diese Schlusspartieen (d. h. das was auf B. II folgt) in den beiden Hdss. so sehr von einander ab, dass hier für 11 wohl eine andere Quelle als der cod. 23 anzunehmen ist; auch vor der Sylloge Φ stehen in 11 Stücke aus einer anderen Quelle.

Unterschied der Ueberschriften zwischen 23 und M̄ zeigt für die Sylloge Φ die folgende Uebersicht.

(Th. XXV.) Ἡρακλῆς πρὸς ἀγροῖκον 23. Θεοκρίτου Ἡρακλῆς πρὸς ἀγροῖκον Δωρίδι διηγηματικόν M.

(M. IV.) Μεγάρα γυνὴ Ἡρακλέους 23. Θεοκρίτου Μεγάρα ἡ γυνὴ Ἡρακλέους Δωρίδι διηγηματικόν M.

(Th. XVII.) Θεοκρίτου ἐγκώμιον εἰς Πτολεμαῖον Δωρίδι M (ἐγκωμιαστικόν hinzufügen, wie bei den Χαρίτες, wäre hier allzu unpassend gewesen; ähnlich bei M. III. Th. XVIII. B. I. II). In w ist der Titel weggelassen.

(M. III.) Θεοκρίτου ἐπιτάφιος Βίωνος βουνόμου ἐρωτικοῦ Δωρίδι M. Auch hier hat w keinen Titel; in 23 und in 11 fehlt der Anfang des Gedichts: s. oben p. 1. 2. 11 f.¹⁾

(Th. XXII.) Θεοκρίτου Διόσκουροι κοινῇ Ἰάδι 11. Θεοκρίτου Διόσκουροι κοινῇ Ἰάδι ἐγκωμιαστικόν M.

(Th. XVIII, in 23 und seinen Abschriften nicht mehr vorhanden.) Θεοκρίτου ἐπιθαλάμιον Ἐλένης Δωρίδι M.

(Th. XX.) Θεοκρίτου βουκολίσκος 11. Θεοκρίτου βουκολίσκος Δωρίδι διηγηματικόν M.

(Th. XXI.) Θεοκρίτου ἄλιεις 11. Θεοκρίτου ἄλιεις Δωρίδι διηγηματικόν M.

(B. I.) Ἀδώνιδος ἐπιτάφιος 23. Θεοκρίτου Ἀδώνιδος ἐπιτάφιος Δωρίδι M.

(Th. XXIII.) Θεοκρίτου ἐραστής Δωρίδι διηγηματικόν M. In 23 ist die Ueberschrift, wohl nur in Folge von Vergesslichkeit, weggelassen (s. unten p. 67 A. 2).

(B. II.) Ἐπιθαλάμιος Ἀχιλλέως καὶ Δηδαμίας 11. Θεοκρίτου ἐπιθαλάμιος Ἀχιλλέως καὶ Δηδαμίας M.

Die consequent durchgeführte Thätigkeit eines Redactors ist, wie man sieht, bei den Ueberschriften in M unverkennbar. Hiernach wird wohl niemand in Abrede stellen, dass da, wo der in M durchweg hinzugefügte Name des Theokritos in 23 (11) fehlt, das Fehlen das ursprüngliche und auf die Angabe

1) In 11 befindet sich ausser dem aus 23 stammenden unvollständigen Texte (von V. 35 an) auch ein vollständiger Text des Gedichts, der anderswoher entnommen ist (11^a bei Ziegler). Vgl. Ahrens p. 601.

von M nicht das geringste Gewicht zu legen ist. Hat doch auch den Epitaphios des Adonis oder den Epithalamios des Achilleus bis jetzt wenigstens noch kein moderner Gelehrter dem Theokrit beilegen wollen.¹⁾

Demnach ist also mit aller Bestimmtheit zu constatiren, dass das von Kallierges²⁾ mit dem Titel *Ἡρακλῆς λεοντοφόρος* versehene Gedicht Th. XXV durch keine für uns irgendwie in Betracht kommende Ueberlieferung als ein Gedicht Theokrits bezeichnet wird.³⁾ Wohl aber liegen die triftigsten Gründe vor, das Gedicht demselben Verfasser beizulegen wie M. IV ('Megara'). Unmittelbar neben dem letzteren Gedichte erscheint Th. XXV nicht bloss in Φ , sondern auch in D; dasselbe ist ohne Zweifel auch für den cod. Pat. anzunehmen, vgl. Ahrens p. 416; die beiden Gedichte müssen also in der ältesten Ueberlieferung, bis zu der wir vorzudringen vermögen, dem Archetypus von Π und Φ^m , mit einander vereinigt gewesen sein.⁴⁾ Dies allein würde nun natürlich noch nicht viel besagen; die beiden Gedichte haben aber auch sehr beachtenswerte Eigentümlichkeiten mit einander gemein. Sowohl in der Megara wie im Herakles werden wir ohne jede Einleitung mitten in ein Gespräch versetzt, ohne dass wir sogleich durch die ersten Worte desselben erführen, wer die Sprechenden sind. Um hierüber richtig zu urteilen, müssen wir ausserdem in Betracht ziehen, dass auch innerhalb des Herakles, zwischen V. 84 und 85, in der Erzählung eine Lücke ist (vgl. meine einleitende Bemerkung zu dem Gedichte). Couat meint in Bezug hierauf, der Dichter habe das, was wir vermissen, absichtlich unerwähnt gelassen; er habe es für unnütz gehalten. *'de prolonger une narration déjà longue par des détails qui ne*

1) M. III wird auch in D dem Th. beigelegt; ob auch im cod. I, woraus das Gedicht in D abgeschrieben ist, hat Ahrens nicht angegeben. Ist letzteres der Fall, so würde es sich leicht aus dem Umstande erklären, dass in I ausser M. III nur Theokriteische Gedichte stehen; anderenfalls hätten wir eine Willkür des Schreibers von D zu erkennen. Der Name fehlt in L p. 11^a.

2) Vgl. dessen Bemerkung bei Ahrens Bucol. 1 p. 144.

3) Ahrens Philol. 33 p. 594 f.

4) In s ist bloss die Megara aufgenommen worden, in m bloss der Herakles.

pouvaiient rien ajouter à l'effet de l'ensemble' (La poésie Alexandrine p. 404). Dem kann ich nicht beipflichten. Die Unvollständigkeit der Erzählung erscheint mir zu störend, als dass ich sie auf eine Absicht des Dichters zurückführen könnte; um sie zu vermeiden, hätte es nur einer geringen Anzahl von Versen bedurft. Aber auch die Ueberlieferung spricht gegen die Ursprünglichkeit der unmittelbaren Verknüpfung; denn in Π, der besseren Textesquelle, waren die beiden Stücke als zwei *ἔκλογαι* (wie der Schreiber von D sagt) geschrieben und das zweite mit dem Titel *ἐπιπώλησις* versehen. Auf zufällige äussere Verluste lässt sich das Fehlen eines Eingangs in allen drei Fällen nicht zurückführen; zufällige Beschädigungen, durch die es sich jedesmal so gefügt hätte, dass das erhaltene Stück mit einem neuen Absatze begann, sind nicht gut denkbar. Die Einführung in medias res zu Anfang der beiden Dichtungen könnte man, wie ich a. a. O. für den Herakles bemerkt habe,¹⁾ als Absicht des Dichters ansehen; aber es hat doch mehr für sich, die dreimal sich wiederholende Erscheinung der Unvollständigkeit auf eine und dieselbe Ursache zurückzuführen, also entweder auf Weglassung von Versreihen seitens eines Abschreibers, oder auf mangelnde Vollendung; ich ziehe die letztere Hypothese vor, da eine so seltsame geflissentliche Verstümmelung wenig Wahrscheinlichkeit besitzt und weil sich unter der Voraussetzung mangelnder Vollendung zugleich das Fehlen des Titels erklärt. Denn auch dies ist den beiden Gedichten gemeinsam. Vor der Megara steht in s *ἡ Μεγάρα λέγει τῇ πενθερᾷ χαρισμένη*, in D *Μεγάρα λέγει τὴν πενθεράν* (was sich zunächst auf die Worte *μητέρα ἐμὴ* bezieht), in 23 *Μεγάρα γυνὴ Ἡρακλέους*: für den Titel eines Gedichts wird niemand eine dieser drei Ueberschriften halten; es sind Bemerkungen, durch die der Leser über die Sprecherin der zunächst folgenden Rede aufgeklärt werden sollte. Dies ist auch dem Triclinius nicht entgangen; durch Einfügung von *ἡ* hat er in plumper Weise einen Doppeltitel herzustellen gesucht. Nicht anders steht es mit dem Herakles. In m fehlt eine Ueberschrift; in Φ waren

1) Aehnlich Couat a. a. O.

dem Gedichte die nur für das erste Stück passenden Worte *Ἡρακλῆς πρὸς ἀγροίκον* vorgeschrieben; in Π ist dem zweiten die unpassende Bezeichnung *ἐπιπόλησις* gegeben; dieselbe ist aus der Ueberschrift von Ilias Α entnommen und mit Bezug auf V. 108 f. gewählt; für das erste Stück hat Π keinen Titel.¹⁾ Auch für den Herakles ist also ein Titel nicht überliefert. — Was den Inhalt anlangt, so gehören beide Gedichte der Heraklessage an, behandeln aber den Stoff, im wesentlichen auch hier übereinstimmend, in eigentümlicher Weise. Sie sollen nicht den Eindruck von Einzelgesängen aus einem grossen das ganze Leben des Herakles umfassenden Epos machen; denn in einem solchen mussten der Kampf mit dem Löwen und der Kindermord vom Dichter erzählt werden. Ebenso wenig enthält eines der beiden Gedichte, wie der *Ἡρακλίσκος*, in der gewöhnlichen epischen Weise die Erzählung einer einzelnen That des Helden. Hier wie dort wird uns eine Situation vorgeführt, Herakles bei Augias und die Trauer von Mutter und Gattin während seiner Abwesenheit; aus längeren Reden besteht das eine Gedicht ausschliesslich, das andere zum grösseren Teile, und diese sind es, durch die wir näheres über des Helden Thaten und Schicksale erfahren.²⁾ Gemütvolle Züge, Neigung zu ausgeführter Detailschilderung zeigt der Herakles sowohl wie die Megara; dass im übrigen bei der grossen Verschiedenheit des Inhalts der Ton der zwei Gedichte verschieden sein muss, ist selbstverständlich. In der Sprache ist ihnen starke Anlehnung an Homer gemeinsam. Eine Anzahl

1) Der Schreiber von D hatte aus Versehen das erste Stück übersprungen; alsdann bemerkte er den Irrtum und schrieb vor das zweite *ἡ ἐκλογία αὐτῇ πρὸ τῆς ἐπιπόλησεως τέτακται*.

2) Dass, wie in Th. XXV, Herakles selbst seine Thaten erzählt, war übrigens, wie es scheint, keine neue Erfindung. In einem epischen Fragmente in den Scholien zu Pind. Nem. 3, 64 (zu Anfang wohl zu ergänzen *ἐνθ' αὐτ' Αἰακίδης*) *Τελαμῶν κτλ.*) ist es doch wohl Herakles selbst, und nicht ein Held zweiten Ranges, der von dem Kampfe mit den Amazonen und dem Anteil des Telamon an demselben berichtet. Diese Erzählung muss ausführlich gewesen sein. Dass die Eöen eine längere Partie dieser Art enthalten haben sollten, kommt mir wenig wahrscheinlich vor. Das Fragment wird aus irgend einem der älteren Heraklesgedichte entnommen sein.

von Wörtern, die sonst in unserem Corpus der 'Bucolici Graeci' nicht vorkommen, findet sich im einen und im anderen: *ἀθέσφατος* XXV 24 und IV 104; *ἄμοτος* XXV 202, 242 und IV 104; *ρόνος* XXV 159 und IV 27 (beide Male der Accusativ *ρόνον* vor der bukolischen Cäsur, mit darauf folgendem Spondeus); *δεδεγμένος* XXV 228 und IV 96 (beide Male vor der bukolischen Cäsur); *ἐκπάγλως* XXV 114 und IV 2, 93 (an diesen drei Stellen zu Anfang des Verses), 72, *ἐκπαγλον* XXV 133; *ἐμπίπτειν*, und zwar in der Form *ἐμπεσε* als fünfter Fuss, XXV 231 und IV 62; (*βίη*) *Ἡρακληείη* XXV 154 und IV 95; *κῆδος* XXV 281 und IV 12, 64; *κλάζειν* im Präsensstamme XXV 72 und IV 24; *λελήημαι* XXV 196 und IV 110; *μεμαώς* XXV 105 und IV 106; *ὀλισθεῖν* XXV 230 und IV 111 (beide Male zu Ende des Verses); *πέλωρον* im Singularis XXV 195 und IV 26 (beide Male *πελώρου* am Versschluss). *ἀπειρίσιος* im Corpus der Bukoliker nur XXV 100, *ἀπείριτος* nur IV 4. Anderes kommt im Bukoliker corpus, ausser in unseren zwei Gedichten, nur noch an einer Stelle vor: so *ἀσχαλάαν*, *ἐκφυγεῖν*, *ἐμπλεος*, *ἔρκος*, *ἐσχατιά*, *λίην*, *νόσφι*, *ὀλοός*, *πέρην*.¹⁾ Dass diese Uebereinstimmungen im Wortschatze recht bemerkenswert sind, wird niemand bestreiten. In beiden Gedichten findet sich *πρίν* vor einem Vokal als Länge (XXV 222, 263. IV 112), sonst im Corpus der Bukoliker nirgends und überhaupt in der nachhomerischen Poesie äusserst selten; vgl. Rzach Sitzungsber. der Wiener Akad. 1882 p. 55. Was endlich die Metrik anlangt, so finden sich, wenn ich recht gezählt habe,²⁾ in den 125 Versen der Megara 53 Verse ohne bukolische Cäsur, im Herakles V. 1—125 (eine Einschränkung, die auch für das Folgende gilt), deren 48, spondiaci in der Megara 18, im Herakles 15, Verse mit Cäsur zwischen Spondeus im vierten und Dactylus im fünften Fusse im Herakles zwei, in der Megara einer. Die Zahl der Verse mit fünf Daktylen beträgt im Herakles 27, in der Megara 26, und hier wie dort wird diese Zahl von der keiner anderen Versform übertroffen;

1) Auf Vollständigkeit erheben diese Verzeichnisse keinen Anspruch.

2) Etwaige kleine Berichtigungen würden für das Resultat dieser Betrachtung ohne Gewicht sein.

ausser ihr sind hier wie dort weitaus am häufigsten die beiden Formen mit einem Spondeus, der sich an erster oder an zweiter Stelle befindet. Verse mit drei oder mehr Spondeen hat der Herakles 5, die Megara 8. Auch hiernach steht also der Annahme desselben Verfassers nichts im Wege. Verse mit der Penthemimeres ohne bukolische Cäsur sind hier wie dort selten, im Herakles (10) allerdings etwas weniger selten als in der Megara (5), und überhaupt ist die Penthemimeres und, was hiermit aufs engste zusammenhängt, der nur bei dieser Cäsur mögliche¹⁾ Spondeus an dritter Stelle, im Herakles häufiger; verhältnismässig selten ist der letztere auch im Herakles (18), aber doch nicht in gleichem Masse gemieden wie in der Megara, wo er nur zweimal vorkommt. Allein bei dieser Differenz kann sehr wohl eine Absicht vorliegen, wie auch bei Theokrit, je nach dem verschiedenen Inhalt der Gedichte, die Metrik Differenzen aufweist: für die weichen Klagen der beiden Frauen erschienen Verse mit kräftigerer und schwererer Cäsur minder passend als für den Inhalt des Herakles.²⁾ Nach alledem scheint es mir, dass die Annahme eines und desselben Verfassers für die zwei Gedichte einen so hohen Grad von Wahrscheinlichkeit besitzt, wie er in Fragen von solcher Beschaffenheit überhaupt zu erreichen ist.³⁾ Liegt nun ein genügender Grund vor, für den gemeinsamen Verfasser den Theokrit zu halten? Auf den Namen desselben in M ist, wie wir gesehen haben, nicht das mindeste zu geben. Grösseres

1) Denn Verse ohne Cäsur innerhalb des dritten Fusses sind in beiden Gedichten nicht vorhanden.

2) Durchgehende Uebereinstimmung in allen Einzelheiten wird überhaupt bei dem so geringen Umfange der Megara niemand verlangen wollen. Für die Vergleichung des Metrischen s. auch Ludwig Aristarchs Hom. Textkritik 2 p. 255. 310 f. 328 f.

3) Durch die enge Zusammengehörigkeit der beiden Gedichte erledigt sich, wie mir scheint, die Annahme Birts (ant. Buchw. p. 399), die Megara habe in dem bei Suidas s. v. *Θεόκριτος* genannten Buche *Ἡρώνας* gestanden. Sehr gewagt erscheint mir auch Birts Schluss, weil Moschos' *Εὐρώπη* und die *Λῆναι* von Heroinen handelten, müssten sich beide Gedichte (die ihrer Tradition nach nicht das mindeste mit einander zu thun haben) in jenem Buche befunden haben und dasselbe dem Moschos beizulegen sein.

Gewicht wird mancher dem Umstande beimessen, dass sowohl in Φ wie in D die beiden Gedichte auf eine Sammlung theokriteischer Gedichte unmittelbar folgen.¹⁾ Diese Vereinigung muss, wie es scheint, schon in einem verhältnismässig recht alten Exemplare stattgefunden haben; denn nur hierdurch ist es doch wohl zu erklären, dass Stellen des Herakles unzweifelhaft bei Hesychios berücksichtigt werden.²⁾ (Dass einer derartigen Benutzung ein Exemplar des Gedichts zu Grunde gelegen habe, in welchem es anonym oder mit dem Namen eines wenig bekannten Dichters bezeichnet war, wird kein Kenner des hesychianischen Lexikons glaublich finden.) Allein bei näherer Erwägung wird man doch auch dieser Thatsache keine allzu grosse Bedeutung beimessen dürfen. Zu beachten ist zunächst, dass in D die beiden Stücke den echten theokriteischen Gedichten nachgestellt sind, ebenso der Herakles in m, wo die Megara fehlt. Als dasjenige Gedicht, in dessen unmittelbarer Nachbarschaft sie im Archetypus standen, haben wir wohl, wie sich aus der Vergleichung der drei Textesquellen zu ergeben scheint, die Dioskuren anzusehen,³⁾ die den epischen Dialekt und den heroischen Inhalt mit ihnen gemein haben. Angenommen nun, Theokrit habe die Megara und den Herakles verfasst und (natürlich in vollständigerer Gestalt) veröffentlicht, so wäre es doch unglaublich, dass er selbst sie innerhalb derselben Sammlung publicirt haben sollte, in der sich die Dioskuren oder vollends eines der anderen Gedichte, die in den Hdss. neben ihnen stehen, befanden; welchen Titel sollte denn diese Sammlung geführt haben? Die Vereinigung ist also in nachtheokriteischer Zeit vorgenommen, und es ist nicht einmal notwendig anzunehmen, dass ihr Urheber die beiden Gedichte für theokriteisch gehalten habe: so erklärlich es auch ist, wenn Pamphilos, oder auf wen sonst die Benutzung bei Hesychios in letzter Linie zurückgeht, den Herakles, der

1) Das Gleiche ist gewiss auch für Φ^m anzunehmen.

2) Vgl. M. Schmidt Hes. 5 p. 171. (Die Glosse *ἐπιφύλαξι* gehört nicht zu Th. XXV, sondern zu XXIV.)

3) In m stehen Dioskuren und Herakles neben einander; in D befinden sich zwischen ihnen Th. XXVI und XXVIII, in Φ Th. XVII und M. I.

in seinem Exemplare hinter theokriteischen Gedichten stand, mit berücksichtigt hat. Als theokriteisch citirt werden die beiden Gedichte nirgends. Dass wir nun aber, bei dem Mangel bestimmter äusserer Zeugnisse, aus inneren Gründen veranlasst seien, die Gedichte dem Theokrit beizulegen, wird niemand behaupten wollen. Was man für den theokriteischen Ursprung des Herakles geltend gemacht hat, ist nicht erheblich und beruht auf der Voraussetzung, dass die Ueberlieferung entschieden für Theokrit spreche. Mir machen die Gedichte einen untheokriteischen Eindruck; die Darstellungsweise ist, wie mir scheint, matter, die Erzählung im Herakles weniger lebendig, als in theokriteischen Poesieen, die sich vergleichen lassen. Doch können hierüber die Urteile auseinander gehen. — Für Moschos als Dichter der Megara spricht schlechterdings gar nichts; kein einziges handschriftliches Zeugnis weist auf ihn hin,¹⁾ und mit den unter Moschos' Namen überlieferten Ueberresten, auch mit dem heiteren Epyllion *Εὐρώπη*, hat das schwermütige in ernstem und würdigem Stile gehaltene Gedicht nicht das mindeste zu thun. Auf den Einfall, es dem Moschos beizulegen, ist zuerst A. van Metkerke (1565) geraten. Was hierzu die Veranlassung gab, hat Ahrens (p. 605) richtig erkannt: im cod. s steht das Gedicht zwischen der unter Moschos' Namen überlieferten *Εὐρώπη*, welcher der gleichfalls Moschische *Ἔρως δραπέτης* vorangeht, und Nikandros' *Theriaka*, und in Folge hiervon ist es auch in jungen Hdss., die aus s abstammen, an jene zwei Gedichte angeschlossen. Aber, wie gleichfalls Ahrens bemerkt hat, gerade der cod. s spricht direkt gegen Moschos' Autorschaft, insofern in ihm die zwei genannten Gedichte den Namen des Moschos tragen, die Megara aber nicht.

Herakles und Megara sind also wohl für Arbeiten eines unbekannten Dichters aus hellenistischer Zeit zu halten.²⁾ Der-

1) Die 'man. rec.', die auf den Rand des cod. c 'Moschi' geschrieben hat, ist, wie mir Ceriani freundlichst mittheilte, die von Angelo Mai.

2) Die Bemerkung in meiner Ausgabe p. 245 f., wo ich in Betreff des Herakles mehr geneigt war, theokriteischen Ursprung gelten zu lassen, beruhte auf nicht genügender Erkenntnis der Ueberlieferung. Das Gleiche gilt von mehreren in der Neuzeit vorgebrachten Hypothesen,

selbe hatte aller Wahrscheinlichkeit nach die Absicht, Situationen aus dem Leben des Herakles in der Weise zu behandeln, dass Berichte und Schilderungen zum grossen Teile den vorgeführten Personen in den Mund gelegt wurden.¹⁾ Keines der beiden Gedichte brachte er, durch Hinzufügung der erforderlichen Einleitungsverse, zum Abschluss; im Herakles blieb auch in der Mitte eine Lücke. In seinem Nachlasse fanden sich die Stücke vor und sind irgend einmal zusammen mit den *Διόσκουροι* und wohl noch einigen anderen theokritischen Poesieen abgeschrieben worden; der ursprünglich wohl beigeschriebene Name ihres Verfassers war frühe weggefallen; nur dem Zufall verdanken sie, wie so viele Erzeugnisse der antiken Litteratur, ihre Aufbewahrung.

Als anonym überliefert muss auch der *Ἑραστής* gelten. In cod. 23 ist die Ueberschrift des Gedichts weggelassen; aber diese Ueberschrift hat in der Vorlage Φ sicherlich bloss *Ἑραστής*, und nicht *Θεοκρίτου Ἑραστής* gelautet.²⁾ Mit dem

die, wenn obige Darlegung richtig ist, hinfällig werden. Identität der Verfasser ist übrigens schon mehrfach angenommen worden, aber in anderer Weise. Valckenaer meinte, die beiden (nicht theokritischen) Gedichte rührten von demselben Verfasser her wie der *Ἰφαιμάχος* (mit dem sie ausser dem Bezug auf Herakles nichts gemein haben); Karl Hartung schrieb sie (vor dem Erscheinen der Ahrens'schen Abhandlung) dem Moschos zu, Hempel (der Theokrit und Moschos für identisch hält) dem Theokrit.

1) Dass Herakles und Megara für eine Verknüpfung unter einander bestimmt waren, halte ich nicht für unmöglich, aber für weniger wahrscheinlich. Von einem beabsichtigten derartigen grösseren Gedichte würde es nicht leicht sein, sich eine Vorstellung zu bilden. Eine inhaltliche Beziehung der Megara auf den Herakles scheint indessen vorhanden. Denn wenn Alkmene träumt, der im Dienste des Eurystheus stehende Herakles schaufele um Lohn einen Graben, werde alsdann von einer gewaltigen Flamme bedrängt, Iphikles, der ihm beistehen wolle, falle leblos zu Boden, so soll hierin doch wohl eine Hindeutung liegen auf den Kanal, durch den der Stall des Augias gereinigt wurde, auf den alsdann erfolgenden Kampf, der für Herakles anfangs unglücklich war, und auf den hierbei stattfindenden Tod des Iphikles (Paus. VIII 14, 9).

2) Falls sie nicht gar schon in Φ vollständig fehlte und auch der Titel *Ἑραστής* von Triclinius herrührt; doch halte ich dies für unwahrscheinlich.

Namen Theokrits versehen sind von der Sylloge Φ in 23 (11), soweit diese Textesquelle vorhanden ist, nur die zweifellos echten *Διόσκουροι* sowie *Βουκολίσκος* und *Ἀλιεύς*, zwei Gedichte die zwar (wenigstens meiner Ueberzeugung nach) entschieden nicht von Theokrit herrühren, die aber beide ländlichen Inhalt haben, bei denen also die Zuweisung an Theokrit sehr nahe lag; so gut wie ein Schnitteridyll konnte ja auch ein Fischeridyll von Theokrit gedichtet sein. Beim *Ἑραστής* aber ist von ländlichem Inhalt keine Rede. Man beachte auch, dass *Βουκολίσκος* und *Ἀλιεύς* zusammen stehen und auf die theokriteischen Gedichte XXII und XVIII folgen, der *Ἑραστής* dagegen sich zwischen Gedichten befindet, bei denen wohl noch niemand an theokriteischen Ursprung gedacht hat. Nach der Ueberlieferung erhebt hiernach der *Ἑραστής* ebenso wenig den Anspruch theokriteisch zu sein, wie ein anderes der auf die *Ἀλιεύς* folgenden Gedichte der Sylloge.¹⁾ Es müsste also jemand, der die Autorschaft Theokrits für das herrenlos auf uns gekommene Gedicht behaupten wollte, die Notwendigkeit dieser Annahme aus inneren Gründen erweisen, was, wie kein Sachkundiger leugnen wird, eine Unmöglichkeit ist.

Hiernach ergibt es sich von selbst, was davon zu halten ist, wenn Birt (ant. Buchw. p. 390) auf Grund unserer Handschriften behauptet hat, die Gedichte Th. XIX. XXIII sowie B. I. II und sogar *εἰς νεκρὸν Ἄδωνιν* seien 'alle seit dem Ausgang des Altertums als theokriteisch überliefert.' Bei Th. XIX und dem Gedicht *εἰς ν. Ἄδ.* beruht die Nennung Theokrits auf einer späteren Hand in dem aus der Aldina abgeschriebenen cod. r, bei den drei übrigen auf dem cod. Triclinianus M. Dass die bloss durch die Sylloge Φ erhaltenen Gedichte mit Ahrens' 'dritter Sammlung'²⁾ jemals zu einem Corpus vereinigt gewesen seien, dafür fehlt auch jede Spur eines Anzeichens. Was die von Marianus verfasste Metaphrasis des 'Theokrit' in 3150 iambischen Trimetern

1) Schon hierdurch würde sich die höchst seltsame von Ellis halb und halb gebilligte Vermutung Alciati's erledigen, das Distichon Ov. Ibis 549 f. beziehe sich auf den *Ἑραστής*.

2) Ahrens p. 582.

anlangt,¹⁾ so steht der Annahme nichts im Wege, dass derselben die 'dritte Sammlung' nebst den zweiten *Παιδικά*, der Syrinx, Herakles und Megara zu Grunde gelegen hat (da die zwei letzten Gedichte, wie p. 65 bemerkt ist, wohl schon längst vor Marianus mit theokriteischen Gedichten vereinigt waren), also ein Corpus von 2794 Versen. Es scheint mir nämlich eine ungerechtfertigte Annahme, dass das Grössenverhältnis dieser Metaphrasen zu den Originalen durchweg das gleiche gewesen sein müsse. Die Ueberlieferung steht dem entgegen. Bei Apollonios Argonautika und bei Aratos war die Metaphrase etwas kürzer als das Original (5608: 5835, 1140: 1154), aber bei Nikandros' Theriaka beträchtlich länger (1370: 958). Ritschl hat vermutet, es sei bei Suidas der Titel Alexipharmaka ausgefallen (Opusc. philol. 1 p. 112); aber dann wäre wieder die Verkürzung eine unverhältnismässig starke (1370: 1588). Nun wollte zwar Bergk, unter Billigung von Ritschl's Annahme, ausserdem noch die Zahl 1370 in 1570 ändern;²⁾ allein ein derartiges Verfahren heisst denn doch nichts anderes, als die Angaben wegen der leicht eintretenden Verderbnisse der Zahlzeichen für unverwendbar erklären, und dann könnte man auch die Angabe über die Theokrit-Metaphrase bei Seite lassen. Ich hätte dagegen nichts einzuwenden, halte es aber für vollkommen denkbar, dass beim schwierigen Nikandros die Metaphrase ausführlicher war, und wenn beim Nikandros der grössere Umfang sich aus der Schwierigkeit der Vorlage erklären lässt, so kann man ihn beim Theokrit darauf zurückführen, dass hier Marianus, was ich ihm nicht verdenken würde, seine Iambenfabrikation etwas mehr con amore ausführte als beim Apollonios und beim Aratos. Wer diese Möglichkeit nicht anerkennen will, mag annehmen, dass Marianus noch einige theokriteische Gedichte vor sich hatte, die uns verloren sind, eine Annahme, die Ahrens (p. 586) bestreitet, ohne sie zu widerlegen; die nur in Φ befindlichen Gedichte sind aus der früheren in die spätere byzantinische Zeit bloss durch eine einzige Handschrift hinübergerettet worden; konnten

1) Suidas s. v. *Μαριανός*.

2) Bei Hauler de Theocriti vita et carm. p. 33.

also nicht um 500 noch echte theokriteische Gedichte vorhanden sein, die dann verloren gingen? Aber wie dem auch sei, keinesfalls nötigt uns die Metaphrase des Marianus irgendwie, anzunehmen, dass die tricinianischen Theocritea schon im Ausgange des Altertums dem Theokrit beigelegt worden seien.

Anders als mit dem *Ἑραστής* steht es mit *Βουκολίσκος* und *Ἀλιεύς*. Hier beruht der Autornamen Theokrit nicht bloss auf den Schwindelüberschriften in M, sondern auch auf dem cod. 11, geht also auf 23 und somit auf Φ zurück. Wem also das 'Zeugnis' dieser einen byzantinischen Handschrift mehr gilt als alle gegen Theokrit vorgebrachten Argumente, wer den Abstand dieser Stücke von theokriteischer Poesie in Abrede stellt, der mag auf diesem Standpunkte verbleiben; weitere Worte hierüber aufzuwenden scheint mir zwecklos.

Etwas näher eingehen will ich noch auf die Annahme von Ahrens, wonach der *Βουκολίσκος* ein Gedicht des Kyros von Panopolis sein soll.

Es befinden sich von Kyros in der Anthologie sechs Epigramme, darunter drei hexametrische. Eines der letzteren (IX 136) lautet:

αἶθε πατήρ με δίδαξε δασύτριχα μῆλα νομεύειν,
ὥς κεν ὑπὸ πτελέησι καθήμενος ἢ ὑπὸ πέτρῃς
συρίσδων καλάμοισιν ἐμὰς τέρπεσκον ἀνίας.
Πιερίδες, φεύγωμεν ἐνκτιμένην πόλιν ἄλλην
πατρίδα μαστεύσωμεν. ἀπαγγελέω δ' ἄρα πᾶσιν,
ὥς ὅλοοι κηφῆνες ἐδηλήσαντο μελίσσας.

Das Gedicht hat das Lemma *Κύρου τοῦ μεγάλου ποιητοῦ, ἡνίκα ἐμελλεν ἐξορίζεσθαι ἐκ τῆς πόλεως, θορήνος ὃν εἶπε πρὸς αὐτῇ τῇ πύλῃ τῆς ἀκροπόλεως*. Es ist, wie man längst mit Recht angenommen hat, verfasst, als Kyros seiner Würde als Stadtpräfekt entsetzt ward und Konstantinopel verlassen musste, um in Kotyäon Bischof zu werden.¹⁾ Auf das Gedicht folgen im cod. Palatinus, ohne Nennung eines Verfassers, die vier

1) Vgl. u. A. Gregorovius, *Athenais* Cap. 24.

ersten Verse des *Βουκολίσκος*,¹⁾ wozu der Lemmatist die richtige Bemerkung gemacht hat *τοῦτο οὐκ ἐπιδεικτικὸν ἀλλ' ἐρωτικόν, κακῶς οὖν ἐνταῦθα κεῖται*. Dieselben Verse müssen übrigens entweder auch von Planudes in seine Anthologie aufgenommen oder sehr frühe aus der Anthologie des Kephala (oder einer verwandten Sammlung) in ein Exemplar der Planudea gekommen seien; denn sie befinden sich in dem im 15. Jahrhundert geschriebenen und von Demetrius Chalcondylas und Johannes Laurentius durchgesehenen Exemplare der Anthologia Planudea, welches der cod. Laur. 31, 28 enthält.²⁾

Ahrens erkennt nun in den drei ersten Versen des Kyros eine Nachahmung von Theokr. VII 86 ff. *αἶθ' ἐπ' ἐμεῦ ζωοῖς ἐναρίθμιος ὄφελος εἶμεν, ὥς τοι ἐγὼν ἐνόμουν ἀν' ὄρεα τὰς καλὰς αἶγας φωνᾶς εἰσαίων, τὸ δ' ὑπὸ δρυσὶν ἢ ὑπὸ πεύκαις ἀδὺν μελίσσόμενος κατεκέκλισο, θεε Κομᾶτα* (Bucol. 1 p. 58) und behauptet demgemäss, 'die Verse liessen in Kyros einen solchen Kenner der bukolischen Poesie erkennen, dass ihm ohne Bedenken auch das ganze Idyll *Βουκολίσκος* beigemessen werden könne, da es das natürlichste sei, die nachfolgenden anonymen Verse auch auf ihn zu beziehen' (Philol. 33 p. 598). Er muss sich also die Sache so vorgestellt haben, dass in einer Sammlung von Gedichten des Kyros der *Βουκολίσκος* unmittelbar hinter jenen Abschiedsversen gestanden habe, dass in Folge hiervon derjenige, auf den die Aufnahme der letzteren in die Anthologie zurückgeht, sich veranlasst gesehen habe, ihnen die ersten Verse des *Βουκολίσκος* hinzuzufügen und dass hierdurch dieselben unpassender Weise ihren Platz unter den *ἐπιγράμματα ἐπιδεικτικά* erhalten hätten.

Gegen diese Meinung von Ahrens spricht aber mehreres. Schon die Annahme einer Sammlung von Gedichten des Kyros, die so angelegt gewesen, dass in ihr unmittelbar hinter dem

1) Genauere Mitteilungen hierüber verdanke ich der Freundlichkeit von Prof. Stadtmüller.

2) Bandini Catal. cod. Gr. bibl. Laur. 2 p. 100. Nach den Angaben Bandinis enthält die Sammlung so gut wie nichts, was nicht zur Anth. Plan. gehörte; ausser den Anfangsversen des *Βουκολίσκος* ist es nur der Einzelvers Anth. Pal. VII 746, den ich in den mir zugänglichen Drucken der Anth. Plan. nicht habe finden können.

Abschiedsepigramm das Idyllion *Βουκολίσκος* gestanden hätte, ist nicht im mindesten wahrscheinlich. Und dies einmal zugegeben, so erscheint das Verfahren des Excerptors von Epigrammen, wie wir es nach Ahrens uns zu denken hätten, so sinnlos, dass wir uns doch nur aus sehr zwingenden Gründen zum Glauben daran entschliessen könnten. Entscheidend aber ist, wie mir scheint, ein drittes. Kyros gehörte derselben poetischen Richtung an wie sein Landsmann und älterer Zeitgenosse Nonnos,¹⁾ wenn er auch nicht in allen Einzelheiten die Technik des Nonnos streng befolgt hat. In den 40 Hexametern des *Βουκολίσκος* aber findet sich eine ganze Anzahl von Erscheinungen, die Nonnos vermieden oder nur selten zugelassen hat und die in den 29 erhaltenen Hexametern des Kyros nicht vorkommen. So zwei Spondeen zu Anfang V. 31; consonantisch auslautende kurze Endsilbe eines trochäischen Wortes in der Hebung V. 22, 24, 30; Penthemimeres ohne vorhergehendes Paroxytonon V. 12, 14, 19, 25, 26, 27, 37; die Verkürzung vor *βλ* V. 6 und 13 und innerhalb des Wortes vor *πλ* V. 41. Alles dies — und vielleicht auch noch anderes derartige im *Βουκολίσκος* vorkommende — fehlt, wie gesagt, in den Hexametern des Kyros.

Was Ahrens zu Gunsten seiner Ansicht vorbringt, wiegt dem gegenüber nicht schwer. Der Anfang von Kyros Abschiedsepigramm ist nicht auf Theokrit zurückzuführen, sondern, wie bereits Jacobs erkannt hat, auf Nonnos Dion. XX 372:

αἶθε πατήρ με δίδαξε μετὰ κλόνον ἔργα θαλάσσης,
ὥς κεν ἀεθλείσαιμι κτλ.

Meineke²⁾ machte ausserdem auf Dion. XVI 321 ff. aufmerksam:

αἶθε πατήρ με δίδαξε τελεσιγάμου δόλον οἶνον κτλ.
καί κεν ἐμῶν ἐτέλεσσα πολύπλανον οἶστρον ἐρώτων.

Das epitheton *δασύθριξ* findet sich nicht nur bei Theokrit sondern auch bei Nonnos, und ebenso das Syrinxspiel in ländlicher Einsamkeit (wiederholt vom Pan). Als theokriteische Reminiscenzen würden also bestehen bleiben die Schreibung

1) Vgl. Ludwich Rhein. Mus. 42 p. 232.

2) Theocr. p. 453. Nur hielt Meineke mit Unrecht den Nonnos für den Nachahmer.

συρίσδων, falls dieselbe von Kyros herrührt, sowie die sehr geringfügige Aehnlichkeit, dass Komatas ὑπὸ δρυσὶν ἢ ὑπὸ πύκναις singen soll und Kyros ὑπὸ πτελέεσιν ἢ ὑπὸ πέτρῃς auf der Syrinx zu blasen wünscht. Dies ist herzlich wenig. Ich bin weit davon entfernt in Abrede zu stellen, dass im fünften Jahrhundert ein Mann von der Bildung des Kyros den Theokrit gelesen habe, bin vielmehr hiervon überzeugt; aber um ihn als einen besonders 'gründlichen Kenner der bukolischen Poesie' erscheinen zu lassen und ihn mit irgend welcher Probabilität zum Verfasser bukolischer Idyllien zu machen, dazu genügen jene Uebereinstimmungen, wenn man sie so nennen darf, denn doch noch lange nicht. Und was schliesslich die Zusammenstellung der beiden Stücke in der Anthologie anlangt, so gibt es hierfür eine sehr einfache Erklärung. So verschieden ihr Inhalt auch ist, so haben sie doch den sehr wesentlichen Zug mit einander gemein, dass in beiden Stadt und ländliches Hirtenleben im Gegensatz zu einander stehen. Kyros beschwert sich bitter über das Treiben der Stadt und wünscht sich das Leben eines Hirten auf dem Lande; umgekehrt, wenn man so sagen darf, weist das Stadtmädchen die Liebeswerbung des Hirten zurück und erklärt, nur städtischen Liebhabern Gehör zu schenken. Dass aus diesem Grunde irgend einmal (vor der Zeit des Konstantinos Kephalas) jemand durch das Epigramm des Kyros an den Anfang des *Βουκολίσκος* erinnert wurde und denselben neben oder hinter das Epigramm schrieb, kann man sich recht wohl vorstellen.

11.

Vergleichen wir den ersten Teil der Sylloge Φ mit dem Schlussteile von m, so werden wir es für wahrscheinlich erklären müssen, dass in der gemeinsamen Quelle Φ^m auf Th. XVI die Gedichte Th. XVII. XXII. XXV und (vor oder hinter XXV) M. IV in der hiermit angegebenen Anordnung auf einander gefolgt sind. Dass M. IV in Φ^m vorhanden gewesen sein und neben Th. XXV gestanden haben muss, ist oben p. 60 bemerkt worden. Was die Verschiedenheit der Anordnung betrifft, so werden wir die Reihenfolge in m offenbar für die ursprüng-

liche zu halten haben; denn Th. XVII gehört noch zu der alten mit Scholien versehenen Auswahl theokriteischer Gedichte, denen wir in den verschiedenen Handschriften verschiedenartige Ergänzungen hinzugefügt finden, und dafür dass die Dioskuren den zwei Heraklesgedichten vorangingen, spricht die Anordnung von D. In Φ erscheinen die drei Bestandteile des Complexes in der gerade entgegengesetzten Reihenfolge: Herakles-Gedichte, Th. XXII, Th. XVII. Ein Grund für diese Aenderung lässt sich nicht angeben¹⁾; man braucht sich indessen hierüber nicht weiter den Kopf zu zerbrechen; denn es zeigt sich in dieser Hinsicht in den Bukoliker-Handschriften vielfach die grösste Willkür²⁾; fast gewinnt man den Eindruck, als wenn die byzantinischen Schreiber mitunter Aenderungen in der Reihenfolge bloss darum vorgenommen hätten, um ihrer Abschrift gegenüber der Vorlage etwas eigentümliches und neues zu verleihen. Ebenso wenig lässt sich ermitteln, ob Th. XVIII und M. III in Φ^m gestanden haben und von m weggelassen, oder ob sie von Φ aus einer anderen Vorlage hinzugefügt sind. Ueber den gemeinsamen Archetypus von Π und Φ^m lässt sich weiter nichts sagen, als dass in ihm die zwei Herakles-Gedichte (sei es unmittelbar, sei es nach einigen dazwischen liegenden Stücken)³⁾ auf die Dioskuren gefolgt sind.

Die auf Th. XVIII folgenden Gedichte der Sylloge Φ haben erstens mit einander gemein, dass sie, mit Ausnahme von M. I, uns nur durch die Textesquelle Φ erhalten sind, und zweitens, dass kein einziges von ihnen (wenigstens nach der jetzt herrschenden Ansicht, von deren Richtigkeit auch ich überzeugt bin) von Theokrit herrührt. An der Spitze stehen die zwei Gedichte Th. XX und XXI, die in Φ mit dem Namen Theokrits versehen waren; auf sie folgen andere, bei denen auch dies nicht der Fall ist. Sind alle Gedichte von

1) Für die Stellung der beiden Herakles-Gedichte in Φ hat Ahrens p. 594 eine sehr künstlich ausgesonnene Hypothese vorgebracht.

2) Ich erinnere z. B. an den wechselnden Platz, den der *ἐπικάριος βίωτος* in den Bukoliker-Handschriften einnimmt; vgl. Ahrens p. 603.

3) Dass in D (und ebenso jedenfalls auch in Π) das letztere der Fall ist, kann sehr wohl dem Veranstalter der Sammlung Π zugeschrieben werden.

Th. XX an von dem Veranstalter der Sammlung Φ aus einer und derselben Handschrift entnommen, was durch die beinahe ganz durchgehende starke Verderbnis wahrscheinlich wird, so war dies eine Sammelhandschrift sehr gemischten, keineswegs rein bukolischen Inhalts. Ausser M. I liegen noch zwei Stellen dieser Gedichte in einer älteren Ueberlieferung vor, Th. XX 1—4 in der Anthologia Palatina, wovon soeben die Rede war, und Th. XXIII 28—32, als Sentenz ohne Angabe des Ursprungs, in dem sehr verschiedenartiges enthaltenden codex Baroccianus 50 (nach dem Katalog vielleicht aus dem 11. Jahrhundert) fol. 200^b.¹⁾

12.

Von denjenigen Gedichten der Sylloge Φ , die uns entweder nur durch Φ oder ausserdem noch durch D (Π) m s erhalten sind, gebe ich von p. 88 an einen Textabdruck nebst denjenigen Lesarten, die auf Grund von Ahrens' und meinen Untersuchungen als wirklich überliefert gelten können. Ich glaube damit nichts unnötiges zu thun; denn einmal ist es bis jetzt nicht möglich, sich vermittelst einer Ausgabe eine Kenntnis der Ueberlieferung zu verschaffen, da bei Ahrens die Collationen der italienischen Handschriften ungenau und bei Ziegler die pariser Handschriften nicht berücksichtigt sind; sodann aber müssen sowohl bei Ahrens, wie bei Ziegler die Lesarten der in Betracht kommenden Handschriften aus einer grossen Zahl von Varianten herausgesucht werden, die sich nun als Lesarten wertloser Apographa herausgestellt haben. Auch die Lesarten der Aldinen und, soweit sie hiermit übereinstimmen, der Iunt. und Call. sind für die Feststellung der Ueberlieferung vollkommen überflüssig. Der von mir gegebene Text soll der Text des in jedem einzelnen Falle für uns erreichbaren Archetypus sein; nur solche Emendationen sind in denselben aufgenommen, über deren Richtigkeit, soviel mir bekannt, keine Meinungsdivergenz besteht; mehrfach habe ich Aenderungen, von deren Richtigkeit ich meisteils durchaus überzeugt bin,

1) Herr Madan in Oxford war, in Folge freundlicher Vermittelung meines Collegen A. Wagner, so gütig, mich von den Lesarten in Kenntnis zu setzen.

ausgeschlossen, weil ich das Bestehen einer abweichenden Ansicht für nicht unmöglich halte. Ich habe daher kein Bedenken tragen dürfen, an vielen Stellen sinnloses im Texte stehen zu lassen.¹⁾ Wo bei zwei verschiedenen Ueberlieferungen geschwankt werden kann, welche dem ursprünglichen näher kommt, habe ich diejenige in den Text gesetzt, bei der mir dies die grössere Wahrscheinlichkeit für sich zu haben scheint.

Ausgeschlossen sind, nach dem oben bemerkten, aus der Sylloge Φ die Gedichte Th. XVII. XVIII. M. I. III, deren Ueberlieferung auf einer grösseren Zahl von Hdss. beruht. An die Spitze gestellt sind die *Διόσκουροι* (Th. XXII), das meiner Meinung nach einzige hiernach noch übrig bleibende Gedicht der Sammlung, welches sicher theokriteisch ist, und dessen ursprüngliche Voranstellung vor den Heraklesgedichten sich aus m und D ergibt; bei den übrigen ist die Reihenfolge in Φ (s. oben p. 1 und 57) beibehalten.²⁾

Die Ueberlieferung der *Διόσκουροι* ist wegen der Unvollständigkeit in D³⁾ und in 23 (11) verschieden je nach den verschiedenen Partien des Gedichts. Die drei Textesquellen D (Π) m Φ (Φ vertreten durch 23 und M) sind vorhanden für V. 92—183. Φ und m haben, wovon bereits die Rede war,

1) Für die Emendation der 'Theokriteischen' Gedichte verweise ich auf meine Theokritausgabe; auf die Gedichte des 'Bion und Moschos' gedenke ich später zurückzukommen.

2) Ueber die Bedeutung der Zeichen D* und Π^* s. p. 44.

3) Dieselbe ist auch für den cod. Pat. anzunehmen: Ahrens p. 412. Wo ich im folgenden von 'D' im allgemeinen spreche, bitte ich den Zusatz '(Π)' überall hinzudenken. — Wo D mit m Φ übereinstimmt, die Iunt. oder die Call. aber abweicht, ist die Lesart der Ausgabe Conjectur oder Fehler; *μακρὰς* z. B. statt *μακροῦς* XXII 81 kann nur für einen Schreib- oder Druckfehler gehalten werden. Eine Conjectur des Kallierges ist XXV 114 *τόγῃ* statt *τότῃ*. XXV 211 hat Musurus des Metrums wegen *ᾧθι* in *ᾧπῃ* geändert. Umgekehrt wird man wohl XXV 104 das nur in D stehende *νέα* verwerfen müssen. *φίλα*, was ohne Anstoss ist, haben übereinstimmend m Φ und Iunt. Call.; die beiden Ausgaben gehen hier lediglich auf das Exemplar des Musurus zurück, und dieses auf den alten cod. Pat. Dass Musurus, wenn er in letzterem *νέα* gefunden hätte, aus Conjectur *φίλα* geschrieben haben sollte, oder dass der gleiche Fehler (*φίλα* statt *νέα*) sowohl in Φ^m wie im cod. Pat. begangen worden sei, ist höchst unwahrscheinlich.

gegenüber D eine gemeinsame Quelle Φ^m . Es liegen also für die angegebene Partie die zwei Ueberlieferungen von D und von Φ^m vor; als bedeutungslos und ohne Autorität sind aus dem kritischen Apparate auszuschliessen diejenigen Lesarten, durch die Φ allein oder m allein von Dm resp. von $D\Phi$ abweicht, sowie natürlich auch die speciellen Fehler von 23 und M. Diese Lesarten¹⁾ sind bereits zur Sprache gekommen, und mit Hilfe des am Schlusse beigefügten Index kann jeder mein Verfahren aufs leichteste nachprüfen. Ihre Stelle im Apparat haben die Differenzen zwischen m und Φ an solchen Stellen erhalten müssen, wo diese beiden Textesquellen nicht nur unter sich, sondern auch von D abweichen. — Ebenso wie für V. 92—183 stehen sich auch für V. 69—91 und für V. 186²⁾—223 die Texte D und Φ^m gegenüber, nur dass Φ hier ausschliesslich durch M vertreten ist. Seinem ganzen Umfange nach liegt in beiden Ueberlieferungen Th. XXV vor.

Vergleichen wir die beiden Ueberlieferungen mit einander, so ergibt sich sofort der Unterschied, dass in ziemlich vielen Fällen Φ^m dorische, D dagegen nur epische Formen aufweist.³⁾ Für die *Διόσχοργοι* hat es Wilamowitz (Isyllos p. 26) für wahrscheinlich erklärt, dass die Dialektmischung das ursprüngliche, d. h. also, dass das richtige auf Seiten von Φ^m zu erkennen und für D eine willkürliche Aenderung der überlieferten Formen anzunehmen sei. Ich bin mit Ahrens der entgegengesetzten Meinung, nicht bloss darum, weil Φ^m geringere Autorität hat als D, sondern noch aus mehreren anderen Gründen. Einmal tritt uns der gleiche Unterschied der beiden Texte auch für Th. XXV entgegen und bei diesem zur Gattung der rein epischen Erzählung gehörenden Gedichte wird die willkürliche Einmischung vereinzelter Dorismen seitens des Dichters doch wohl niemand annehmen. Dazu kommt ferner die der Ueberschrift hinzugefügte Bemerkung *κοινῇ Ἰάδι*, die

1) Ueber die speciellen Fehler von m s. p. 53. In sehr wenigen Fällen bin ich aus leicht erkenntlichen Gründen von dem oben angegebenen Princip abgewichen.

2) V. 184 f. sind in m in Folge von Nachlässigkeit weggelassen.

3) τὸ Th. XXII 117 ist dem Schreiber von D gewiss unbeabsichtigt in die Feder gekommen.

sich sowohl in M, wie auch in 11 und in m findet, also auf Φ^m zurückgeht; sie muss aber auch älter sein als Φ^m , da diese Hds., im Gegensatz zu D, vielfach Dorismen enthielt, in ihr also jene Worte gewiss nicht neu hinzugefügt sind.¹⁾ Endlich aber weisen die Citate, im Gegensatze zu Φ^m , epische Formen auf: V. 30 *θάμνης* corrupt aus *ἐνθα μῆς* Etym. m., *ἐνθα μῆς* Φ m; 37 *κρήνην* Eust., *κράναν* Φ m; 72 *ὀρνίθων* schol. Arist., *ὀρνίχων* Φ m; 220 *ἀντῆς* Eust., *ἀντᾶς* Φ m. Wenn ich für V. 1—68 wo D fehlt, die dorischen Formen im Texte habe stehen lassen, so geschah dies lediglich darum, weil es mir darauf ankam, in jedem einzelnen Falle ein Bild derjenigen Ueberlieferung zu bieten, bis zu der wir mit unsern handschriftlichen Mitteln vorzudringen vermögen, und dies ist für den Anfang der *Διόσκουροι* die Ueberlieferung Φ^m ; wäre D vollständig, so würden uns natürlich auch hier die epischen Formen überliefert sein.²⁾

Bei den sonstigen Verschiedenheiten zwischen D und Φ^m , die sich für Th. XXII 69 ff. und XXV ergeben, ist das richtige bald auf der einen bald auf der anderen Seite. Im ganzen bietet, wie schon bemerkt, D eine weit bessere Tradition. Fehler, die auf Flüchtigkeit beruhen, finden sich zwar auch in D, aber weit häufiger in m Φ , wo zuweilen ähnliche Wörter mit einander verwechselt sind: z. B. XXII 111 *μέτωπον* statt *πρόσωπον*. 150 *ἀλλοτρίοις* (aus dem vorhergehenden Verse)

1) Vgl. Ahrens p. 405.

2) Demgemäss glaube ich auch, dass der Dichter V. 19 *ἀπολήγοντ'* geschrieben hat, zumal da das *ι* von *-ντι* bei Theokrit nicht elidirt wird. (Meineke's Bemerkung p. 492 ist mir unverständlich; hielt er etwa *ἀπολήγοντ'*, woran Brunck dachte, für das Passivum, oder für den Dualis des Participiums?) — Die kürzere Form des Dativs plur. der ersten Declination ist in dem Gedichte *αις*, wie wohl bereits zur Zeit Theokrits in den Texten der alten Epen mehrfach geschrieben war. Was die längere Form anlangt, so ist *αισι* allein überliefert V. 45 und 80 (*σπείραισιν* DM, *σπείρεσσιν* m, was für den Byzantiner ziemlich dasselbe ist); V. 18 und 96 gehen die Ueberlieferungen aus einander und die bessere spricht für *ησιν*. Mit Unrecht hat meines Erachtens Ahrens auch an den zwei zuerst genannten Stellen *ησι* in den Text gesetzt; dass es Theokrit vorzog *σκληραῖσι πυγμαῖς* und *σπείραισι βοεῖαις* zu schreiben, statt im Diphthong einen Wechsel eintreten zu lassen, ist leicht erklärlich; an den beiden anderen Stellen fiel diese Rücksicht weg.

statt ἄλλοισι.¹⁾ 153 σιὰς statt τὰδ'. 164 ἄμα statt ἅπαν. 187 πόθον statt πόνον. 207 τὸν ἄν statt σιάλαν = στήλην. XXV 46 κρινόμενος statt κηδόμενος (unter dem Einflusse des folgenden κρινουσι). 51 προσαὔτις statt ἐξαὔτις. 63 χειρὸς ἐλὼν statt θηρὸς ὄρῳν. 76 αἶεν statt αὖλιν.²⁾ 122 καταφθίνουσι statt καταφθείρουσι. 159 ἐνθεν statt ἔθεν. 183 κατὰ πίδακα statt κατ' ἀπίδα. 248 εὐκάμποιο oder εὐκάμπτοιο statt εὐκαίτοιο. Diese Lesarten beruhen theils sicher, theils möglicher Weise auf Flüchtigkeit, ebenso wie die Weglassung der beiden Verse XXII 122³⁾ und XXV 66, sowie der Name des Lynkeus, der XXII 175 dem Schreiber von Φ^m statt des Namens Kastor in Folge von Gedankenlosigkeit in die Feder gekommen ist. An anderen Stellen aber ist der Text von Φ^m auch durch willkürliche Aenderungen und Interpolationen verunstaltet. So lautet XXII 114 die in Π vorliegende alte Tradition, mit leichtem Versehen καὶ χροῖῃ ἀμείνων (statt ἀμείνω): daraus ist in Φ^m καὶ χροῖῃ δέ τ' ἀμείνων gemacht: der Interpolator (der bei der spätgriechischen Aussprache des οἱ vielleicht die einsilbige Messung von χροῖῃ für statthaft halten mochte) wollte auf diese Weise ein selbständiges Satzglied herstellen.⁴⁾ V. 203 hat D ἐστόμα = ἐς στόμα: dies fand auch der Schreiber von Φ^m vor, verstand es nicht und machte daraus ἐς χθόνα, was dem gewählten Ausdruck ἐς στόμα mit Recht niemand vorgezogen hat. Von dem Flusse Menios wusste der Schreiber von Φ^m nichts; er machte daher aus Μηρίον XXV 15 Πηνειοῦ.⁵⁾ In demselben Gedicht V. 74 hat er das triviale

1) Dies ist, wie Meineke mit Recht bemerkt, die bessere Lesart, mag der Vers echt oder unecht sein; ich glaube übrigens jetzt, dass zur Athetese ein genügender Grund nicht vorliegt.

2) Bei der grösseren Autorität von Π liegt, wie mir scheint, keine Veranlassung vor, auf Grund der Lesart von m Φ mit dieser Stelle gewaltsame Aenderungen vorzunehmen. Im folgenden Verse war wohl γ' in Φ^m ausgefallen oder undeutlich, woraus sich die beiden Lesarten von m und Φ erklären.

3) Dieser Vers ist ohne Anstoss; ihn darum zu tilgen, weil er in der schlechteren Ueberlieferung fehlt, scheint mir ungerechtfertigt.

4) Es ist also meines Erachtens unstatthaft δέ τ' für alte Ueberlieferung zu halten.

5) Kenntniss des elischen Peneios braucht er deshalb nicht gehabt zu haben.

πολλὰ an die Stelle von τρηχὺ gesetzt, V. 213 εἰσανέβησα statt εἶθαρ ἔβησα geschrieben, 228 τρίβω statt ῥίψω, 252 ἄλμυρος statt ἀθρόος. V. 216 ist die Lesart von Π καὶ οὐδ' ὅπη ἔχνια τοιο φράσσασθαι δυνάμην, wie Meineke mit Recht bemerkt,¹⁾ tadellos: Herakles sieht sich um, ob sich irgendwo der Löwe zeige (215); aber nicht einmal eine Stelle, wo Fussspuren desselben bemerkbar wären, kann er erblicken, und ebenso wenig vernimmt er sein Gebrüll. Der Schreiber von Φ^m nahm an dem ohne verbum finitum gesetzten ὅπη Anstoss, schrieb daher οὐδενός und zugleich, um das unmögliche οὐδενός τοιο zu beseitigen, τοῖα. Einige andere interpolirte Lesarten von Φ^m sind darum von etwas grösserem Interesse, weil daraus hervorgeht, dass Φ^m nicht aus dem Arch. von Π und Φ^m unmittelbar, sondern aus einer bereits durch Fehler entstellten Abschrift desselben geflossen ist. Dies gilt, wie mir scheint, von der starken Interpolation XXII 185 f. ὥς δ' αὐτὸς Κάστωρ (statt ἄκρας) ἐτινάξατο δούρατος ἀκμὰς καρτερός (statt Κάστωρ). Als direkt aus dem völlig verständlichen Texte von Π hervorgegangen wäre dieselbe kaum erklärlich. Wahrscheinlich war in der unmittelbaren Vorlage von Φ^m aus Versehen an beiden Stellen κάστωρ geschrieben, und der Schreiber von Φ^m änderte daher das zweite Mal καρτερός. V. 210 lautet richtig in Π ἀλλὰ Ζεὺς ἐπάμυνε, χειρῶν δέ οἱ ἔκβαλε τυκτὴν, in m M dagegen ἀλλὰ Ζεὺς ἐπάμυνεν,²⁾ χειρῶν δ' ἔκβαλε τυκτὴν. In der direkten Vorlage von Φ^m waren also die zwei Buchstaben οἱ weggelassen, und der Schreiber von Φ^m wollte das Metrum herstellen. XXV 48 erklärt sich die falsche Lesart ἐπ' ἀγρῶν τῶν γεραρώτατος statt ἐπ' ἀγρῶν τῶνδε γεραίτερος (s. oben. p. 53) wohl zunächst aus der anzunehmenden Corruptel ἐπ' ἀγρῶν τῶνδε γεραρώτερος (zu der vermeintlichen Herstellung des Metrums kam dann noch die leicht erklärliche Vertauschung des Comparativs mit dem Superlativ). XXV 203 hat D das Adjectivum ἀγχο-

1) Dass er trotzdem ändern wollte, hatte seinen Grund nur darin, dass er, wie dies nicht anders sein konnte, den Thatbestand der Ueberlieferung nicht richtig zu beurteilen vermochte.

2) Dass in m ἐπάμυνε steht, ist ohne Bedeutung, da hierin in m die grösste Willkür herrscht.

μοροι. Ich pflichte jetzt denjenigen bei, die dieses Wort für richtig halten. Fritzsche's Erklärung 'quasi fato in vicinitate illa constituti' ist freilich verfehlt. Der zweite Bestandteil ist ὄμορος und ἀγχόμορος ist = ἄγχουρος. Die Bildung ist pleonastisch ebenso wie προσόμουρος (vgl. auch die composita mit συνου-). Die Lesart von Φ^m ist ἄγχιστα, gegen das Metrum, also wohl keine Aenderung eines vorliegenden ἀγχόμοροι, sondern aus der Schreibung ^{ἀγχιστα} ἀγχόμοροι hervorgegangen oder aus ἄγχιστοι verschrieben.¹⁾ V. 72 steht in Π das von Meineke als homerische Reminiscenz trefflich gerechtfertigte ἀχρεῖον κλάζον τε, in m Φ ἄγριον ἄλαζόν τε: in der Vorlage stand wirklich oder scheinbar ἀλάζον, und in Φ^m wurde darum des Metrums wegen ἀχρεῖον in ἄγριον geändert. Ebenso ist XXII 207 ὄγ' ἐς τὰν ἄν nicht unmittelbar aus ὄγε στήλην herzuleiten, sondern die falsche Lesung ὄγ' ἐς τὴν ἥν (ὄγεστηνην) ist dorisirt worden.²⁾

Je entschiedener sich in alledem die Vorzüglichkeit des Textes von D gegenüber Φ^m zu erkennen gibt, die durch leichtere Versehen und Flüchtigkeiten nicht beeinträchtigt wird, um so befremdlicher ist eine Anzahl von Stellen, wo in D ganze Silben und Wörter falsch, in m Φ dagegen richtig überliefert sind, wo also blosse Flüchtigkeit beim Abschreiben kaum oder gar nicht angenommen werden kann.³⁾ Dass hierbei auch nicht, wie in Φ^m, an beabsichtigte Aenderung der richtigen in der anderen Textesquelle vorliegenden Lesart zu denken ist, zeigt aufs evidenteste die Thatsache, dass mehrfach die letztere

1) Int. und Call. haben ἀγχίμοροι: so stand also in der Copie des Musurus. Ob dies auch die Lesart des cod. Pat. war oder auf Musurus zurückzuführen ist, während der cod. Pat. ἀγχόμοροι bot, lässt sich nicht entscheiden; wenn D aus dem cod. Pat. stammt, ist letzteres anzunehmen.

2) Vielleicht ist ὄδ' statt γ' XXV 56 falsche Ergänzung, nachdem zuerst γ' ausgefallen war. Das Demonstrativpronomen scheint mir jetzt unmöglich; γε (ohne Interpunction nach v. 55) ist tadellos, wie G. Hermann Opusc. 8 p. 322 mit Recht bemerkte, zu einer Aenderung der besseren Tradition also kein Grund vorhanden.

3) Dass im übrigen kleine absichtliche Aenderungen im Texte von Π vereinzelt vorhanden sind, will ich damit nicht in Abrede stellen. Dabin rechne ich γ' statt θ' XXV 72, entstanden durch die falsche Lesung κλάζοντε statt κλάζον τε.

Lesart klar und verständlich, die von D dagegen sinnlos ist. Man vergleiche folgende Stellen: XXII 101 ἀπεισείνωτο mΦ, ἀπειστείχοντο D; XXV 9 νέμονται mΦ, νόοντος Π; 64 μέμονε(ν) mΦ, μέμαεν Π; 103 ἀμέλγειν mΦ, ἀμέργων Π; 105 μεμαότα mΦ, πέπληντο δὲ Π. Die Sache verhält sich offenbar so, dass auch Π nicht unmittelbar aus dem vollständigen und unversehrten Arch. abgeschrieben ist¹⁾ und dass in der direkten Vorlage nicht nur das Stück XXII 1—68 weggefallen, sondern auch im erhaltenen Texte mehrere Stellen beschädigt und unleserlich waren. Der Schreiber von Π verfuhr so, dass er sich, so gut es ging, an die noch erkennbaren Schriftzüge hielt, wo aber nichts mehr zu erkennen war, eine ihm passend scheinende Ergänzung einfügte. Auf dieselbe Weise sind zu erklären die Lesarten XXII 88 μέτωπον statt γένειον. 96 ἔτυψεν statt ἄμυσσεν. 172 ἐχθαλῦσαι statt ἔρχεα λοῦσαι. 213 κρατέουσι statt κρατέοντε.²⁾ XXV 1 ἐπιβουκόλος ἀνὴρ statt ἐπίουρος ἀροτρεὺς (s. oben p. 47). 16 τε φέρουσιν statt θαλέθουσιν. 64 ἐξερεῖσθαι statt αἰεὶ ἐρεσθαι. 110 πολύφρονος statt βαθύφρονος. 164 νέος ἀκμήν statt μέσος ἀκμῆς.

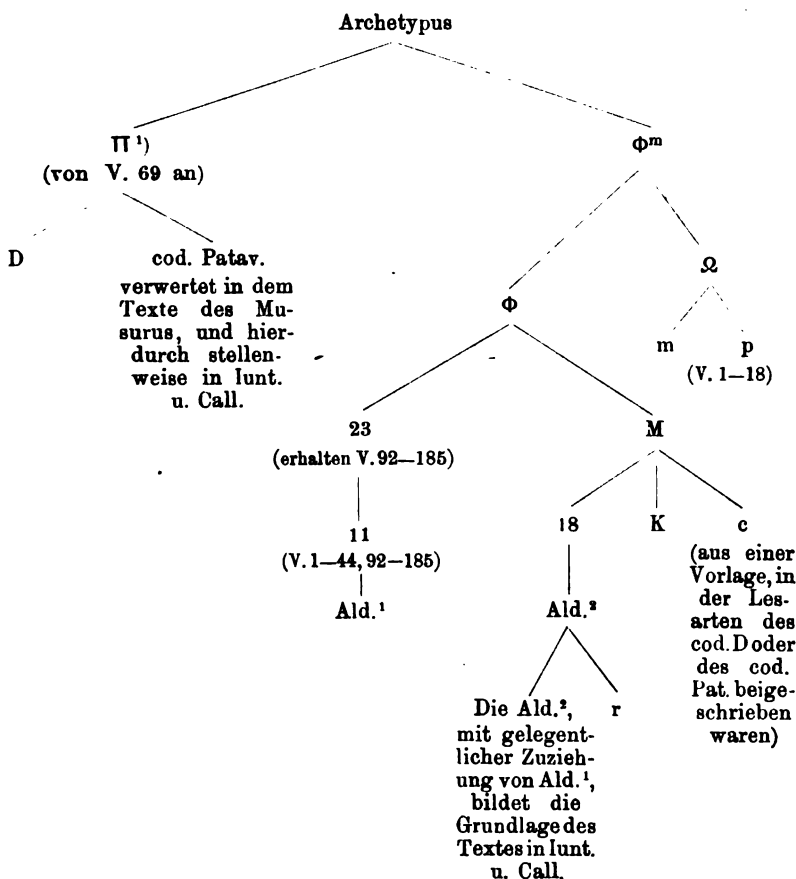
Eine notwendige Folge dieser Beschaffenheit der beiden Ueberlieferungen ist es, dass sich an manchen Stellen mit Sicherheit schwerlich oder gar nicht entscheiden lässt, auf welcher Seite wir das richtige zu erkennen haben, mit anderen Worten ob in D falsche Ausfüllung einer unleserlichen Stelle oder ob in mΦ Flüchtigkeit oder Interpolation vorliegt. Derartige Stellen sind besonders XXII 90. 126. 138. 151. XXV 7. 31. 38. 236.

Für Th. XXII 1—68 fehlt, wie bereits bemerkt ist, D. Für 1—18 liegt ausser mΦ der cod. p vor; m und p gehen gegenüber Φ, auf dasselbe Apographon von Φ^m zurück, wie sich aus den gemeinsamen Fehlern ἦ V. 11 und κοιλίαν V. 12 ergibt. Die in m und p einzeln begangenen Fehler sind demnach ohne Belang.³⁾ Für V. 19—68 dagegen sind m und Φ

1) Vgl. Ahrens Bucol. 1 p. XXXVIII.

2) κρατέοντες (wegen des vorhergehenden αὐτοί) fehlerhaft mΦ. Diese Behandlung der Stelle ziehe ich der von Ahrens vor. κρατέοντι in der Iunt. ist wohl Emendation von Musurus.

3) Das Fehlen des Zusatzes κοινῇ ἰάδι bei der Ueberschrift in p



(resp. M) unsere beiden einzigen Textesquellen, deren Differenzen im Apparat vollständig verzeichnet werden mussten.

Grundlos ist die Annahme von Ahrens (p. 412), im Anfangsstücke, welches im cod. Patavinus wie in D gefehlt haben muss, stammten einige Lesarten der Iuntina, die von der Aldina abweichen, aus einer für die Iuntina benutzten Handschrift 'einer anderen Familie'. Diese Lesarten sollen sein: *πεφρῆ-*

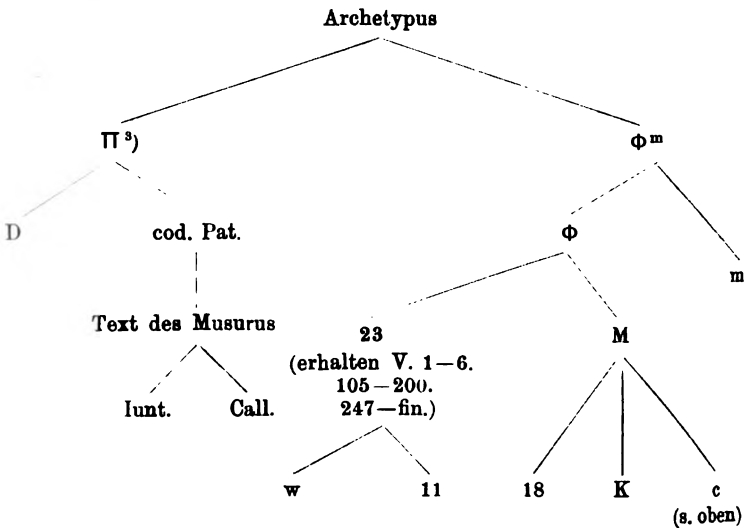
ist hiernach auf den Schreiber von p zurückzuführen und nicht für das ursprüngliche zu halten; s. auch oben p. 77 f.

1) Falls D aus dem cod. Pat. stammt, so würde dieser mit Π und D als seine Abschrift zu bezeichnen sein.

σαν¹⁾ V. 40, ἄκρον V. 52, τοῦδε V. 62, ἄμματα V. 66,²⁾ δηρι-
σόμεθ' V. 70. Ich wüsste nicht, was uns bei irgend einer
dieser fünf Lesarten hinderte, eine Conjectur des Musurus oder
des Boninus anzunehmen. Dass die Calliergiana an den fünf
Stellen nicht die Lesart der Iuntina, sondern die der Aldina
bietet, beweist nichts, da dies nicht selten ist; dass ἄκρον
V. 52* auch in m steht, ist ein zufälliges Zusammentreffen, wie
es gerade hier nicht das mindeste auffallende hat.

Die Geschichte der Ueberlieferung von Th. XXII wird
deutlicher durch umstehenden Stammbaum (p. 83).

Ein etwas anderes Verhältniß ergibt sich für Th. XXV:



1) Der Urheber dieser Uniform dachte wohl an die homerischen
Formen φάε und πεφήσεται. In dem aus der Ald. 2 stammenden cod. r
steht nicht, wie Ziegler behauptet, πεφφύεσαν, sondern, wie ich durch
Vitelli's Gefälligkeit noch rechtzeitig erfahren habe, πεφφύνασιν, ein
Schreibfehler statt πεφφύνασιν. Hierdurch erledigt sich einiges von dem
p. 9 f. bemerkten.

2) Der Urheber dachte an Stellen späterer Autoren, wo ἄμματα vom
Umschlingen der Arme beim Ringkampfe gebraucht wird. Dazu passt
aber ὀφθός nicht. Vgl. Kreussler Observ. in Theocr. 2 p. 66 f.

3) S. p. 83 Anm. 1.

13.

Sehr einfach und leicht gestaltet sich die recensio bei der 'Megara' (M. IV). Hier liegen drei Texte, D (Π) s Φ, vor, von denen ein jeder selbständig und ohne näheres Verwandtschaftsverhältnis zu einem der beiden anderen aus dem gemeinsamen Archetypus geflossen ist, so dass also, wo zwei von den Ueberlieferungen mit einer gemeinsamen Lesart der dritten gegenüberstehen, die letztere das falsche bietet.¹⁾ An mehreren Stellen ist von einem und dem anderen neueren Herausgeber mit Unrecht die Lesart einer der drei Ueberlieferungen gegenüber der Uebereinstimmung der beiden anderen für ursprünglicher gehalten worden. So haben V. 23 s Φ κατ' αὐτοὺς, woran Hermann mit Recht keinen Anstoss nahm, während Ahrens, von dem in D stehenden Versehen αὐτὰς ausgehend, wenig passend κατ' αὐλὰς conjierte. V. 36 ist κουροτρόφον statt ἑκποτρόφον nicht für Ueberlieferung, sondern für eine der Interpolationen des cod. Φ zu halten. (Die von C. Hartung Philol. 40 p. 47 für κουροτρόφον geltend gemachte Stelle Il. B 510 kann dagegen nicht in Betracht kommen; übrigens ist hier die Wahl des Ausdrucks κοῦροι für die Böoter etwas ganz zufälliges und bedeutungsloses.) V. 66 durfte Ahrens den Schreibfehler φιλοφρηνής in D (statt φιλοθρηνής) nicht zur Aenderung φιλοφληνής verwerten. Für nicht gerechtfertigt halte ich auch, aus s V. 52 νόσφιν statt νόσφι γε, V. 106 βέλος statt μένος und V. 115 αὖτως statt des durchaus tadellosen αὐτοῦ in den Text aufzunehmen. V. 104 ist das von Φ gebotene Praesens ἐλλεῖται nicht nur unbeglaubigt, sondern auch, im epischen Stile und mitten zwischen Praeterita, ganz unmöglich; Hilberg (Princip der Silbenwägung p. 92) durfte es nicht für richtig erklären; das überlieferte ἐλλεῖτο φλόξ fällt in den Bereich der 'archaisirenden Vers-technik' (das. p. 90). V. 32 müssen wir, nach dem sich durchweg zeigenden Verhältnis der drei Textesquellen, das von DM²⁾ gebotene allerdings ungewöhnliche ἐπὶ für die Lesart des

1) Abgesehen natürlich von Kleinigkeiten wie V. 8 (εἰς Ds, ἐς Φ) oder V. 116 (ἀνειρώσῃ DΦ, ἀνειρώσῃ s).

2) In w ist die Präposition weggelassen.

Archetypus und das in s stehende *έν* für eine vielleicht richtige, jedenfalls nicht fern liegende Aenderung halten.¹⁾ — Ganz vereinzelt kommt es vor, dass alle drei Textesquellen von einander abweichen. V. 2 hatte der Arch. *ἀχέουσα*, was in s bewahrt, in Φ in der hier üblichen Weise durch *ἀχέουσα* ersetzt, in D zu *ἀχέεσσι* verschrieben wurde. V. 121 ist an Stelle des in D erhaltenen richtigen *φαινόλις* in Φ *φαιδιμος* geschrieben; in der direkten Vorlage von s scheint nur noch *φαιν* lesbar gewesen zu sein, so dass in s der Verschluss *φαίνετο δια* statt *φαινόλις ἦλθεν* lautet.

14.

Die übrigen Gedichte sind bloss durch die verlorene Handschrift Φ auf uns gekommen,²⁾ deren zwei Vertreter 23 (11) und M sind. Bald hat die eine, bald die andere dieser Textesquellen die Schreibung von Φ bewahrt; doch ist daran festzuhalten, dass der Text von M gegenüber dem von 23 mehrfach durch Triclinius stark interpolirt ist, dass also in dem (nicht allzu häufig eintretenden) Falle des Zweifels von vornherein 23 (11) mehr Vertrauen verdient. Ich will als Beispiel hierfür eine bisher, wie mir scheint, noch nicht richtig behandelte Stelle anführen. B. I 70 lautet die Ueberlieferung in M *λέκτρον ἔχει Κυθήρεια τὸ σὸν τὸ δὲ νέκρος Ἄδωνι*, in 23 steht *νῦν* statt *τὸ* und am Schlusse *Ἄδωνις*. Valckenaer hat mit Recht *ἔχει* in *ἔχοι* verbessert. In seiner Specialausgabe des Gedichts schrieb Ahrens, sich möglichst an 23 haltend, *τὸ σὸν νῦν νεκρὸς Ἄδωνις*. Allein in seiner Boko-

1) Falsch ist die auf dem Rande von c (s. oben p. 18) beige-schriebene Conjectur *έν*!, vgl. Meineke zu Theocr. III 40; mit der Lesart von s kann dieselbe, wie sich aus der sonstigen Beschaffenheit der Randlesarten von c ergibt, in keinem Zusammenhang stehen. — Ueber V. 89 s. oben p. 5. — V. 88 hat D *οἶος*, s Φ *οἶος*, Valckenaer vermutete *νῶς*, Hermann mit grösserer Wahrscheinlichkeit *οὔτος*. Die unsicheren Worte Zieglers 'in s videbatur mihi librarius *νι* correxisse in *οι*' können keinesfalls als urkundliche Bestätigung der Conjectur Valckenaers aufgefasst werden.

2) Abgesehen von den zwei Stellen aus Th. XX und XXIII, worüber oben p 70 f. und 75.

likerausgabe ist er hiervon zurückgekommen, und mit Recht; denn Bion vermeidet den Spondeus vor der bukolischen Cäsur.¹⁾ In der Bukolikerausgabe schrieb Ahrens, sich mehr an M anschliessend, *λέκτρον ἔχει Κυθήρεια τὸ σὸν τόδε νεκρὸς Ἀδωνίς*. Aber auch dies ist unzulässig; denn der Dichter denkt sich Aphrodite hier noch nicht an dem Orte, wo sich das *λέκτρον* befindet; *μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο Κύπρι* heisst es vorher.²⁾ Dass einzig passende ist, wie mir scheint, *λέκτρον ἔχει Κυθήρεια τὸ σὸν καὶ νεκρὸς Ἀδωνίς*: wie im Leben so soll auch im Tode Adonis auf dem Lager der Göttin ruhen. Wirkungsvoll schliesst sich hieran *καὶ νέκυσ ὦν καλὸς ἐστι. νῦν δὲ* war ursprünglich übergeschrieben, um das logische Verhältniss zwischen V. 68 f. und V. 70 zu verdeutlichen; in Φ war es in den Text geraten und hatte das Zeichen für *καὶ* verdrängt; diese Lesart gibt 23 treu wieder, während Triclinius einen unglücklichen Emendationsversuch gemacht hat.

Die alten Ausgaben gehen im Texte dieser Gedichte lediglich auf die früher besprochenen Abschriften von 23 und M zurück. Dies kann nach den Untersuchungen von Ahrens keinem Zweifel unterliegen. Lesarten wie *ἔκαιν'* B. I 82 (Iunt.), *πῶς τευ τοῖς* M. III 121 (Iunt.), *εἰστόμα* Th. XX 39 (Iunt., dies soll *εἰς στόμα* sein, ein verunglückter Besserungsversuch), *τὸ στόμα* Th. XX 26 (Iunt. Call., d. h. Musurus), *ἐπιψαύσῃσι* Th. XXI 4 (dgl.) beruhen durchweg auf Conjectur.³⁾

1) Vgl. Jahresber. 1883, 1 p. 291.

2) C. Hartung Philol. 37 p. 567 f.

3) Die p. 59 verzeichneten triclinianischen Zusätze zu den Titeln sind im Apparat nicht wiederholt.

Θεοκρίτου Διόσκουροι

κοινῇ Ἰάδι.

THEOCR. XXII

Ἑννέομες Αἰήδας τε καὶ αἰγιοόχῳ Διὸς υἱῷ,
 Κάστορα καὶ φοβερόν Πολυδεύκεα πύξ ἐρεθίζεν
 χεῖρας ἐπιζεύξαντα μέσας βοέοισιν ἱμάσιν.
 Ἑννέομες καὶ δις καὶ τὸ τρίτον ἄρσενα τέκνα
 κούρης Θεστιάδος, Λακεδαιμονίους δὴ ἀδελφούς, 5
 ἀνθρώπων σωτήρας ἐπὶ ξυροῦ ἤδη ἐόντων,
 ἵππων θ' αἱματόεντα ταρασσομένων καθ' ὅμιλον,
 ναῶν θ', αἷ δύνοντα καὶ οὐρανοῦ ἐξανιόντα
 ἄστρον βιαζόμεναι χαλεποῖς ἐνέκυρσαν ἀήταις.
 οἱ δὲ σφεων κατα πρύμναν αἰείραντες μέγα κύμα, 10
 ἥε καὶ ἐκ πρῶραθεν, ἥ ὅππῃ θυμὸς ἐκάστου,
 εἰς κόιλαν ἔρριψαν, ἀνέρρηξαν δ' ἄρα τοίχους
 ἀμφοτέρους· κρέμαται δὲ σὺν ἰστίῳ ἄρμενα πάντα
 εἰκὴ ἀποκλασθέντα· πολὺς δ' ἐξ οὐρανοῦ ὄμβρος
 νυκτὸς ἐφερπύσας· παταγεὶ δ' εὐρεῖα θάλασσα, 15
 κοπτομένη πνοαῖς τε καὶ ἀρρήκτοις χαλάζαις.
 ἀλλ' ἔμπας ὑμεῖς γε καὶ ἐκ βυθοῦ ἔλκετε νῆας
 αὐτοῖσιν ναύτησιν ὀιομένοις θανέεσθαι·
 αἶψα δ' ἀπολήγοντ' ἄνεμοι, λιπαρὰ δὲ γαλάνα
 ἄμ πέλαγος· νεφέλαι δὲ διέδραμον ἄλλυδις ἄλλαι· 20
 ἐκ δ' ἄρκτοι τ' ἐφάνησαν, ὄνων τ' ἀνὰ μέσσον ἀμαυρὴ
 φάτιν σημαίνουσα τὰ πρὸς πλόον εὐδία πάντα.

Codd. 1—18: p m Φ. 19—44: m Φ. 45—68: m M. 69—91: D (Π)
 m M. 92—183: D (Π) m Φ. 184 sq.: D (Π) Φ. 186—223: D (Π) m M.
 (Φ = vss. 1—44 M 11, 92—185 M 23.)

3. μέσας Reiske: μέσοις libri. — 11. ἥε καὶ Φ: ἥ m p. — 12. κοί-
 λαν Φ: κοιλίαν m p. — 17. γε Reiske: τε libri. — 18. ναύτησιν m p:
 ναύταισιν Φ. — 20. ἄμ Φ: ἄμ m. — 21. ὄνων τ' Φ: ὄντ m.

ὦ ἄμφω θνατοῖσι βοηθοί, ὦ φίλοι ἄμφω,
 ἱππῆες καθαρισταὶ ἀεθλητῆρες ἀοιδοί,
 Κάστορος ἢ πρώτου Πολυδεύκεος ἄρξομ' ἀεΐειν; 25
 ἀμφοτέρους ὑμνέων Πολυδεύκεα πρώτον ἀείσω.
 ἣ μὲν ἄρα προφυγοῦσα πέτρας εἰς ἕν ξυνιούσας
 Ἀργῶ καὶ νυφόμενος ἀταρτηρὸν στόμα πόντον
 Βέβρυκας εἰσάφικανε θεῶν φίλα τέκνα φέροισα.
 ἐνθα μιῆς πολλοὶ κατὰ κλίμακος ἀμφοτέρων ἔξ 30
 τοίχων ἄνδρες ἔβαινον Ἰησονίης ἀπὸ νηός.
 ἐκβάντες δ' ἐπὶ θῖνα βαθὺν καὶ ὑπῆνεμον ἀκτὴν
 εὐνάς τ' ἐστόρνυντο πυρεῖά τε χερσὶν ἐνώμων.
 Κάστωρ δ' αἰολόπωλος ὃ τ' οἶνωπὸς Πολυδεύκης 35
 ἄμφω ἐρημάζεσκον ἀποπλαγχθέντες ἐταίρων,
 παντοίην ἐν ὄρει θηεύμενοι ἄγριον ὕλην.
 εὖρον δ' ἀέναον κρήνην ὑπὸ λισσάδι πέτρῃ
 ὕδατι πεπληθυῖαν ἀκηράτω· αἱ δ' ὑπένερθεν
 λάλλαι κρυστάλλῳ ἡδ' ἀργύρῳ ἰνδάλλοντο
 ἐκ βυθοῦ· ὑψηλαὶ δὲ πεφύκεσαν ἀγχόθι πεῦκαι 40
 λεῦκαι τε πλάτανοί τε καὶ ἀκρόκομοι κυπάρισσοι,
 ἄνθεά τ' εὐώδη, λασίαις φίλα ἔργα μελίσσαις,
 ὅσ' ἕαρος λήγοντος ἐπιβρῦει ἂν λειμῶνας.
 ἐνθα δ' ἀνὴρ ὑπέροπλος ἐνήμενος ἐνδιάσκει,
 δεινὸς ἰδεῖν, σκληραῖσι τεθλασμένος οὐατα πυγμαῖς· 45
 στήθεα δ' ἐσφαίρωτο πελώρια καὶ πλατὺ νῶτον
 σαρκὶ σιδαρείῃ, σφυρήλατος οἷα κολοσσός.
 ἐν δὲ μῦες στερεοῖσι βραχίουσιν ἄκρον ὑπ' ὧμον
 ἔστασαν ἥντε πέτροι ὀλοοίτροχοι, οὔστε κυλίνδων
 χειμάρρους ποταμὸς μεγάλαις περιέξεσε δίναις· 50
 αὐτὰρ ὑπὲρ νῶτοιο καὶ αὐχένος ἤωρεῖτο
 ἄκρων δέσμα λέοντος ἀφημμένον ἐκ ποδεῶνων.

23. ἄμφω Φ: ἄφω m. — 26. ἀμφοτέρους Φ: ἀμφοτέρω m. — ἀείσω Φ: ἀείδω m. — 28. νυφόμενος Φ: νυμφόμενος m. — 30. ἐνθα μιᾶς m Φ, θάμνης Etym. m. — 33. τε Φ: τ' ἐν m. — 36. ὕλην Φ: ὕλαν m. — 37. δ' ἀέναον κρήνην Eustath.: ἀένναον κράναν m Φ. — 38. ἀκηράτω Φ: ἀκηράτου m. — 39. λάλλαι Ruhnkenius: ἄλλαι m, ἄλλαι Φ. — 40. πεφύκεσαν ed. Morel. (πεφύγεσαν Iunt.): πεφύκασιν m Φ. — 44. ἐνδιάσκει Φ: ἐνδίασκε m. — 45. τεθλασμένος M: τεθλαγμένος m. — 47. σιδαρεῖ M: σιδαρή m. — 49. ἔστασαν Ahrens: ἔστασαν m M. — 52. ἄκρων M: ἄκρον m.

τὸν πρότερος προσέειπεν ἀθλοφόρος Πολυδεύκης· ΤΗ. XIII
 'χαίρε ξεῖν', ὅτις ἐσσί. τίνες βροτοί, ὧν ὅδε χῶρος;'

A. 'χαίρω πῶς, ὅτε τ' ἄνδρας ὀρῶ, τοὺς μὴ πρὶν ὅπωπα;' 55

Π. 'θάρσει. μήτ' ἀδίκους μήτ' ἐξ ἀδίκων φάθι λεύσσειν.'

A. 'θαρσέω, κοῦκ ἐκ σοῦ με διδάσκεισθαι τόδ' ἔοικεν.'

Π. 'ἄγριος εἰ πρὸς πάντα καλλίκοτος, ἢ ὑπερόπτης;'

A. 'τοιόσδ' οἶον ὀρᾶς· τῆς σῆς γέ μεν οὐκ ἐπιβαίνω.'

Π. 'ἔλθοις, καὶ ξενίων γε τυχὼν πάλιν οἰκαδ' ἰκάνουσι.' 60

A. 'μήτε σύ με ξείνιζε, τά τ' ἐξ ἐμεῦ οὐκ ἐν ἐτοίμῳ.'

Π. 'δαιμόνι', οὐδ' ἂν τοῦδε πιεῖν ὕδατος σύγχε δοίης;'

A. 'γνώσεται, εἰ σου δίψος ἀνειμένα χεῖλεα τέρσει.'

Π. 'ἄργυρος ἢ τίς ὁ μισθός, ἔρεῖς, ᾧ κέν σε πίθοιμεν;'

A. 'εἷς ἐνὶ χεῖρας ἄειρον ἐναντίος ἀνδρὶ καταστάς.' 65

Π. 'πυργάχος, ἢ καὶ ποσσι θένων σκέλος, ᾧματα δ' ὀρθός;'

A. 'πῦξ διατεινόμενος σφετέρης μὴ φείδω τέχνης.'

Π. 'τίς γάρ, ὅτῳ χεῖρας καὶ ἐμούς συνερείσω ἱμάντας;'

A. 'ἐγγὺς ὀρᾶς· οὐ γύνυις ἐὼν κεκλήσεθ' ὁ πύκτης.'

Π. 'ἢ καὶ ἀέθλον ἔτοιμον, ἐφ' ᾧ δηρισόμεθ' ἄμφω;' 70

A. 'σὸς μὲν ἐγώ, σὺ δ' ἐμὸς κεκλήσεται, αἶκε κρατήσω.'

Π. 'ὀρνίθων φοινικολόφων τοιοῖδε κυδοιμοί.'

A. 'εἴτ' οὖν ὀρνίθεσσιν ἐοικότες εἶτε λέονσι
 γινόμεθ', οὐκ ἄλλῳ γε μαχεσσαίμεσθ' ἐπ' ἀέθλῳ.'

ἢ ᾧ Ἄμυκος, καὶ κόχλον ἐλὼν μυκήσατο κοίλῃν. 75

οἱ δὲ θοῶς συνάγεσθαι ὑπὸ σκιερὰς πλατανίστους
 κόχλου φυσηθέντος αἰεὶ Βέβρυκες κομόντες.

54. In m M personae non indicatae (num vsa. 69—73 in D, nescio).

— ξεῖν' M: ξείνος m. — ὅτις ls. Vossius: ὅστις m, ὅστ' M. — 55. πῶς M: πως m. — 56. φάθι M: φασί m. — 59. τοιόσδ' οἶον m: τοιοῖδ' οἶοι M. — μεν m M, superscr. ἐν M. — 60. οἰκαδ' om. m. — 61. ξείνιζε m: ξείνιζε M. — 62. οὐδ' ἂν M: οὐδ' ἂν m. — τοῦδε lunt.: τοῦτε m, τοῦγε M. — 63. δίψος M: δίψα m. — ἀνειμένα m: ἀνοιμένα M. — 64. ᾧ m: ὧς M. — 66. θένων M: θέων m. — ὀρθός m ut vid.: ὀρθὰ M. — 69. γύνυις ἐὼν Π: γύνυις ἐὼν m, σύμε; ἀμός M. — κεκλήσεθ' ὁ πύκτης m M: κεκλήσετ' ὁ πύκτας D. — 72. ὀρνίθων D* et schol. Aristoph.: ὀρνίθων m M. — 74. γινόμεθ' D: γεινόμεθ' m M. — γε D: τε M, om. m. — μαχεσσαίμεσθ' D: μαχησαίμεσθ' M, μαχησαίμεθ' m. — 75. ἐλὼν m M: ἐχων Π. — μυκήσατο D: μυκάσατο m M. — κοίλῃν D*: κοῖταν m, κοῖλον M. — 76. πλατανίστους D: πλατανίστως m, πλατανίστας M. — 77. κόχλου D: κόχλω

ὥς δ' αὐτως ἦρωας ἰὼν ἐκαλέσσατο πάντας
 Μαγνήσσης ἀπὸ νηὸς ὑπείροχος ἐν δαί Κάστωρ.
 οἱ δ' ἐπεὶ οὖν σπείραισιν ἐκαρτύναντο βοεῖαις 80
 χεῖρας καὶ περὶ γυῖα μακροὺς εἴλιξαν ἱμάντας,
 ἐς μέσσον σύναγον φόνον ἀλλήλοισι πνέοντες.
 ἐνθα πολὺς σφισι μόχθος ἐπείγομένοισιν ἐτύχθη,
 ὀπότερος κατὰ νῶτα λάβοι φάος ἡέλιιο.
 ἰδρεῖη μέγαν ἄνδρα παρήλυθες, ὃ Πολύδευκες 85
 βάλλετο δ' ἀκτίνεσσιν ἅπαν Ἀμύκοιο πρόσωπον.
 αὐτὰρ ὅγ' ἐν θυμῷ κεχολωμένος ἔτετο πρόσσω,
 χερσὶ τιτυσκόμενος. τοῦ δ' ἄκρον τύψε γένειον
 Τυνδαρίδης ἐπιόντος. ὀρίνθη δὲ πλέον ἢ πρίν,
 σὺν δὲ μάχην ἐτάραξε, πολὺς δ' ἐπέκειτο νευενκῶς 90
 ἐς γαίαν. Βέβρυκες δ' ἐπαὔτεον, οἱ δ' ἐτέρωθεν
 ἦρωες κρατερὸν Πολυδεύκεα θαρσύνεσκον,
 δειδιότες μὴ πῶς μιν ἐπιβρίσας θαμάσειε
 χώρῳ ἐνὶ στεινῷ Τιτυῷ ἐναλίγκιος ἀνὴρ.
 ἦτοι ὅγ' ἐνθα καὶ ἐνθα παριστάμενος Διὸς υἱὸς 95
 ἀμφοτέρῃσιν ἄμυσσεν ἀμοιβαδῖς, ἔσχεθε δ' ὄρμῃς
 παῖδα Ποσειδάωνος ὑπερφιάλόν περ ἑόντα.
 ἔσθη δὲ πληγαῖς μεθύων, ἐκ δ' ἐπτυσεν αἷμα
 φοῖνιον· οἱ δ' ἅμα πάντες ἀριστῆες κελάδησαν,
 ὥς ἰδὼν ἔλκεα λυγρὰ περὶ στόμα τε γναθμούς τε· 100
 ὄμματα δ' οἰδήσαντος ἀπεστείνωτο προσώπου.
 τὸν μὲν ἄναξ ἐτάρασσεν ἐτώσια χερσὶ προδεικνὺς
 πάντοθεν· ἀλλ' ὅτε δὴ μιν ἀμυχανέοντ' ἐνόησε,
 μέσσης ῥινὸς ὑπερθε κατ' ὀφρύος ἤλασε πυγμῇ,
 πᾶν δ' ἀπέσυρε μέτωπον ἐς ὀστέον. αὐτὰρ ὁ πληγεὶς 105

m M. — φυσηθέντος D: φουσαθέντος m M. — 78. αὐτως D: αὐτως m M. —
 79. νηὸς D: ναὸς m M. — 82. ἀλλήλοισι D*: ἀλλάλοισι m, ἀλλάλαισι M. —
 84. λάβοι D: λάβῃ m M. — 85. ἰδρεῖη Call.: ἰδρεῖη D, ἰδρεῖη m, ἀλλ'
 ἰδρεῖη M. — 87. ἔτετο Iunt.: ἔτετο D, ἔτετο M, ἦγετο m. — 88. τύψε γένειον
 m M: ἔτυψε μέτωπον D. — 90. μάχην D: μάχαν m M. — ἐτάραξε D:
 ἐτίναξε m M. — 91. βέβρυκες m M: ἐπέκρυβες D (cum indicio correcturae).
 — οἱ D*: ἐκ m M. — 93. μιν D*: νιν m Φ. — 95. παριστάμενος m Φ:
 περιστάμενος D. — 96. ἀμφοτέρῃσιν D: ἀμφοτέραισιν Φ, ἀμφοτέροισι m:—
 ἄμυσσεν m Φ: ἔτυψεν D*. — 98. πληγαῖς D: πληγαῖσι Φ, πλαγαῖσι m. —
 101. ἀπεστείνωτο m Φ: ἀπεστείλοντο D*. — 104. μέσσης D: μέσσης m Φ. —
 πυγμῇ D*: πυγμῇ m Φ. — 105. πληγεὶς D: πλαγεὶς m Φ.

ὑπτιος ἐν φύλλοισι τεθηλόσιν ἐξετανύσθη. THEOCR. XIII.
 ἔνθα μάχη θριμεῖα πάλιν γένετ' ὀρθωθέντος·
 ἀλλήλους δ' ὄλεκον στερεοῖς θείνοντες ἱμάσιν.
 ἀλλ' ὁ μὲν ἐς στῆθος τε καὶ ἔξω χειρας ἐνώμα
 αὐχένος ἀρχηγὸς Βεβρύκων· ὁ δ' αἰκίεσι πληγαῖς 110
 πᾶν συνέφυρε πρόσωπον ἀνίκητος Πολυδεύκης.
 σάρκες δ' αἱ μὲν ἰδρῶτι συνίζανον, ἐκ μεγάλου δὲ
 αἴψ' ὀλίγος γένετ' ἀνδρός· ὁ δ' αἰεὶ πάσσονα γυῖα
 ἀπτομένου φορέεσκε πόνου καὶ χροίῃ ἀμείνω.
 πῶς γὰρ δὴ Διὸς υἱὸς ἀθροφάγον ἄνδρα καθεῖλεν; 115
 εἰπὲ θεά, σὺ γὰρ οἶσθα· ἐγὼ δ' ἑτέρων ὑποφίτης
 φθέγγομαι ὥς ἐθέλεις σὺ καὶ ὅπως τοι φίλον αὐτῇ.
 ἦτοι ὅγε ῥέξει τι λιλαιόμενος μέγα ἔργον
 σκαιῇ μὲν σκαιὴν Πολυδεύκης ἔλλαβε χεῖρα,
 δοχμὸς ἀπὸ προβολῆς κλινθείς, ἑτέρῃ δ' ἐπιβαίνων 120
 δεξιτερῇς ἤνεγκεν ἀπὸ λαγόνος πλατὺ γυῖον.
 καὶ κε τυχὼν ἐβλαψεν Ἀμυκλαίων βασιλῆα·
 ἀλλ' ὅγ' ὑπεξανέδυν κεφαλῇ, στιβαρῇ δ' ἄμα χειρὶ
 πληῆξεν ὑπὸ σκαιὸν κρόταφον καὶ ἐπέμπεσεν ὦμον·
 ἐκ δ' ἐχύθη μέλαν αἷμα θοῶς κροτάφοιο χανόντος· 125
 λαιῇ δὲ στόμα κόψε, πυκνοὶ δ' ἀράβησαν ὀδόντες·
 αἰεὶ δ' ὄξυτέρῳ πιτύλῳ δηλεῖτο πρόσωπον,
 μέχρι συνηλοίησε παρήια. πᾶς δ' ἐπὶ γαίῃ
 κεῖτ' ἄλλοφρονέων, καὶ ἀνέσχεθε νεῖκος ἀπαυδῶν
 ἀμφοτέρως ἄμα χειρας, ἐπεὶ θανάτου σχεδὸν ἦεν. 130
 τὸν μὲν ἄρα κρατέων περ ἀτάσθαλον οὐδὲν ἐρεξας,

106. τεθηλόσιν D: τεθαλόσιν mΦ. — 108. ἀλλήλους D: ἀλλάλους Φ, ἀλλάλα m. — 110. ἀρχηγὸς D: ἀρχαγὸς m Φ. — 111. συνέφυρε m: συνέφυρε Φ, συνέφυρε D Iunt. — πρόσωπον Π: μέτωπον m Φ. — ἀνίκητος D: ἀνίκτος mΦ. — 112. αἱ mΦ: οἱ D. — 114. καὶ χροίῃ Π: καὶ χροίῃ δέ τ' mΦ. — ἀμείνω Tour: ἀμείνων libri. — 117. ὥς DΦ, ὅσσ' m. — σὺ mΦ: τὸ D. — αὐτῇ m: αὐτῇ Φ, ἔστιν D*. — 119. ἔλλαβε Π*: ἔλαβε m, ἔλλαχε M, ἔλαχε 23. — 120. δοχμὸς m: δογμὸς M, δογμὸς D 23. — ἑτέρῃ D: ἑτέρα Φ, ἑτερα m. — 121. ἀπὸ mΦ: ἀπαι [D]. — 122 exstat in D* Iunt., deest in m Φ. — 123. κεφαλῇ Π*: κεφαλὴν mΦ. — ἄμα D*: ἄρα mΦ. — 124. πληῆξεν D: πλάξεν mΦ. — 126. λαιῇ Π*: ἄλλῃ m. ἄλλο Φ. — κόψε Π: τύψε mΦ. — 127. δηλεῖτο D: θαλεῖτο mΦ. — 128. ἐπὶ mΦ: ἐν Π. — γαίῃ Π: γαῖαν mΦ.

ὃ πύκτα Πολύδευκες· ὅμοσσε δέ τοι μέγαν ὄρκον,
ὃν πατέρ' ἐκ πόντοιο Ποσειδάωνα κικλήσκων,
μήποτε' ἐτι ξείνοισιν ἐκὼν ἀνιηρος ἔσεσθαι.

καὶ σὺ μὲν ὕμνησαί μοι ἄναξ. σὲ δὲ Κάστορ ἀείσω, 135
Τυνδαρίδῃ ταχύπωλε δορυσσόε χαλκεοθώρῃ.

τὼ μὲν ἀναρπάξαντε δῶα φερέτην Διὸς νιὴν
δοιᾶς Λευκίπιοι κόρας· δισσὼ δ' ἄρα τῶγε
ἔσσυμένως ἐδίωκον ἀδελφεὼ νι' Ἀφαρῆος,
γαμβρῷ μελλογάμῳ, Λυγκεὺς καὶ ὁ καρτερὸς Ἴδας. 140
ἀλλ' ὅτε τύμβον ἵκανον ἀποφθιμένον Ἀφαρῆος,
ἐκ δίφρων ἄρα βάντες ἐπ' ἀλλήλοισιν ὄρουσαν,
ἐγχεσι καὶ κοίλοισι βαρυνόμενοι σακέεσσι.

Λυγκεὺς δ' αὖ μετέειπεν ὑπὲρ κόρουθός μὲν' αὖσας·
'δαιμόνιοι, τί μάχης ἱμείρετε; πῶς δ' ἐπὶ νύμφαις 145
ἀλλοτρίαις χαλεποί, γυμναὶ δ' ἐν χερσὶ μάχαιραι;
ἡμῖν τοι Λεύκιππος ἕως ἔδνωσε θυγάτρας
τάσδε πολὺ προτέροις, ἡμῖν γάμος οὗτος ἐν ὄρκῳ·
ὑμεῖς δ' οὐ κατὰ κόσμον ἐπ' ἀλλοτρίοιςι λέχεσσι
βουσι καὶ ἡμιόνουσι καὶ ἄλλοιςι κτεάτεσσιν 150
ἄνδρα παρετρέψασθε, γάμον δ' ἐκλέπτετε δώροις.
ἦ μὴν πολλάκις ὕμιν ἐνώπιον ἀμφοτέροισιν
αὐτὸς ἐγὼ τὰδ' εἶπα καὶ οὐ πολὺμυθος ἐὼν περ·
'οὐχ οὕτω, φίλοι ἄνδρες, ἀριστήεσσιν ἔοικε
μνηστεύειν ἀλόχους, αἷς νυμφιοὶ ἤδη ἐτοῖμοι. 155
πολλὴ τοι Σπάρτῃ, πολλὴ δ' ἱππῆλατος Ἥλις,
'Ἀρκαδίῃ τ' εὐμηλὸς Ἀχαιῶν τε πτολίεθρα

132. τοι m φ: σοι D. — 134. μήποτε' ἐτι Stephanus: μήποτε' ἐπὶ Π*,
μήποτε m φ. — 135. ἀείσω D φ: αἰῶ m. — 136. τυνδαρίδῃ D*: τυνδαρίδα
m φ. — χαλκεοθώρῃ D: χαλκεοθώραξ m φ. — 138. δοιᾶς m φ: δοιῶ D*.
— δισσὼ D: διοῶ m φ. — 139. ἐδίωκον Π*: δίωκον m φ. — 140. ὁ om. D.
— 142. ἄρα m: δ' ἄρα φ, ἄμα Π. — βάντες Boissonade: πάντες libri. —
144. δ' om. D. — 145. δ' om. D. — 147. ἡμῖν D: ἁμῖν M (ex more), ἡ ἁμῖν 23,
κάμῖν m. — ἔδνωσε 23: ἔδνωσε D m M. — 148. τάσδε Iunt.: τὰς δὲ D,
ταῖς δὲ φ, ταισδέ m. — 149. ἀλλοτρίοιςι λέχεσσι D: ἀλλοτρίοις λεχέ-
εσσι m φ. — 150. ἄλλοιςι D: ἀλλοτρίοις m φ. — 151. ἐκλέπτετε D: ἐκλέ-
ψατε m φ. — 152. μὴν D*: μᾶν m φ. — ὕμιν ἐνώπιον D*: ὁμῖν ἐνώπιος
m φ. — 153. τὰδ' Π: στὰς m φ. — 155. μνηστεύειν D: μναστεύειν m φ.
— 156. πολλὴ bis D: πολλὰ m φ. — σπάρτῃ D: σπάρτα m φ. — ἥλις D*,
αἷς m, αἷς φ. — 157. ἀρκαδίῃ D, ἀρκαδία m φ.

Μεσσήνη τε καὶ Ἄργος ἅπασά τε Σισυφλὸς ἀκτὴ· TH. XXII.
 ἔνθα κόραι τοκέσσιν ὑπὸ σφετέροισι τρέφονται
 μυρία οὔτε φυχῆς ἐπιδευέες οὔτε νόοιο. 160
 τᾶων εὐμαρὲς ὕμιν ὀπυίειν ᾧς κ' ἐθέλητε·
 ὧς ἀγαθοῖς πολέες βούλονται κε πενθεροὶ εἶναι·
 ὑμεῖς δ' ἐν πάντεσσι διάκριτοι ἡρώεσσι,
 καὶ πατέρες καὶ ἄνωθεν ἅπαν πατρῷον αἶμα.
 ἀλλὰ, φίλοι, τοῦτον μὲν ἔασατε πρὸς τέλος ἐλθεῖν 165
 ἄμμι γάμον· σφῶν δ' ἄλλον ἐπιφραζόμεθα πάντες·
 ἴσκειν τοιάδε πολλά, τὰ δ' εἰς ὑγρὸν ᾧχετο κύμα
 πνοιῇ ἔχουσ' ἀνέμοιο, χάρις δ' οὐχ ἔσπετο μύθοις.
 σφῶ γὰρ ἀκηλήτω καὶ ἀπηνέες. ἀλλ' ἐτι καὶ νῦν
 πεῖθεσθ'· ἄμφω δ' ἄμμιν ἀνεψιῶ ἐκ πατρὸς ἐστόν. 170
 εἰ δ' ὑμῖν κραδίη πόλεμον ποθεῖ, αἵματι δὲ χρὴ
 νεῖκος ἀναρρήξαντας ὁμοῖον ἔρχεα λοῦσαι,
 Ἰδας μὲν καὶ Ὀρμαιμος ἐμὸς κρατερός Πολυδευκῆς
 χεῖρας ἐρωήσουσιν ἀπεχδομένης ὑσμίνης,
 νῶϊ δ', ἐγὼ Κάστωρ τε, διακρινώμεθ' Ἄρηι 175
 ὀπλοτέρω γεγαῶτε. γονεῦσι δὲ μὴ πολὺ πένθος
 ἡμετέροισι λίπωμεν. ἅλις νέκυς ἐξ ἐνὸς οἴκου
 εἰς· ἀτὰρ ὧλλοι πάντες ἐυφρανέουσιν ἐταίρους
 νυμφῖοι ἀντὶ νεκρῶν, ὕμεναιώσουσι δὲ κούρας
 τᾶσδ'· ὀλίγω τοι ἔοικε κακῷ μέγα νεῖκος ἀναιρεῖν. 180
 εἶπε, τὰ δ' οὐκ ἄρ' ἐμελλε θεὸς μεταμῶνία θήσειν.
 τῷ μὲν γὰρ ποτὶ γαῖαν ἀπ' ὄμων τεύχε' ἔθεντο,

158. μεσσήνη D: μεσσάνα m Φ. — ἀκτὴ D: ἀκτά Φ, ἀκτα superscr. ἢ ἀκτά m. — 161. ὀπυίειν Ald.: ὀπύειν libri. — ἐθέλοιτε D m, ἐθέληται Φ. — 162. κε Π: γε m Φ. — 163. ὑμεῖς D: ὕμεις m Φ. — 164. ἅπαν Π: ἅμα m Φ. — πατρῷον Φ: μητρῷον Π, διακριτον (ex v. 163) m. — 166. ἄμμι D: νῶϊν m, νῶϊ Φ. — σφῶν lunt.: σφῶϊν m, σφῶϊ D Φ. — 167. ἴσκειν D: ἡσκειν m Φ. — 168. οὐχ ἔσπετο Φ: οὐχ ἔπετο m, οὐκ ἔσπετο D. — 171. ὑμῖν Φ: ὕμιν m, ὕμιν Π. — κραδίη D*: κραδίη m Φ. — 172. ἔρχεα λοῦσαι m Φ: ἔχθεα λῦσαι Π. — 174. ἀπεχδομένης Π*: ἀπεχομένης 23, ἀπεσχομένης^{οις} superscr. ἡγουν ἀποσχομένοι M, ἀποσχομένω m. — 175. κάστωρ τε Π: λυγγεός τε Φ, λιγγεός τε m. — 176. δὲ m Φ: τε D. — 177. ἡμετέροισι D: ἀμετέροισι m Φ. — λίπωμεν D 23: λείπωμεν M (superscr. καταλείψωμεν), λείπομεν m. — 178. ὧλλοι D: ἄλλοι m Φ.

τοὶ γενεῇ προφέρεσκον· ὁ δ' εἰς μέσον ἤλυθε Λυγκεύς,
 σείων καρτερόν ἔγχος ὑπ' ἀσπίδος ἄντυγα πρῶτην·
 ὥς δ' αὖτως ἄκρας ἐτινάξατο δούρατος ἀκμᾶς 185
 Κάστωρ· ἀμφοτέροις δὲ λόφων ἐπένευον ἔθειραι.
 ἔρχεσι μὲν πρῶτιστα τιτυσκόμενοι πόνον εἶχον
 ἀλλήλων, εἰ πού τι χροὸς γυμνωθὲν ἰδοιεν.
 ἀλλ' ἦτοι τὰ μὲν ἄκρα πάρος τινα δηλήσασθαι
 δοῦρ' ἐάγη, σακέεσσιν ἐνὶ δεινοῖσι παγέντα. 190
 τῷ δ' ἄορ' ἐκ κολεοῖν ἐρυσσαμένω φόνον αὐτὶς
 τεῦχον ἐπ' ἀλλήλοισι· μάχης δ' οὐ γίνετ' ἐρωή.
 πολλὰ μὲν εἰς σάκος εὐρὺ καὶ ἱππόκομον τρυφάλειαν
 Κάστωρ, πολλὰ δ' ἐνυξεν ἀκριβὴς ὄμμασι Λυγκεύς
 τοῖο σάκος, φοίνικα δ' ὅσον λόφον ἵκετ' ἀκωκή. 195
 τοῦ μὲν ἄκρην ἐκόλουσεν ἐπὶ σκαιὸν γόνυ χεῖρα
 φάσγανον ὃξὺ φέροντος ὑπεξαναβὰς ποδὶ Κάστωρ
 σκαιῷ· ὁ δὲ πληγὴς ξίφος ἐκβαλεν, αἶψα δὲ φεύγειν
 ὠρμήθη ποτὶ σῆμα πατρὸς, τόθι καρτερός Ἴδας
 κεκλιμένος θηεῖτο μάχην ἐμφύλιον ἀνδρῶν. 200
 ἀλλὰ μεταίξας πλατὺ φάσγανον ὥσε διαπρὸ
 Τυνδαρίδης λαγόνος τε καὶ ὀμφαλοῦ· ἔγκατα δ' εἶσω
 χαλκὸς ἄφαρ διέχευεν· ὁ δ' ἐς στόμα κείμεν νενευκῶς
 Λυγκεύς, καὶ δ' ἄρα οἱ βλεφάρων βαρὺς ἔδραμεν ὕπνος.
 οὐ μὰν οὐδὲ τὸν ἄλλον ἐφ' ἐστίῃ εἶδε πατρὸς 205
 παίδων Λαοκόωσα φίλον γάμον ἐκτελέσαντα.
 ἦ γὰρ ὄγε στήλην Ἀφαρηίου ἐξανέχουσιν

183. τοὶ m Φ: οἱ D. — γενεῇ D: γενεᾷ m Φ. — λυγκεύς D: λυγγεύς m Φ.
 — 184. πρῶτην D*: πρᾶταν Φ. — 185. αὖτως D: αὐτως Φ. — ἄκρας Π:
 κάστωρ Φ. — 186. κάστωρ Π*: καρτερός m M. — 187. πόνον Π*: πόθον
 m M. — 188. ἀλλήλων D: ἀλλάλων m M. — 191. ἄορ' Musurus: ἄορ libri. —
 κολεοῖν Π: κολεοῖο m M. — ἐρυσσαμένω [D]: ἐρυσσαμένω m M. — αὐτὶς Π:
 αὐτὶς m M. — 192. γίνετ' m M: γίγνετ' D. — 194. λυγκεύς D: λυγγεύς M,
 λυγγεύς M. — 196. ἄκρην D: ἄκραν m M. — 198. πληγὴς D: πλαγὴς m M.
 — 199. ὠρμήθη D: ὠρμάθη m M. — σῆμα D: σᾶμα m M. — 200. θηεῖτο Π:
 θαεῖτο m M. — 202. τυνδαρίδης D: τυνδαρίδας m M. — εἶσω m M:
 ἄξω et a m. rec. ἔξω D, ἔξω superscr. in c. — 203. ἐστόμα D, στομα
 superscr. in c, ἐς χθόνα m, εἰς χθόνα M. — 204. λυγκεύς D: λυγγεύς m,
 λυγγεύς M. — 206. λαοκόωσα D et schol. Apoll.: λαοκόοσσα m M, λαο-
 κόωσσα Innt. — 207. ὄγε στήλην D*: ὄγε στάλαν Mus., ὄγ' ἐς τὰν
 ἄν m M.

τύμβου ἀναρρήξας ταχέως Μεσσήνιος Ἴδας THEOCR. XXII
 μέλλε κασιγνήτοιο βαλεῖν σφετέρῳι φονῆα·
 ἀλλὰ Ζεὺς ἐπάμυνε, χερῶν δέ οἱ ἐκβαλε τυκτὴν 210
 μάρμαρον, αὐτὸν δὲ φλογέφῳ συνέφλεξε κεραυνῷ.
 οὕτω Τυνδαρίδαις πολεμιζέμεν οὐκ ἐν ἐλαφρῷ·
 αὐτοὶ τε κρατέοντες καὶ ἐκ κρατέοντος ἔφυσαν.
 χαίρετε, Αἰθας τέκνα, καὶ ἡμετέροις κλέος ὕμνοις
 ἐσθλὸν αἶε πέμποιτε. φίλοι δέ τε πάντες αἰοδοὶ 215
 Τυνδαρίδαις Ἑλένη τε καὶ ἄλλοις ἠρώεσσιν,
 Ἴλιον οἳ διέπερσαν ἀρήγοντες Μενελάω.
 ὑμῖν κῦδος, ἄνακτες, ἐμήσατο Χίος αἰοδός,
 ὑμνήσας Πριάμοιο πόλιν καὶ νῆας Ἀχαιῶν
 Ἰλιάδας τε μάχας Ἀχιλλῆά τε πύργον ἀντῆς· 220
 ὑμῖν αὖ καὶ ἐγὼ λιγέων μειλίγματα Μοῦσέων,
 οἳ αὐταὶ παρέχουσι καὶ ὥς ἐμὸς οἶκος ὑπάρχει,
 τοῖα φέρω. γεράων δὲ θεοῖς κάλλιστον αἰοδαί.

〈Ηρακλῆς λεοντοφόνος.〉

[THEOCR. XXV.]

Τὸν δ' ὁ γέρον προσέειπε φρυτῶν ἐπίουρος ἀροτρεὺς
 πανσάμενος ἔργοιο, τό οἱ μετὰ χερσὶν ἔκειτο·
 ἔκ τοι ξεῖνε πρόφρων μυθήσομαι ὅσσ' ἐρεεῖνεις,

208. τύμβου D: τύμβω m M. — μεσσήνιος D: μεσσανίος m M. —
 210. ἐπάμυνε, χερῶν δέ οἱ D: ἐπάμυνεν (-ε m), χερῶν δ' m M. —
 τυκτὴν D: τυκτὰν m M. — 213. κρατέοντες m M: κρατέουσι D (κρατέοντι
 Iunt.). — ἐκ κρατεύοντος D, ἐκκρατέοντες m M. — 214. ἡμετέροις D:
 ἀμετέροις m M. — 216. Ἑλένη D: ἑλένα m M. — ἄλλοις D*: ἄλλοις m,
 ἄλλαις M. — 218. ὑμῖν m M: ὕμιν D. — 220. ἀντῆς D Eustath.:
 ἀντᾶς m M. — 221. ὑμῖν m M: ὕμιν D. — αὖ DM: δ' αὖ m. — λιγέων
 Valckenaer: λιγέων libri. — μουσέων D (corr. in μουσῶν): μουσῶν m M. —
 223. αἰοδαί D*: αἰοδῇ m M.

Codd. D(Π) m Φ. (Φ = vss. 7—104 et 241—246 M w 11, in reli-
 quis M 23.)

Inscr. ἡρακλῆς πρὸς ἀγροῖκον Φ, om. m. 'In D vss. 1—84 post
 reliqua leguntur his praemissis: ἡ ἐκλογὴ αὕτη πρὸ τῆς ἐπιπώλησεως
 τέτακται. Ante v. 85 titulus ἐπιπώλησις legitur in D Iunt. Call.' (Ahr.) —
 1. φρυτῶν m 23: βοῶν Π* M. — ἐπίουρος ἀροτρεὺς m Φ: ἐπιβουκόλος ἀνὴρ
 Π*. — 3. ὅσσ' Mus.: ὅσσ' (corr. ex ὅσ') D*, ὥς m Φ.

Ἑρμέω ἄζόμενος δεινὴν ὄπιν εἰνοδίῳ·
 τὸν γάρ φασι μέγιστον ἐπουρανίων κεχολῶσθαι, 5
 εἰ κεν ὁδοῦ ξαχρεῖον ἀνήνηταί τις ὁδίτην.
 ποῖμναι μὲν βασιλῆος ἐντρικες Ἀνγέλαο
 οὐ πᾶσαι βόσκονται ἴαν βόσιν οὐδ' ἓνα χῶρον·
 ἀλλ' αἱ μὲν ῥα νέμονται ἐπ' ὄχθαις ἄμφ' Ἑλισσοῦντος,
 αἱ δ' ἱερὸν θεῖοιο παρὰ ῥόον Ἀλφειοῖο, 10
 αἱ δ' ἐπὶ Βουπρασίῳ πολυβότρυος, αἱ δὲ καὶ ᾧδε·
 χωρὶς δὴ σηκοί σφι τετυγμένοι εἰσὶν ἐκάσταις.
 αὐτὰρ βουκολοῖσι περιπλήθουσί περ ἔμπης
 πάντεσσιν νομοὶ ᾧδε τεθηλότες αἰὲν ἔασι
 Μηνίου ἄμ μέγα τίφος, ἐπεὶ μελιθεά ποιήν 15
 λειμῶνες θαλέθουσιν ὑπόδροσοι εἰαμεναί τε
 εἰς ἄλλης, ἣ ῥα βόεσσι μένος κεραῆσιν ἀέξει.
 αὐλὶς δὲ σφισιν ἦδε τεῆς ἐπὶ δεξιὰ χειρὸς
 φαίνεται εὖ μάλα πᾶσα πέφην ποταμοῖο ῥέοντος,
 κείνη ὅθι πλατάνιστοι ἐπηεταναὶ πεφύασι 20
 χλωρὴ τ' ἀγριέλαιος, Ἀπόλλωνος νομίῳ
 ἱερὸν ἄγνόν, ξεῖνε, τελειοτάτοιο θεοῖο.
 εὐθύς δὲ σταθμοὶ περιμήκεες ἀγροιώταις
 δέδμηγνθ', οἳ βασιλῇ πολὺν καὶ ἀθέσφατον ὄλβον
 ῥυόμεθ' ἐνδυκέως, τριπόλοις σπόρον ἐν νειοῖσιν 25
 ἔσθ' ὅτε βάλλοντες καὶ τετραπόλοισιν ὁμοίως·
 οὔρους μὴν ἴσασι φυτοσκάφοι οἳ πολύεργοι·
 ἔς ληνούς δ' ἱκνεῦνται, ἐπήν θέρος ᾧριον ἔλθῃ·

4. ἄζόμενος m Φ Mus.: ἔζόμενος D. — εἰνοδίῳ Φ Mus.: εἰνοδί-
 νοιο m, ὁδίῳ D. — 6. ὁδίτην Π: οδίταν m Φ. — 7. ἐντρικες Π: ἐντρο-
 ρος m Φ. — 8. πᾶσαι m Φ Mus.: πᾶσαι μὲν D. — οὐδ' ἓνα Mus.:
 οὐδένα D, οὐθ' ἓνα m Φ. — 9. ἀλλ' αἱ m Φ: ἄλλαι Π. — νέμονται m Φ:
 νάοντος Π. — ἄμφ' Ἑλισσοῦντος Mus.: ἄμφ' ἑλισσύντος Φ, ἀμφελισσύν-
 τος D, ἀμφ' ἑλιστοῦν m. — 12. δὴ Π Φ: δὲ m. — 15. μηνίου Π:
 πηνειοῦ m Φ. — ἄμ D: ἄμ Mus., ἄν m Φ. — ποιήν Π: ποίαν m Φ. —
 16. θαλέθουσιν m Φ: τε φέρουσιν Π. — ὑπόδροσοι Π: ὑπὸ δρόσω m, ὑπὸ
 δρόσον Φ. — εἰαμ. D w: εἰαμ. m [11] M. — 18. σφισιν m Φ Mus.: σφιν D.
 — 21. τ' Π: δ' m Φ. — 23. δὲ Π: τε m Φ. — ἀγροιώταις Π: ἀγριώταις
 m Φ. — 27. μὴν ἴσασι Mus.: μηνίσασσι D (μηνίσασσι c), μιν ἴσασι m, μὴν
 νίσσασσι M, μιν νίσσασσι w 11. — οἳ D M: οἳ Mus. [m w 11]. — 28. ἔς Π:
 εἰς m Φ. — δ' ἱκνεῦνται m Φ: διήνευνται D, ἱκνεῦνται Mus.

πᾶν γὰρ δὴ πεδῖον τόδ' ἐπίφρονος Ἀνγέλιο, [THEOCR. XXV.]
 πυροφόροι τε γύαι καὶ ἄλωαὶ δενδρήσσαι, 30
 μέχρῃς ἐπ' ἐσχατιᾷς πολυπίδακος ἀκρωρείης,
 ἧς ἡμεῖς ἔργοισιν ἐποιχόμεθα πρόπαν ἡμαρ,
 ἢ δίκη οἰκῶν, οἷσιν βίος ἔπλετ' ἐπ' ἀγροῦ.
 ἀλλὰ σύ περ μοι ἐνίσπε, τό τοι καὶ κέρδιον αὐτῷ
 ἔσσεται, οὔτινος ὧδε κεχρημένος εἰλήλουθας, 35
 ἢ τοι Ἀνγείην ἢ καὶ δμῶων τινὰ κείνου
 δίδεαι, οἷ οἱ ἔασιν. ἐγὼ δέ κέ τοι σάφα εἰδῶς
 ἀτρεκέως εἰποιμ', ἐπεὶ οὐ σέγε φημὶ κακῶν ἔξ
 ἔμμεναι οὐδὲ κακοῖσιν ἐοικότα φύμεναι αὐτόν, •
 οἷόν τοι μέγα εἶδος ἐπιπρέπει. ἢ ῥά νυ παῖδες 40
 ἀθανάτων τοιοῖδε μετὰ θνητοῖσιν ἔασι.'

τὸν δ' ἀπαμειβόμενος προσέφη Διὸς ἄλκιμος υἱός·
 'ναὶ γέρον, Ἀνγείην ἐθέλοιμί κεν ἀρχὸν· Ἐπειῶν
 εἰσιδέειν· τοῦ γάρ με καὶ ἡγάγεν ἐνθάδε χρεῖω.
 εἰ δ' ὁ μὲν ἄρ κατὰ ἄστν μένει παρὰ οἷσι πολίταις 45
 δήμου κηδύμενος, διὰ δὲ κρίνουσι θέμιστας,
 δμῶων δὴ τινα, πρέσβν, σύ μοι φράσον ἡγεμονεύσας,
 ὅστις ἐπ' ἀγρῶν τῶνδε γεραίτερος αἰσυνμήτης,
 ᾧ κε τὸ μὲν εἰποιμι, τὸ δ' ἐκ φαμένοιο πυθοίμην.
 ἄλλον δ' ἄλλον ἔθηκε θεὸς ἐπιδευέα φωτῶν.' 50

τὸν δ' ὁ γέρον ἐξαυτίς ἀμείβετο ὅτος ἀροτρεύς·
 'ἀθανάτων, ὦ ξεῖνε, φραδῇ τινος ἐνθάδ' ἱκάνεις,
 ὥς τοι πᾶν ὃ θέλεις αἰψα χρέος ἐκτετέλεσται.
 ὧδε γὰρ Ἀνγείης, υἱὸς φίλος Ἡελίοιο, 55
 σφωιτέρῳ σὺν παιδί, βίῃ Φυλῆος ἀγανοῦ,
 χθιζὸς γ' εἰλήλουθεν ἀπ' ἄστεος, ἡμασι πολλοῖς

29. ἐπίφρονος m Φ: ἐύφρονος Π. — 30. γύαι Iunt.: γυῖαι Φ D Call, γαῖαι m. — 31. μέχρῃς ἐπ' Φ: μέχρῃ δ' ἐπ' m, μέχρῃ πρὸς Π. — ἐσχα-
 τιᾷς π. ἀκρωρείης Π: ἐσχατιᾷς π. ἀκρωρείας m Φ. — 33. ἢ m Φ: ἢ D,
 ἢ Mus. — ἀγροῦ m Φ: ἀγροῖς Π. — 34. τοι Π: μοι m Φ. — 36. ἢ καὶ Π:
 ἢ Φ, καὶ m. — 38. ἀτρεκέως εἰποιμι m Φ: πάντα μάλ' ἐξεείποιμ' Π*. —
 46. κηδύμενος Π: κρινόμενος m Φ. — διὰ δὲ κρίνουσι m Φ: διὰ τε κρι-
 νησι Π. — 48. ἀγρῶν τῶνδε γεραίτερος Π: ἀγρῶν τῶν γεραρώτατος Φ,
 ἀγρῶ τῶν γεραρωτάτων m. — 50. δ' Π: κ' m Φ. — φωτῶν m Φ Mus.:
 θνητῶν D. — 51. ἐξαυτίς Π: προσαυτίς Φ, πρὸς αὐτίς m. — ἀροτρεύς
 m Φ: ἀρωστής D, ἀρωστής Mus. — 53. ὥς m Φ Mus.: ὅς D. — 56. χθιζὸς
 γ' Π: χθιζὸς ὁδ' m Φ.

κτῆσιν ἐποψόμενος, ἧ οἱ νήριθμος ἐπ' ἀργῶν·
ὥς που καὶ βασιλεῦσιν ἐεῖδεται ἐν φρεσὶν ἧσιν
αὐτοῖς κηδομένοισι σαώτερος ἔμμεναι οἶκος.
ἀλλ' ἴομεν μάλα πρὸς μιν· ἐγὼ δέ τοι ἡγεμονεύσω 60
αὐλιν ἐφ' ἡμετέρην, ἵνα κεν τέτμοιμεν ἄνακτα·
ὥς εἰπὼν ἡγείτο, νόῳ δ' ὄγε πόλλ' ἔμενοίνα,
δέρμα τε θηρὸς ὄρῳ χειροπληθῇ τε κορύνην,
ὀππόθεν ὁ ξεῖνος· μέμονεν δέ μιν αἰεὶ ἔρεσθαι·
ἄψ δ' ὅκνῳ ποτὶ χεῖλος ἐλάμβανε μῦθον ἰόντα, 65
μή τί οἱ οὐ κατὰ καιρὸν ἔπος προτιμυθῆσαιτο,
σπερχομένον· χαλεπὸν δ' ἐτέρου νόον ἰδμεναι ἀνδρός.
τοὺς δὲ κύνες προσιόντας ἀπόπροθεν αἰψ' ἐνόησαν,
ἀμφοτέρων ὁδμῇ τε χροὸς δούπῳ τε ποδοῖν.
θεσπέσιον δ' ὑλάοντες ἐπέδραμον ἄλλοθεν ἄλλος 70
'Αμφιτρωνιάδῃ 'Ηρακλεί· τὸν δὲ γέροντα
ἀχρεῖον κλάζον τε περισσαινόν θ' ἐτέρωθεν.
τοὺς μὲν ὄγε λάεσσιν ἀπὸ χθονὸς ὅσσον ἀείρων
φευγέμεν ἄψ ὀπίσω δειδίσσετο, τρηχὺ δὲ φωνῇ
ἡπείλει μάλα πᾶσιν, ἐρητύσασκε δ' ὑλαγμοῦ, 75
χαίρων ἐν φρεσὶν ἧσιν, ὁθούνεκεν αὐλιν ἐρυντο
αὐτοῦ γ' οὐ παρεόντος· ἔπος δ' ὄγε τοῖον ἔειπεν·
'ὦ πόποι, οἶον τοῦτο θεοὶ ποιήσαν ἄνακτες
θηρῶν ἀνθρώποισι μετέμμεναι, ὥς ἐπιμηθές.
εἰ οἱ καὶ φρένες ὦδε νοήμονες ἐνδοθεν ἦσαν, 80

58. βασιλεῦσιν Π: βασιλεύειν m Φ. — 59. αὐτοῖς Π: αὐτὸς m Φ. —
61. ἐφ' m Φ: ἐς Π. — 62. δ' ὄγε Π: δέ τι m, δέ τοι w 11, δέ τι corr.
ex δέ τοι M. — πόλλ' ἔμενοίνα m Φ: πολλὰ μενοίνα Mus., πάντα μενοίνα D.
— 63. τε Π: δὲ Φ, om. m. — θηρὸς ὄρῳ Π: χειρὸς ἐλῶν m Φ. — 64.
μέμονε m: μέμεινε Φ, μέμαεν Π. — αἰεὶ ἔρεσθαι m Φ: ἐξέρεεσθαι Π. —
65. μῦθον ἰόντα Π*: μυθῆσασθαι m Φ. — 66 exstat in Π*, deest in m Φ. —
67. νόον om. m w 11. — 68. αἰψ' ἐνόησαν m Φ Mus.: αἰψα νόησαν D. —
69. ἀμφοτέρων Π: ἀμφοτέρα m, ἀμφοτέρων δ' w 11, ἀμφοτέρων γ' M. —
72. ἀχρεῖον κλάζοντε Π: ἄγριον ἄλαζον τε m Φ. — περισαινόν θ' m Φ:
περισσαινόν γ' D, περισσαινόν γ' Mus. — 73. ὅσσον Π: ἄσσον m Φ. —
74. τρηχὺ Π*: πολλὰ m Φ. — 75. πᾶσιν Π*: πᾶσαν m Φ. — 76. ὁθού-
νεκεν Meineke: ὅθ' οὐνεκεν libri. — αὐλιν Mus.: αὐλιν D, αἶν m Φ. —
77. γ' οὐ Π: δ' οὐ m, που Φ. — 79. ἀνθρώποισι μετέμμεναι Π: ἀν-
θρώποισιν ἔτ' ἔμμεναι m Φ. — ἐπιμηθές Mus. (et D m. rec.): ἐπιμηθεύς
D m Φ. — 80. ἐνδοθεν ἦσαν Π: ἐνδοθ' ἔασιν m Φ.

ἤδει δ' ὃ τε χορὴ χαλεπαινόμεν ὃ τε καὶ οὐκί, [THEOCR. XXV.]
οὐκ ἂν οἱ θηρῶν τις ἐδήρισεν περὶ τιμῆς·
νῦν δὲ λίην ζάκοτόν τε καὶ ἀρρηγνὲς γένετ' αὐτῶς·
ἦ ῥα, καὶ ἐσσυμένως ποτὶ ταύλιον ἔξον ἰόντες.

Ἡέλιος μὲν ἔπειτα ποτὶ ζόφον ἔτραπεν ἵππους 85
δεείλον ἡμαρ ἄγων· τὰ δ' ἐπήλυθε πίονα μῆλα
ἐκ βοτάνης ἀνιόντα μετ' αὐλία τε σηκούς τε.
αὐτὰρ ἔπειτα βόες μάλα μυρῖαι ἄλλαι ἐπ' ἄλλαις
ἐρχόμεναι φαίνονθ' ὥσιν νέφη ὕδατόεντα,
ἄσσά τ' ἐν οὐρανῷ εἰσὶν ἐλαννόμενα προτέρωσε 90
ἢ νότιοιο βίῃ ἢ Ἐθρηκὸς βορέαο·
τῶν μὲν τ' οὐτὶς ἀριθμὸς ἐν ἡέρι γίνετ' ἰόντων,
οὐδ' ἄνυσις· τόσα γάρ τε μετὰ προτέροισι κυλίνδει
ἔς ἀνέμον, τὰ δέ τ' ἄλλα κορύσσεται αὐθις ἐπ' ἄλλοις· 95
τόσσ' αἰεὶ μετόπισθε βοῶν ἐπὶ βουκόλῳ ἦεν.
πᾶν δ' ἄρ' ἐνεπλήσθη πεδῖον, πᾶσαι δὲ κέλευθοι
ληϊδὸς ἐρχομένης — στείνοντο δὲ πίονες ἀγροί —
μυκηθμῷ· σηκοὶ δὲ βοῶν ρεῖα πλήσθησαν
ἐλιπόδων, οἷες δὲ κατ' αὐλὰς ἠύλιζοντο.
ἔνθα μὲν οὐτὶς ἔκηλος ἀπειρεσίῳ περ ἐόντων 100
εἰστίγκει παρὰ βουσὶν ἀνὴρ κεχρημένος ἔργου·
ἀλλ' ὁ μὲν ἀμφὶ πόδεσσιν ἐντμήτοισιν ἱμαῖσι
κωλοπέδιλ' ἀράρισκε περισταδὸν ἐγγὺς ἀμέλγειν·
ἄλλος δ' αὖ φίλα τέκνα φίλαις ὑπὸ μητράσιν ἔει
πινέμεναι λιαροῖο μεμαότα πάγχυ γάλακτος, 105
ἄλλος ἀμόλγιον εἶχ', ἄλλος τρέφε πίονα τυρόν,

81. οὐκί m Φ Mus.: οὐχί D. — 82. οὐκ Π: οὐδ' m Φ: οὐκ Π. — 83. τε Π*: τι m Φ. — 84. τ' αὐλίον D w 11: ταύλιον m Mus., ταύλιον M. — ἔξον c: ἔξον corr. in ἔξον D, ἔξον m Φ Iunt., ἔξον Call. — 85. ἔτραπεν Mus.: ἔτραπεν D, ἡγάγεν m Φ. — 90. εἰσὶν m Φ: εἰσὶν D, εἰσὶν Mus. — 92. τ' om. m Φ. — 93. προτέροισι m Φ: πρώτοις Π. — 99. ἐλιπόδων Π: ἐλιπόδων m Φ. — 100. ἀπειρεσίῳ Π: ἀπηρεσίῳ m Φ. — 102. ἐντμήτοισιν Π: ἐνδμήτοισιν m Φ. — 103. ἀράρισκε περισταδὸν m Φ: ἀράρησκε περισταδὸν Π. — ἀμέλγειν m Φ: ἀμέργων Π. — 104. φίλα m Φ Mus.: νέα D. — φίλαις ὑπὸ μητράσιν m Φ: φίλας ὑπὸ μητέρας Π. — 105. λιαροῖο Π Φ: λαροῖο m. — μεμαότα Φ: μεμαῶτα m, πέπληγτο δὲ Π*. — 106. τρέφε Π: στρέφε m Φ.

ἄλλος ἐσῆγεν ἔσω ταύρους δίχα θηλειάων.
 Ἀγυαίης δ' ἐπὶ πάντας ἰὼν θηεῖτο βοαύλους,
 ἦντινὰ οἱ κτεάνων κομιδὴν ἐτίθεντο νομῆες·
 σὺν δ' υἱὸς τε βίη τε βαρύνφρονος Ἡρακλῆος 110
 ὠμάρτευν βασιλῆϊ διερχομένῳ μέγαν ὄλβον.
 ἔνθα καὶ ἄρρηκτόν περ ἔχων ἐν στήθεσι θυμὸν
 Ἀμφιτρωνιάδης καὶ ἀρηρότα νωλεμέες αἰεὶ
 ἐκπάγλως θαύμαζε θεῶν τότε μυρίον ἔδνον
 εἰσορόων. οὐ γάρ κεν ἐφασκέ τις οὐδὲ ἐώλπει 115
 ἀνδρὸς ληϊδ' ἐνὸς τόσσην ἔμεν οὐδὲ δέκ' ἄλλων,
 οὔτε πολύρρηνες πάντων ἔσαν ἐκ βασιλῆων.
 Ἡέλιος δ' ὧ παιδὶ τόγ' ἔξοχον ὥπασε δῶρον,
 ἀφνειὸν μήλοισι περὶ πάντων ἔμμεναι ἀνδρῶν,
 καὶ ῥά οἱ αὐτὸς ὄφελλε διαμπερέως βοτὰ πάντα 120
 ἐς τέλος· οὐ μὲν γάρ τις ἐπήλυθε νοῦσος ἐκείνου
 βουκολίοις, αἷτ' ἔργα καταφθείρουσι νομῆων·
 αἰεὶ δὲ πλέονες κερααὶ βόες, αἰεὶ ἀμείνους
 ἐξ ἔτεος γίνοντο μάλ' εἰς ἔτος· ἦ γὰρ ἄπασαι
 ζωοτόκοι τ' ἦσαν περιώσια θηλυτόκοι τε. 125
 ταῖς δὲ τριηκόσιοι ταῦροι συνάμ' ἐστιχόωντο
 κνήμαργοι θ' ἔλικές τε, διηκόσιοι γέ μιν ἄλλοι.
 φοίνικες· πάντες δ' ἐπιβήτορες οἷγ' ἔσαν ἤδη.
 ἄλλοι δ' αὖ μετὰ τοῖσι δυνάδεκα βουκολέοντο
 ἱεροὶ Ἡελίοιο· χρόνῳ δ' ἔσαν ἤντε κύκνοι 130
 ἀργησταί, πᾶσιν δὲ μετέπρεπον εἰλιπόδεσσιν·
 οἱ καὶ ἀτιμαγέλαι βόσκοντ' ἐριθηλέα ποίην

107. ταύρους Π: ταύρας m Φ. — 110. βαρύνφρονος m Φ: πολύνφρο-
 νος Π. — 113. ἀμφιτρωνιάδης Π: ἀμφιτρωνιάδας m 28, ἀμφιτρωνία-
 δης M. — 114. θεῶν m Φ: om. D, βοῶν Call. D^o et superscr. c. θαύ-
 μαζεν ὁμῶς Iunt. — ἔδνον M: ἔδνον w 11, ἔργον et superscr. ἔδνον m,
 om. D, ἔδνος Mus. D^o et superscr. c. — 116. ἔμμεν Φ, ἔμμεναι m.
 — 117. οὔτε m Φ: οὔγε Π. — 118. δ' m Φ Mus.: om. D. — 121. ἐκείνου
 m Φ: ἐκείνους Π. — 122. καταφθείρουσι Π: καταφθίνουσι m Φ. — 124.
 γίνοντο m Φ: γέγοντο Π. — 125. τε m Φ Mus.: τω D. — 126. συνάμ'
 Φ Mus.: συνάμ.μ' D, σὺν ἄμα m. — 127. γέ μιν m Φ: τέ μιν Π. — 130.
 χρόνῳ Boissonade: χοροῖν Π Φ, χορὸν m. — 131. εἰλ. D: εἰλ. m Φ Mus. —
 132. βόσκοντ' ἐριθηλέα m Mus: βόσκονθ' ἐριθῆλεα D, βόσκονθ' ἐριθη-
 λέα Φ.

ἐν νομῷ, ὧδ' ἔκπαγλον ἐπὶ σφίσι γαυριόωντες. [THEOCR. XXV.]
 καὶ ῥ' ὁπότ' ἐκ λασίοιο θοοὶ προγενοίατο θήρης
 ἐς πεδλίον δρυμοῖο βοῶν ἔνεκ' ἀγροτεράων, 135
 πρῶτοι τοίγε μάχηνδε κατὰ χροδὸς ἤεσαν ὁσμὴν,
 δεινὸν δ' ἐβρυχῶντο φόνον λεύσσοντε προσώπῳ.
 τῶν μὲν τε προφέρεσκε βίηφί τε καὶ σθένει ῥ'
 ἡδ' ὑπεροπλίῃ Φαέθων μέγας, ὃν ῥα βοτῆρες
 ἀστέρι πάντες εἰσκον, ὁθούνεκα πολλὸν ἐν ἄλλοις 140
 βουσὶν ἰὼν λάμπεσκεν, ἀρίζηλος δ' ἐτέτυκτο.
 ὅς δ' ἡ τοι σκύλος αὖτον ἰδὼν χαροποῖο λέοντος
 αὐτῷ ἔπειτ' ἐπόρουσεν ἐνσκόπῳ Ἡρακλεῖ
 χρίμψασθαι ποτὶ πλευρὰ κάρη στιβαρόν τε μέτωπον.
 τοῦ μὲν ἄναξ προσιόντος ἐδράξατο χειρὶ παχείῃ 145
 σκαιοῦ ἄφαρ κέραος, κατὰ δ' αὐχένα νέρθ' ἐπὶ γαίης
 κλάσσε βαρύν περ ἰόντα, πάλιν δέ μιν ὥσεν ὀπίσσω
 ὦμῳ ἐπιβρίσας· ὁ δέ οἱ περὶ νεῦρα ταυνσθεῖς
 μυῶν ἐξ ὑπάτοιο βραχίονος ὀρθὸς ἀνέστη.
 θαύμαζεν δ' αὐτός τε ἄναξ υἱός τε δαΐφρων 150
 Φυλεὺς οἷ τ' ἐπὶ βουσὶ κορωνίσιν βουκόλοι ἄνδρες,
 Ἀμφιτρωνιάδαο βίην ὑπέροπλον ἰδόντες.
 τῷ δ' εἰς ἄστυ λιπόντε καταυτόθι πίνοντας ἀγροὺς
 ἐστιχέτην, Φυλεὺς τε βίῃ θ' Ἡρακληεῖη.
 λαοφόρου δ' ἐπέβησαν ὅθι πρῶτιστα κελεύθου, 155
 λεπτὴν καρπαλίμοισι τρίβον ποσὶν ἐξανύσαντες,
 ἥ ῥα δι' ἀμπελεῶνος ἀπὸ σταθμῶν τετάνυστο
 οὔτι λίην ἀρίσθημος ἐν ὕλῃ χλωρᾷ εὐόσῃ,
 τῇ μιν ἄρα προσέειπε Διὸς γόνον ὑψίστοιο

133. γαυριόωντες Π: γυριόωντες m, γυριόωντο Φ. — 135. ἔνεκ' ἀγροτεράων Mus.: ἔνεκα προτεράων m Φ (corr. in ἔνεκ' ἀγρ. c), ἐν ἐῇ ἀγροτεράων D. — 137. δὲ βρυχῶντο Π, δ' ἐβρύχοντο m Φ. — λεύσσοντε Π: λεύσσοντε Φ, λεύσσονται aut λεύσσοντα m. — 138. τῶν m Φ Mus.: τῷ D. — 140. ὁθούνεκα Meineke: ὁθ' οὔνεκα libri. — 142. σκύλος Π*: σκύλος superscr. σκύτος 23, σκύτος m M. — 145. ἐδράξατο m Φ Mus.: ἐδέξατο D. — 147. κλάσσε m Φ Mus.: κλάσε D. — ὀπίσσω M Mus.: ὀπίσω D m 23. — 149. μυῶν Is. Vossius: μυῶν libri. — 151. ἄνδρες m M: ἄνδρες ἦσαν 23, ἦσαν Π*. — 156. τρίβον m Φ Mus.: τρίβον D*. — ἐξανύσαντες m Φ Call.: ἐξανύσαντε D, ἐξανύοντο Iunt. — 157. ἀμπελεῶνος Π: ἀμπελῶνος m Φ. — 159. μιν m Φ: μὲν Π*.

Ἀνγείω φίλος υἱὸς ἔθεν μετόπισθεν ἰόντα, 160
 ἦκα παρακλίνας κεφαλὴν κατὰ δεξιὸν ὤμων·
 ἔεινε, πάλαι τινὰ πάγχυ σέθεν πέρι μῦθον ἀκούσας
 ὥς εἶπερ σφετέρῃσιν ἐνὶ φρεσὶ βάλλομαι ἄρτι.
 ἦλυθε γὰρ στείων τις ἀπ' Ἄργεος ὥς μέσος ἀκμῆς
 ἐνθάδ' Ἀχαιὸς ἀνὴρ Ἑλλίκης ἐξ ἀγχιάλοι, 165
 ὃς δὴ τοι μυθεῖτο καὶ ἐν πλεόνεσσιν Ἑπειῶν,
 οὖνεκεν Ἀργείων τις ἔθεν παρεόντος Ὀλεσσε
 θηρίον, αἰνολέοντα, κακὸν τέρας ἀγροιώταις,
 κοίλῃν αὖλιν ἔχοντα Διὸς Νεμέιοι παρ' ἄλσος,
 οὐκ οἶδ' ἀτρεκέως ἢ Ἄργεος ἐξ ἱεροῖο 170
 αὐτόθεν ἢ Τίρυνθα γέμων πόλιν ἢ ἐ Μυκῆνην.
 ὥς κείνος ἀγόρευε· γένος δέ μιν εἶναι ἔφασκεν,
 εἰ ἐτέον περ ἐγὼ μιμνήσκομαι, ἐκ Περσῆος.
 ἔλπομαι οὐχ ἕτερον τόδε τλήμεναι Αἰγιάλῳ
 ἢ ἐ σέ· δέσμα δὲ θηρὸς ἀριφραδέως ἀγορεύει 175
 χειρῶν καρτερὸν ἔργον, ὃ τοι περὶ πλευρὰ καλύπτει.
 εἰπ' ἄγε νῦν μοι πρῶτον, ἵνα γνῶω κατὰ θυμόν,
 ἦρως, εἴτ' ἐτύμως μαντεύομαι εἴτε καὶ οὐκί,
 εἰ σύγ' ἐκεῖνος, ὃν ἡμῖν ἀκούοντεςσιν εἶπεν
 οὐχ Ἑλίκῃθεν Ἀχαιὸς, ἐγὼ δέ σε φράζομαι ὀρθῶς. 180
 εἰπέ δ' ὅπως ὀλοὸν τόδε θηρίον αὐτὸς ἔπεφνες,
 ὅπως τ' εὐνδρον Νεμέης εἰσήλυθε χώρον.
 οὐ μὲν γάρ κε τοσόνδε κατ' Ἀπίδα κνώδαλον εὖροις
 ἱμείρων ἰδέειν, ἐπεὶ οὐ μάλα τηλίκᾳ βόσκει,
 ἀλλ' ἄρκτους τε σύας τε λύκων τ' ὀλοφώϊον ἔρνος. 185
 τῷ καὶ θαυμάζεσκον ἀκούοντες τότε μῦθον·
 οἱ δέ νυ καὶ ψεύδεσθαι ὁδοιπόρον ἀνὴρ' ἔφαντο
 γλώσσης μαψιδόιο χαριζόμενον παρκοῦσιν.
 ὥς εἰπων μέσσης ἐξηρώησε κελεύθον

160. ἀνγείω m φ: ἀνγείω Π. — ἔθεν Π: ἐνθεν m φ. — ἰόντα m: ἰόντα Π φ. — 164. μέσος ἀκμῆς m φ: νέος ἀκμήν Π. — 169. νεμέιο Π: νεμίοιο m φ. — 171. μυκῆνην Π: μυκῆναν m φ. — 172. ὥς m φ Mus.: ὥς D. — 176. ὃ τοι m φ Mus.: ὅτον D. — 179. ἡμῖν Iunt.: ἡμῖν D, ἡμῖν Call, ἡμῖν m φ. — 180. φράζομαι Π*: φρίζομαι m, φρίζομαι φ. — 182. ὅπως τ' Π: ὅπως δ' Μ, ὅπως δ' m 23. — εὐνδρον m φ: εὐνύδρον Π*. — νεμέης Π: νεμέης m φ. — 183. τοσόνδε m φ Mus.: τόσόνγε D. — κατ' ἀπίδα Π: κατὰ πίδακα m φ. — 184. τηλίκᾳ Π*: πηλίκᾳ m φ. — 186. μῦθον Π: μύθων m φ.

Φυλεύς, ὄφρα κιοῦσιν ἅμα σφίσιν ἄρκιος εἴη [THEOCR. XXV.]
καὶ ῥά τε ῥήτερον φαμένου κλύοι Ἡρακλῆος, 191
ὅς μιν ὁμαρτήσας τοίῳ προσελέξατο μύθῳ·
ᾧ Ἀνγηιάδῃ, τὸ μὲν ὅτι με πρῶτον ἀνῆρεν,
αὐτὸς καὶ μάλα ρεῖα κατὰ στάθμην ἐνόησας.
ἀμφὶ δέ σοι τὰ ἕκαστα λέγοιμί κε τοῦδε πελώρου 195
ὅπως ἐκράανθεν, ἐπεὶ λελήσαι ἀκούειν,
νόσφιν γ' ἢ ὄθεν ἦλθε· τὸ γὰρ πολέων περ ἔοντων
Ἀργείων οὐδεὶς κεν ἔχοι σάφα μυθήσασθαι·
οἷον δ' ἀθανάτων τίν' εἰσκομεν ἀνδράσι πῆμα
ἱρῶν μηνίσαντα Φορωνήεσσιν ἐφείναι. 200
πάντας γὰρ πισῆας ἐπικλύζων ποταμὸς ὧς
λῖς ἄμοτον κεραίζε, μάλιστα δὲ Βεμβιναίους,
οἳ ἔθεν ἀγχόμοροι ναῖον ἄτλητα παθόντες.
τὸν μὲν ἔμολ' πρῶτιστα τελεῖν ἐπέταξεν ἄεθλον
Εὐρυσθεύς, κτείνειν δέ μ' ἐφίετο θηρίον αἰνόν. 205
αὐτὰρ ἐγὼ κέρας ὑγρὸν ἐλὼν κοίλῃν τε φαρέτρην
ἰῶν ἐμπλείην νεόμην, ἐτέρηφι δὲ βάκτρον
εὐπαγὲς αὐτόφλοιοι ἐπηρεφέος κοτίνιοι
ἐμμητρον; τὸ μὲν αὐτὸς ὑπὸ ζαθέῳ Ἑλικῶνι
εὐρὼν σὺν πνικνῆσιν ὀλοσχερὲς ἔσπασα ῥίξαις. 210
αὐτὰρ ἐπεὶ τὸν χῶρον, ὅθι λῖς ἦεν, ἵκανον,
δὴ τότε τόξον ἐλὼν στρεπτῇ ἐπέλασσα κορώνῃ
νευρεϊήν, περὶ δ' ἰὼν ἐχέστονον εἶθαρ ἔβησα.
πάντῃ δ' ὅσσε φέρων ὀλοὸν τέρας ἐσκοπίαζον,
εἴ μιν ἐσαθρήσαιοι πάρος γ' ἐμὲ κείνον ἰδέσθαι. 215
ῥήματος ἦν τὸ μεσηγί, καὶ οὐδ' ὅπῃ ἔχνια τοιοῦ

193. ἀνγηιάδῃ Π*: λυττηιάδῃ mΦ. — ἀνῆρεν mΦ Mus.: ἀνείρεν D.
— 194. κατὰ στάθμην mΦ Mus.: καταστασάμην D. — 197. περ ἔοντων
mΦ Mus.: παρεόντων D. — 198. οὐδεὶς mΦ Mus.: οὐδ' εἰς D. — 199.
οἷον Call.: οἷον libri et Iunt. — πῆμα mΦ Mus.: σῆμα D. — 200. φορ-
ωνήεσσιν Π: φέρωνήεσσιν Φ, φόρων οἰναισιν m. — 201. πισῆας Π: πεισῆας
mΦ. — 202. βεμβιναίους Φ: βεμβιναιάν m, βεμβινιαίους Π. — 203. ἀγ-
χόμοροι D: ἀγχίμοροι Mus., ἄγχιστα mΦ. — παθόντες mΦ Mus.: παθί-
οντες D. — 209. ἐμμητρον Φ: ἐμμιτρον m, εὐμμετρον Π. — 210. ῥίξαις
mΦ: ῥίξῃς Π. — 213. εἶθαρ ἔβησα Π*: εὐσέβησα m, εἰσανέβησα Φ.
— 215. γ' ἐμὲ κείνον Π: τί μ' ἐκείνον mΦ. — 216. οὐδ' ὅπῃ f. τοῖο Π:
οὐδενὸς f. τοῖα mΦ.

φρασθῆναι δυνάμην οὐδ' ὠρυγμοῖο πνθίσθαι.
οὐδὲ μὲν ἀνθρώπων τις ἔην ἐπὶ βουσί καὶ ἔργοις
φαινόμενος σπορίμοιο δι' αὐλακος, ὄντιν' ἐροίμην,
ἀλλὰ κατὰ σταθμοῖς χλωρὸν δέος εἶχεν ἕκαστον. 220
οὐ μὴν πρὶν πόδας ἔσχον ὄρος τανύφυλλον ἐρευνῶν,
πρὶν ἰδέειν ἀλκῆς τε μεταντῖκα πειρηθῆναι.
ἦτοι ὁ μὲν σήραγγα προδείελος ἔστιχεν εἰς ἦν,
βεβρωκῶς κρειῶν τε καὶ αἵματος, ἀμφὶ δὲ χαίτας
αὐχμηρὰς πεπάλακτο φόνῳ χαροπὸν τε πρόσωπον 225
στήθεά τε, γλώσση δὲ περιλιχμᾶτο γένειον.
αὐτὰρ ἐγὼ θάμνοισιν ἄφαρ σκιεροῖσιν ἐκρύφθην
ἐν ῥίῳ ὑλήεντι δεδεγμένος ὀππόθ' ἴκοιτο,
καὶ βάλλον ἄσσον ἰόντος ἀριστερὸν εἰς κενεῶνα
τηϋσίως· οὐ γάρ τι βέλος διὰ σαρκὸς ὀλισθεν 230
ὀκριόεν, χλωρῇ δὲ παλίσσυτον ἔμπεσε ποίη.
αὐτὰρ ὁ κρᾶτα δαφοινὸν ἀπὸ χθονὸς ὣκ' ἐπάειρε
θαμβήσας, πάντη δὲ διέδρακεν ὀφθαλμοῖσι
σκεπτόμενος, λαμυροῦς δὲ χανῶν ὑπ' ὀδόντας ἔφηνε.
τῷ δ' ἐγὼ ἄλλον οἰστὸν ἀπὸ νευρῆς προῖταλλον 235
ἀσχαλώων, ὅτι μοι πρὶν ἐτώσιος ἔκφυγε χειρός·
μεσσηγὺς δ' ἔβαλον στηθέων, ὅθι πνέυμονος ἔδρη.
ἀλλ' οὐδ' ὥς ὑπὸ βύρσαν ἔδυ πολυώδυνος ἰός,
ἀλλ' ἔπεσε προπάροιθε ποδῶν ἀνεμῶλιος αὐτως.
τὸ τρίτον αὖ μέλλεσκον ἀσώμενος ἐν φρεσὶν αἰνῶς 240
αὖ ἐρύειν· ὁ δέ μ' εἶδε περιγληνώμενος ὅσσοις
θῆρ ἄμωτος, μακρὴν δὲ περ' ἰγνύησιν ἔλιξε
κέρκον, ἄφαρ δὲ μάχης ἐμνήσατο· πᾶς δέ οἱ αὐχὴν
θυμοῦ ἐνεπλήσθη, πυρσαι δ' ἐφριξαν ἐθιραι
σκυζομένῳ, κυρτὴ δὲ ῥάχης γένετ' ἥνυτε τόξον, 245
πάντοθεν εἰλυθέντος ὑπὸ λαγόνας τε καὶ ἰζύν.

217. ὠρυγμοῖο M: ὀρυγμοῖο m w 11, ὠρυθμοῖο Π. — 222. μεταν-
τῖκα Π: παραντῖκα m Φ. — 225. χαροπὸν m Φ: χαλεπὸν Π*. — 226. δὲ Π:
τε m Φ. — 228. ῥίῳ Π: τριβῶ m Φ. — 234. ὅπ' ὀδόντας ἔφηνε m: ὑπ'
ὀδόντας ἔφαινε Φ, ὑπέδειξεν ὀδόντας Π. — 236. ὅτι Π: ὅς m, ὥς Φ. —
237. πνέυμονος m Φ Mus.: πλεύμονος D. — ἔδρη m Φ: ἔδρα Π. —
239. ἀνεμῶλιος m Φ: ἀνεμῶλιον Π. — αὐτως Kiessling: αὐτως m Φ Mus.,
αὐτῶς D. — 244. πυρσαι Π*: πυρραι m, πυραι Φ. — 246. εἰλυθέντος Π:
εἰλυθέντος m Φ.

ὥς δ' ὅτ' ἂν ἄρματοπηγὸς ἀνὴρ πολέων ἰδρὶς ἔργων [TH. XXV.]
 ὄρηκας κάμπτησιν ἔρινεοῦ εὐκεάτοιο,
 θάλψας ἐν πυρὶ πρῶτον, ἐπαξονίῳ κύκλα δίφρῳ·
 τοῦ μὲν ὑπὲκ χειρῶν ἔφυγεν τανύφλοιος ἔρινος 250
 καμπτόμενος, τηλοῦ δὲ μῆι κήδησε σὺν ὁρμῇ·
 ὥς ἐπ' ἔμοι λῖς αἰνὸς ἀπόπροθεν ἀθρόος ἄλτο
 μαιμῶων χροὸς ἄσαι· ἐγὼ δ' ἐτέρηφι βέλεμνα
 χειρὶ προεσχεθόμην καὶ ἀπ' ὤμων δίπλακα λῶπην,
 τῇ δ' ἐτέρῃ ρόπαλον κόρσης ὕπερ αὖτον αἰέρας 255
 ἤλασα κακὰ κεφαλῆς, διὰ δ' ἄνδιχα τρηγὴν ἔαξα
 αὐτοῦ ἐπὶ λασίοιο καρήατος ἀγριέλαιον
 θηρὸς ἀμαιμακέτοιο· πέσεν δ' ὅγε πρὶν ἔμ' ἰκέσθαι
 ὑψόθεν ἐν γαίῃ, καὶ ἐπὶ τρομεροῖς ποσὶν ἔσθη
 νευσιτάζων κεφαλῇ· περὶ γὰρ σκότος ὅσσε οἱ ἄμφω 260
 ἦλθε, βίη σεισθέντος ἐν ὁστέφ' ἐγκεφάλαιο.
 τὸν μὲν ἐγὼν ὀδύνῃσι παραφρονέοντα βαρεῖαις
 νωσάμενος, πρὶν αὐτὶς ὑπότροπον ἀμπνυνθῆναι,
 αὐχένος ἀρρήκτοιο παρ' ἰνίον ἤλασα προφθᾶς,
 ῥίψας τόξον ἔραξε πολύρραπτόν τε φαρέτρην· 265
 ἦγχεον δ' ἐγκρατέως στιβαρὰς συν χειρὰς ἐρείδας
 ἐξόπιθεν, μὴ σάρκας ὑποδρύψῃ ὀνύχεσσι,
 πρὸς δ' οὐδας πτέρνῃσι πόδας στερεῶς ἐπίεζον
 οὐραίους ἐπιβάς, πλευρῇσί τε μῆρ' ἐφύλασσον,
 μέχρι οἱ ἐξετάνυσσα βραχίονας ὀρθὸν αἰέρας 270
 ἄπνευστον, ψυχὴν δὲ πελώριος ἔλλαχεν Ἄϊδης.

247. ἄρματοπηγὸς Π: ἄρματοπαγὸς m Φ. — 248. εὐκεάτοιο Π: εὐ-
 κάμπτοιο m, εὐκάμποιο Φ. — 249. ἐπαξονίῳ Iunt.: ἐπ' ἀξονίῳ D Call,
 ἐναξονίῳ m, ἐν ἀξονίῳ Φ. — 252. ἀθρόος Π*: ἄλμενος m Φ. — 254.
 προεσχεθόμην Π: προεσχεθόμην m Φ. — 255. κόρσης m Φ Mus.: κόρης D.
 — 259. ἐν γαίῃ Π: ἐκ γαίης m Φ. — 262. παραφρονέοντα m Φ: παραι-
 φρονέοντα Π. — 263. νωσάμενος m Φ Mus.: ὠσάμενος D. — αὐτὶς m Φ:
 αὐθὶς Π. — ἀμπνυνθῆναι Π: ἀμπνυσθῆναι m Φ. — 264. ἤλασα Π*:
 ἔφθασα (errore ut vid. ex seq. orto) m Φ. — 267. ἐξόπιθεν Π: ἐξόπιθεν
 m Φ (-ε m). — σάρκας m Φ: σαρκὸς Π. — ὑποδρύψῃ m Φ: ἀποδρύψῃ Π.*
 — 268. στερεῶς m Φ Mus.: στερεῶν D. — πτέρνῃσι m Φ Mus.: πτέρνοισι
 D. — ἐπίεζον Π m: ἐπιέξενον Φ. — 269. οὐραίους Π: οὐραίου Φ, οὐραίῃ m.
 — 270. ἐξετάνυσσα Mus.: ἐξετάνυσσα D 23, ἐξετάνυσσά M, ἐξετάνυσσε m. —
 βραχίονας Iunt.: βραχίονος D*, βραχίονα m Φ Call. (in exemplari Mus. fuit
 opinor βραχίονός). — 271. ἄπνευστον m Φ: ἄμπνευστον Π. — πελώριος
 m Φ Iunt: πελώριον D Call. — ἔλλαχεν Φ: ἔλαχεν m, ἔλλαβεν Π.

καὶ τότε δὴ βούλευον, ὅπως λασιαύχενα βύρσαν
 θηρὸς τεθυνηῶτος ἀπὸ μελέων ἐρυσάιμην,
 ἀργαλέον μάλα μόχθον, ἐπεὶ οὐκ ἔσχε σιδήρω
 τμητῇ οὐδὲ λίθοις πειρωμένῳ, οὐδὲ μὲν ὕλη. 275
 ἔνθα μοι ἀθανάτων τις ἐπὶ φρεσὶ θῆκε νοῆσαι
 αὐτοῖς δέσμα λέοντος ἀνασχίζειν ὀνύχεσσι.
 τοῖσι θοῶς ἀπέδειρα, καὶ ἀμφοθέμην μελέεσσιν
 ἔρκος ἐνναλίου ταμεσίχροος ἰωχμοῖο·
 οὗτός τοι Νεμέον γένετ', ὃ φίλε, θηρὸς ὄλεθρος, 280
 πολλὰ πάρος μήλοις τε καὶ ἀνδράσι κήδεα θέντος.'

<Μεγάρα.>

ἸΜΟΣΧ. IV.]
 'Μῆτερ ἐμή, τίφθ' ὥδε φίλον κατὰ θυμὸν ἰάπτεις
 ἐκπάγλως ἀχέουσα, τὸ πρὶν δέ τοι οὐκέν' ἐρευθὸς
 σῶζετ' ἐπιρρεθέεσσι; τί μοι τόσον ἠνίησαι;
 ἢ ῥ' ὅτι ἄλγεα πάσχει ἀπείριτα φαίδιμος νῖδος
 ἀνδρὸς ὑπ' οὐτιδανοῖο, λέων ὥσειθ' ὑπὸ νεβροῦ; 5
 ὦμοι ἐγὼ, τί νυν δὴ με θεοὶ τόσον ἠτίμησαν
 ἀθάνατοι; τί νύ μ' ὥδε κακῇ γονέες τέκον αἴσῃ;
 δύσμορος, ἦτ' ἐπεὶ ἀνδρὸς ἀμύμονος ἐς λέχος ἦλθον,
 τὸν μὲν ἐγὼ τίεσκον ἴσον φαέεσσιν ἐμοῖσιν
 ἦδ' ἔτι νῦν σέβομαι τε καὶ αἰδέομαι κατὰ θυμόν· 10
 τοῦ δ' οὐτίς γένετ' ἄλλος ἀποτμότερος ζώντων,
 οὐδὲ τόσων σφετέρησιν ἐγενύσατο φροντίσι κηδέων.
 σχέτλιος, ὃς τόξοισιν, ἃ οἱ πόρεν αὐτὸς Ἀπόλλων

273. ἀπὸ Π: ἀπαὶ m Φ. — ἐρυσάιμην m Φ: ἐρύσαιμι Π. — 276.
 ἔνθα μοι Π: ἔνθεν μοι m, ἔνθεν μιν Φ. — 279. ἐνναλίου Π: ἐνναλοῖο Φ,
 ἐνιαλοῖο m. — ἰωχμοῖο m Φ: ὄφρα μοι εἴη Π*. — 281. μήλοις τε m Φ:
 μήλοισι Π.

Codd. D (Π) s Φ. (Φ = vss. 1—13 M 23, tum M w.)

Inschr. Μεγάρα λέγει τὴν πενθεράν D. ἢ Μεγάρα λέγει τῇ πενθερᾷ
 κεχαρισμένῃ s. Μεγάρα γυνὴ Ἡρακλέους Φ (προσδιαλέγεται τῇ πενθερᾷ
 postea add. c). — 1. μῆτερ ἐμή D s: μᾶτερ ἐμά Φ. — 2. ἀχέουσα s:
 ἀχέουσα Φ, ἀχέουσα D. — 4. ὅτι s Φ: ὃ τοι D. — 6. ἐγὼ s Φ: ἐγὼν D. —
 δὴ με D s: μ^ὲ δὴ με Φ. — ἠτίμησαν s: ἠτίμησαν M, ἠτίμασαν D 23. —
 8. ἐς Φ: εἰς D s. — 13. πόρεν αὐτὸς s Φ: πόρε φοῖβος D.

ἤέ τις Κηρῶν ἢ Ἐριννύος αἰνὰ βέλεμα, [MOSCH. IV.]
 παῖδας εὐὸς κατέπεφνε καὶ ἐκ φίλον εἴλετο θυμὸν 15
 μαινόμενος κατὰ οἶκον, ὁ δ' ἐμπλεος ἔσκε φόνιοι.
 τοὺς μὲν ἐγὼ δύστηνος ἐμοῖς ἴδον ὀφθαλμοῖσι
 βαλλομένους ὑπο πατρί· τὸ δ' οὐδ' ὄναρ ἤλυθεν ἄλλῳ·
 οὐδέ σφιν δυνάμην ἀδινὸν καλέουσιν ἀρῆξαι
 μητέρ' ἐήν, ἐπεὶ ἐγγὺς ἀνίκητον κακὸν ἦεν. 20
 ὥς δ' ὄρνις ὀδύρεται ἐπὶ σφετέροισι νεοσσοῖς
 ὀλλυμένοις, οὔστ' αἰνὸς ὄφιν ἐτι νηπιάρχοντας
 θάμνοισι ἐν πυκνιοῖσι κατεσθίει· ἢ δὲ κατ' αὐτοὺς
 πωτᾶται κλάζουσα μάλα λιγὴ πότνια μήτηρ,
 οὐδ' ἄρ' ἔχει τέκνοισιν ἐπαρκέσαι· ἢ γὰρ οἱ αὐτῇ 25
 ἄσπον ἱμεν μέγα τάφρος ἀμειλίχτιοι πελώρου·
 ὥς ἐγὼ αἰνοτόκεια φίλον γόνον αἰάζουσα
 μαινομένοισι πόδεσσι δόμον κάτα πολλὸν ἐφοίτων.
 ὥς γ' ὄφελον μετὰ παισὶν ἄμα θνήσκουσα καὶ αὐτῇ
 κείσθαι φαρμακόμεντα δι' ἥπατος ἰὸν ἔχουσα, 30
 Ἄρτεμι θηλυτέρῃσι μέγα κρείουσα γυναιξί.
 τῷ χ' ἡμᾶς κλαύσαντε φίλης ἐπὶ χερσὶ τοκῆς
 πολλοῖς σὺν κτερέεσσι πυρῆς ἐπέβησαν ὁμοίης,
 καὶ κεν ἓνα χρύσειον ἐς ὅστέα κρῶσδὸν ἀπάντων
 λέξαντες κατέθαψαν, ὅθι πρῶτον γενόμεσθα. 35
 νῦν δ' οἱ μὲν Θῆβην ἱπποτρόφον ἐνναίουσιν
 Ἀοιδίου πεδίοιο βαθεῖαν βῶλον ἀροῦντες·
 αὐτὰρ ἐγὼ Τίρυνθα κατὰ κραναὴν πόλιν Ἥρης
 πολλοῖσιν δύστηνος ἰάπτομαι ἄλγεσιν ἥτορ
 αἰεὶ ὁμῶς· δακρύων δὲ πάρεστί μοι οἶδ' ἔ' ἐρωή. 40
 ἀλλὰ πόσιν μὲν ὁρῶ παῦρον χρόνον ὀφθαλμοῖσιν
 οἴκῳ ἐν ἡμετέρῳ· πολέων γάρ οἱ ἔργον ἐτοῖμον
 μόχθων, τοὺς ἐπὶ γαῖαν ἀλώμενος ἡδὲ θάλασσαν

14. ἔριννύος Φ: ἐριννύος D. — 15. ἐκ φίλον εἴλετο D Φ: ἐκ φίλον
 (ι corr. ex υ) ὤλεσε s. — 16. ἐμπλεος Ds: ἐμπλεως Φ. — 20. ἀνίκητον Ds:
 ἀνίκητον Φ. — 21. νεοσσοῖς D Φ: νεοττοῖς s. — 23. αὐτοὺς s Φ: αὐτὰς D.
 — 26. ἀμειλίχτιοι πελώρου D Φ: ἀμειλίχτιον νεαῶρον s. — 27. γόνον Πs:
 τόκον Φ. — 28. κάτα Iunt.: κ'τα s, κατὰ D Φ. — 30. ἔχουσα Ds: ἐχοισα Φ.
 — 32. φίλης D*s: φίλεις Φ. — ἐπὶ Π M (om. w): ἐν s. — 34. ἐς Ds: εἰς Φ.
 — 35. πρῶτον Ds: πρᾶτον Φ. — 36. ἱπποτρόφον Πs: κουροτρόφον Φ. —
 38. Ἥρης Ds: ἥρα Φ. — 42. ἐτοῖμον Ds: ἐτοιμον Φ.

μοχθίζει πέτρης ὄγ' ἔχων νόον ἢ σιδήρου
καρτερόν ἐν στήθεσσι· σὺ δ' ἤνυτε λείβεται ὕδωρ, 45
νύκτας τε κλαίονσα καὶ ἐκ Διὸς ἡμαθ' ὀπόσσα.
ἄλλος μὰν οὐκ ἂν τις εὐφρῆναι με παραστάς
κηδεμόνων· οὐ γάρ σφε δόμων κατὰ τεῖχος ἔεργει.
καὶ λίην πάντες γὰρ πέρην πιτυώδεος Ἴσθμοῦ
ναίουσ', οὐδέ μοι ἐστι πρὸς ὄντινά κε βλέψασα 50
οἶα γυνὴ πανάποτμος ἀναψύξαιμι φίλον κῆρ,
νόσφι γε δὴ Πύρρης συνομαίμονος· ἡ δὲ καὶ αὐτὴ
ἄμφι πόσει σφετέρῳ πλέον ἄχνηται Ἴφικλῆι,
σῶ νλεῖ· πάντων γὰρ ὀξυρώτατα τέκνα
γείνασθαι σε θεῶ τε καὶ ἀνέρι θνητῷ ἔολπα.' 55
ὥς ἄρ' ἔφη· τὰ δὲ οἱ θαλερώτερα δάκρυα μῆλιν
κόλπον ἐς ἱμερόεντα κατὰ βλεφάρων ἔχοντο,
μνησαμένη τέκνων τε καὶ ὧν μετέπειτα τοκήων.
ὥς δ' αὐτως δακρύοισι παρήια λεύκ' ἐδίαινε
'Αλκμήνῃ· βαρὺ δ' ἦγε καὶ ἐκ θυμοῦ στενάχουσα 60
μύθοισιν πυκνοῖσι φίλην νυδὸν ὧδε μετηύδα·
'δαιμονίῃ παίδων, τί νύ τοι φρεσὶν ἔμπεσε τοῦτο
πενκαλίμης; πῶς ἄμμ' ἐθέλεις ὀροθυνέμεν ἄμφω
κῆδε' ἅλαστα λέγουσα; τὰ δ' οὐ νῦν πρῶτα κέκλανται.
ἦ οὐχ ἄλλης, οἷς ἐχόμεσθα τὸ δεύτατον αἰεὶ ἐπ' ἡμαρ 65
γινομένοις; μάλα μὲν γε φιλοθρηνῆς κέ τις εἴη,
ὅστις ἀριθμῇσειεν ἐφ' ἡμετέροισι ἀχέεσσι.
θάρσει· οὐ τοιῆσδ' ἐκυρήσαμεν ἐκ θεοῦ αἵσης.
καὶ δ' αὐτὴν ὀρόω σε, φίλον τέκος, ἀτρύτοισιν
ἄλγεσι μοχθίζουσαν. ἐπιγνώμων δὲ τοί εἰμι 70

45. λείβεται Ds: λείβει Φ. — 46. ἡμαθ' ὀπόσσα Ps: ἡματα πάντα Φ. — 47. εὐφρῆναι Iunt.: ἐϋφρῆναι D, εὐφρῆναι Φ, εὐφράνεις s ut vid. — 49. λίην Ps: λίαν Φ. — πέρην Ps: πέραν Φ. — 51. ἀναψύξαιμι s D^b Call.: ἀποψύξαιμι D, ἀναπτύξαιμι Φ. — 52. νόσφι γε DΦ: νόσφιν s. — συνομαίμονος Φ: σὺν ὀμαίμονος D, τε συναίμονος s. — ἡ δὲ Ds: ἡδὲ Φ. — 53. ἄχνηται Ds: ἄχθεται Φ. — 54. νλεῖ Ds: νλεῶ Φ. — 56. μῆλων s Φ: μῆλῶ D. — 58. τέκνων Ps: τεκνέων Φ. — τε om. D. — 59. αὐτως D: αὐτως s Φ. — 60. δ' ἦ γε Φ: δ' ἦγε D, δὲ γε s. — 61. φίλῃν s Φ: φίλον D. — 63. ἐθέλεις Ds: ἐθέλῃς (-ης) Φ. — 64. κέκλανται Ps: κέκλονται Φ. — 65. ἦ D Φ: ἦ s. — 66. γινομένοις s Φ: γεινομένοις D. — φιλοθρηνῆς s Φ: φιλοφρηνῆς D. — τις Ps: τ' ἂν Φ. — 68. οὐ τοιῆσδ' s Φ: οὐτοι ἦσδ' D.

ἀσχαλάαν, ὅτε δὴ γε καὶ εὐφροσύνης κόρος ἐστί. [MOSCH. IV.
καὶ σε μάλ' ἐκπάγλως ὀλοφύρομαι ἢδ' ἐλαίρω,
οὐνεκεν ἡμετέροιο λυγροῦ μετὰ δαίμονος ἔσχες,
ὅσθ' ἡμῖν ἐφύπερθε κάρης βαρὺς αἰωρεῖται.
ἴστω γὰρ Κούρη τε καὶ εὐέανος Δημήτηρ, 75
ᾧς κε μέγα βλαφθεῖς τις ἐκὼν ἐπίορκον ὁμόσση
δυσμενέων, μηδὲν σε χειριότερον φρεσὶν ἦσι
στέργειν ἢ εἰ πέρ μοι ὑπὲκ νηδυόφιν ἦλθες
καὶ μοι τηλυγέτη ἐνὶ δώμασι παρθένος ἦσθα.
οὐδ' αὐτήν γε νυ πάμπαν ἑολπά σε τοῦτό γε λήθειν. 80
τῷ μῆδ' ἐξείπης πότ', ἐμὸν θάλος, ᾧς σευ ἀκηδέω,
μῆδ' εἰ κ' ἠγκόμου Νιόβης πυκινώτερα κλαίω.
οὐθὲν γὰρ νεμεσητὸν ὑπὲρ τέκνου γοάασθαι
μητέρι δυσπαθέουτος· ἐπεὶ δέκα μῆνας ἔκαμνον
πρὶν καὶ περ τ' ἰδέειν μιν, ἐμῷ ὑπὸ ἥπατ' ἔχουσα, 85
καὶ με πυλάρταο σχεδὸν ἤγαγεν Αἰδωνῆος·
ᾧδὲ ἐ δυστοκέουσα κακὰς ᾠδῖνας ἀνέτλην.
νῦν δέ μοι οἴχεται οἶος ἐπ' ἀλλοτρίης νέον ἄθλον
ἐκτελέων· οὐδ' οἶδα δυσάμμορος, εἴτε μιν αὐτὸν
ἐνθάδε νοστήσανθ' ὑποδέξομαι, εἴτε καὶ οὐκί. 90
πρὸς δ' ἔτι μ' ἐπτοίγησε διὰ γλυκὺν αἰνὸς ὄνειρος
ὑπνον· δειμαίνω δὲ παλίγκοτον ὄψιν ἰδοῦσα
ἐκπάγλως, μή μοι τι τέκνοις ἀποθύμιον ἔρδοι.
εἴσατο γὰρ μοι ἔχων μακέλην εὐεργέα χερσὶ
παῖς ἐμὸς ἀμφοτέρησι, βίη Ἡρακλεΐη· 95
τῇ μεγάλην ἐλάχαινε δεδεγμένος ὥς ἐπὶ μισθῷ
τάφρον τηλεθάοντος ἐπ' ἐσχατιῇ τινος ἀγροῦ,
γυμνὸς ἄτερ χλαῖνης τε καὶ εὐμίτροιο χιτῶνος.

71. ὅτε D Φ: ὅτι s. — ἐστί D Φ: ἐντί s. — 72. ὀλοφύρομαι D Φ:
ἐποθύρομαι s. — 74. ἐφύπερθε κάρης s Φ: καθύπερθε καρῆς D. — 76.
ᾧς Π s: αἷς Φ. — ἐκὼν D Φ: οὐκ s. — 77. μηδὲν s Φ: μηθὲν D. — 78.
ἦλθες s Φ: ἦνθες D. — 81. μῆδ' Φ: μῆδ' s, μήτ' D. — πότ' D: ποτ' s.
τότ' Φ. — σευ s: σου Φ. — ἀκηδέω Iunt.: ἀκήδω s, κηδέω Φ. (εὐ ἀκη-
δέω D m. rec. in vacuo spatio scr.) — 82. εἰ κ' s Φ: εἴη D. — 83. σὺ-
θὲν D Φ: οὐδ' ὥς s. — 85. ἔχουσα s: ἔχουσιν D, ἔχουσα Φ. — 86. αἰδων-
ῆος D s, αἰδωνῆος i corr. ex η ut vid. M, αἰδωνῆος w. — 87. δυστοκέ-
ουσα D s: δυστοκέουσα Φ. — ἀνέτλην D s: ἀνέτλαν Φ. — 88. οἶος s Φ:
οἶος D. — 90. εἴτε καὶ s Φ: ἢ καὶ D. — 94. εἴσατο Π s: ἴστατο Φ. —
98. ἄτερ D s: ἄνευ Φ.

αὐτὰρ ἐπειδὴ παντὸς ἀφίκετο πρὸς τέλος ἔργου
καρτερον οἶνοφόροιο πονεύμενος ἔρκος ἀλωῆς, 100
ἦτοι ὁ λίστρον ἐμελλεν ἐπὶ προύχοντος ἐρείσας
ἀνδῆρου καταδῦναι ἃ καὶ πάρος εἴματα ἔστο·
ἐξαπίνης δ' ἀνέλαμψεν ὑπὲρ καπέτοιο βαθείης
πῦρ ἄμοτον, περὶ δ' αὐτὸν ἀθέσφατος εἰλείτο φλόξ.
αὐτὰρ ὅγ' αἶν ὀπισθε θυοῖς ἀνεχάξετο ποσσίν, 105
ἐκφυγέειν μεμαῶς ὁλοὸν μένος Ἥφαίστοιο·
αἰεὶ δὲ προπάροιθεν ἐοῦ χροὸς ἤνυτε γέρον
νώμασκεν μακέλην· περὶ δ' ὄμμασιν ἔνθα καὶ ἔνθα
πάπταινεν, μὴ δὴ μιν ἐπιφλέξῃ δῆμιον πῦρ.
τῷ μὲν ἀοσσηῖσαι λεληγμένους, ὥς μοι ἔικτο, 110
Ἴφικλέης μεγάρθυμος ἐπ' οὔδεν κάππεσ' ὀλισθῶν
πρὶν ἐλθεῖν, οὐδ' ὀρθὸς ἀναστῆναι δύνατ' αὐτίς,
ἀλλ' ἄστεμφές ἔκειτο, γέρον ὥσειτ' ἀμενηνός,
ὄντε καὶ οὐκ ἐθέλοντα βιήσατο γῆρας ἀτερπές
καππεσέειν, κεῖται δ' ὅγ' ἐπὶ χθονὸς ἐμπεδον αὐτοῦ 115
εἰσόκε τις χειρὸς μιν ἀνειρύσσει παριόντων
αἰδεσθεῖς ὀπιδα προτερὴν πολιοῖο γενείου.
ὥς ἐν γῇ λελλαστο σακεσπάλος Ἴφικλέης.
αὐτὰρ ἐγὼ κλαίεσκον ἀμηχανέοντας ὀρώσα
παῖδας ἐμούς, μέχρι δὴ μοι ἀπέσσυτο νήδυμος ὕπνος 120
ὀφθαλμῶν, ἥως δὲ παραντίκα φαινύλις ἤλθε.
τοῖα, φίλη, μοι ὄνειρα διὰ φρένας ἐποίησαν
παννυχίῃ· τὰ δὲ πάντα πρὸς Εὐρυσθέηα τρέποιτο
οἴκου ἅφ' ἡμετέροιο, γένοιτο δὲ μάντις ἐκείνω
θυμὸς ἐμός, μῆδ' ἄλλο παρὲκ τελέσειέ τι δαίμων. 125

100. οἶνοφόροιο D s: οἶνοπήθοιο Φ. — ἀλωῆς D: ἀλωῆς s, ἀλωήν w, ἀλωήν M. — 101. ἐμελλεν ἐπὶ προύχοντος D Φ: ἐπὶ προύχοντος σπειῶδεν s. — ἐρείσας D s: ἀρείσας Φ. — 104. εἰλείτο D* s: εἰλείται Φ. — 106. μένος D Φ: βέλος s. — 112. αὐτίς Φ: αὐτίς D, αὐτίς s. — 113. ἀμενηνός s Φ: ἀμενηνός D.* — 114. βιήσατο Π s: δηῖσατο Φ. — 115. καππεσέειν Π s: κάππεσε Φ. — αὐτοῦ D Φ: αὐτως s. — 116. ἀνειρύσσει s: ἀνειρύσει D Φ. — 118. σακεσπάλος D s: σακέσπαλος Φ. — 119. ἀμηχανέοντας D Φ: ἀμηχανόοντας s. — 121. φαινύλις ἤλθεν D: φαίδιμος ἤλθε Φ, φαίνεται διὰ s. — 122. ἐποίησαν s Φ: ἐποίησεν corr. in -αν D. — 125. μῆδ' s: μῆδ' Π, μὴ Φ.

Θεοκρίτου Βουκολίσκος.

[THEOCR. XI.]

Εὐνεία μ' ἐγέλαξε θέλοντά μιν ἄδῃ φιλαῖσαι,
καὶ μ' ἐπικερτομέουσα τάδ' ἐννεπεν· ἔρρ' ἀπ' ἐμεῖο.
βουκόλος ὦν ἐθέλεις με κύσαι, τάλαν; οὐ μεμάθηκα
ἀγροίκως φιλέειν, ἀλλ' ἀστικά χεῖλεα θλίβειν.
μὴ τύγε μεν κύσσης τὸ καλὸν στόμα μῆδ' ἐν ὀνείροις. 5
οἷα βλέπεις, ὅποια λαλέεις, ὥς ἄγρια παῖσδεις,
ὥς τρυφερὸν καλέεις, ὥς κωτίλα ῥήματα φράσδεις·
ὥς μαλακὸν τὸ γένειον ἔχεις, ὥς ἀδέα χαίταν.
χεῖλεά τοι νοσέοντι, χέρεις δέ τοι εἰσὶ μέλαιναι,
καὶ κακὸν ἐξόσδεις. ἀπ' ἐμεῦ φύγε, μὴ με μολύνῃς. 10
τοιῶδε μυθίζουσα τρὶς εἰς ἔδον ἐπτυσσε κόλπον,
καὶ μ' ἀπὸ τᾶς κεφαλᾶς ποτὶ τῷ πόδε συνεχῆς εἶδεν
χεῖλεσι μυθίζουσα καὶ ὄμμασι λοξὰ βλέπουσα,
καὶ πολὺ τᾷ μορφᾷ θηλύνετο, καὶ τι σεσαρὸς
καὶ σοβαρὸν μέγ' ἔλεξεν. ἐμοὶ δ' ἄφαρ ἔξεσεν αἷμα, 15
καὶ χροὰ φοινίχθην ὑπὸ τῷ λγεος ὥς ῥόδον ἔρσα.
χὰ μὲν ἔβα με λιποῖσα· φέρω δ' ὑποκάρδιον ὄργαν,
ὅττι με τὸν χαρίεντα κακὰ μωμήσαθ' ἑταῖρα.
ποιμένες, εἰπατέ μοι τὸ κρήγνυν· οὐ καλὸς ἐμμί;
ἄρά τις ἑκαπίνας με θεὸς βροτὸν ἄλλον ἔτενξε; 20
καὶ γὰρ ἐμοὶ τοπάροιδεν ἐπάνθεν ἀδύ τι κάλλος,
ὥς κισσὸς ποτὶ πρέμνον, ἐμὰν δ' ἐπύκαζεν ὑπήναν,
χαῖται δ' οἷα σέλινα περὶ κροτάφοισι κέχυντο,
καὶ λευκὸν τὸ μέτωπον ἐπ' ὀφρύσι λάμπε μελαίναις·
ὄμματά μοι γλαυκᾶς χαροπώτερα πολλὸν Ἀθάνας, 25

Codd. Φ = M 11. Vss. 1—4 Anth. Pal. IX 136.

1. Εὐνεία M: Εὐνία 11 Anth. — μ' ἐγέλαξε M: με γέλαξε 11, μ' ἐγέλαξε Anth. — 2. ἐπικερτομέουσα Φ: ἐπικερτομέουσα Anth. — τάδ' M 11: τὸδ' Anth. — ἐμεῖο 11: ἐμειο Anth., ἐμοῖο M. — 3. βουκόλος Anth.: βωκόλος Φ. — ἐθέλεις με κύσαι Anth.: ἐθέλεις με κύσαι 11, θέλεις κύσαι M. — τάλαν Φ: τάλα Anth. — 4. ἀγροίκως Φ: ἀγροίκους Anth. — 5. κύσσης M: κύσης 11. — ὀνείροις 11: ὀνειρώς M. — 6. βλέπεις 11: βλέπεις σύ γ' M. — 7. κωτίλα M: κοτίλα 11. — 9. δέ τοι M: δέ τι 11. — μέλαιναί 11: μέλαινες M. — 11. ἔδον Iunt.: τὸν 11 et superscr. τὸν αὐτῆς M. — 13. λοξὰ βλέπουσα M: λοξοβλέπουσα 11. — 14. θηλύνετο M: θηλύσετο 11. — 16. τῷ λγεος Iunt.: τῷ γεος Φ. — ἔρσα Iunt.: ἔρσαι Φ. — 25. γλαυκᾶς M: γλαυκᾶς 11.

καὶ στόμα δ' αὖ πακτᾶς γλυκερώτερον, ἐκ στομάτων δὲ
 ἔρρει μοι φωνὰ γλυκερωτέρα ἢ μέλι κηρῶ.
 ἄδὺ δέ μοι τὸ μέλιδμα, καὶ ἦν σύριγγι μελίσδω,
 κῆν ἀλῶ δονέω, κῆν δῶνακι, κῆν πλαγιαύλω.
 καὶ πᾶσαι καλὸν με κατ' ὄρεα φαντὶ γυναιῖκες, 30
 καὶ πᾶσαι με φιλεῦντι· τὰ δ' ἀστικά μ' οὐκ ἐφίλασεν,
 ἀλλ' ὅτι βουκόλος ἐμὲ παρέδραμε κοῦποτ' ἀκούει.
 χῶ καλὸς Διόνυσος ἐν ἄγχεσι πόρτιν ἐλατύνει.
 οὐκ ἔγνω δ', ὅτι Κύπρις ἐπ' ἀνέρι μήνατο βοῦτα
 καὶ Φρυγίοις ἐνόμεισεν ἐν ὄρεσιν· αὐτὸν Ἄδωνιν 35
 ἐν δρυμοῖσι φίλασε καὶ ἐν δρυμοῖσιν ἐκλαυσεν.
 Ἐνδυμίων δὲ τίς ἦν; οὐ βουκόλος; ὅν γε Σελάνα
 βωκολέοντα φίλασεν, ἀπ' Ὀλύμπω δὲ μολοῖσα
 λάθριον ἄν νάπος ἦλθε καὶ εἰς ἐὰ παιδὶ κάθειυδε.
 καὶ τὸν Ῥέα κλαίεις τὸν βωκόλον· οὐχὶ δὲ καὶ τύ, 40
 ᾧ Κρονίδα, διὰ παῖδα βοηνόμον ὄρνις ἐπλάγχθη;
 Εὐνείκα δὲ μόνον τὸν βωκόλον οὐκ ἐφίλασεν,
 ἃ Κυβέλας κρέσσω καὶ Κύπριδος ἡδὲ Σελάνας.
 μηκέτι μηδὲ Κύπρι τὸν ἀδέα μηδὲ κατ' ἄστν
 μηδ' ἐν ὄρει φιλέοις, μώνη δ' ἀνὰ νύκτα καθεύδοις. 45

Θεοκρίτου Ἀλιεῖς.

[THEOCR. XXI.]

Ἄ πενία, Διόφαντε, μόνα τὰς τέχνας ἐγείρει,
 αὐτὰ τῷ μόχθῳ διδάσκαλος· οὐδὲ γὰρ εὖδειν
 ἀνδράσιν ἐργατῖναισι κακὰ παρέχοντι μέριμναι·

26. δ' αὖ πακτᾶς M: ἦ καὶ ὑπ' ἀκτᾶς 11. — 27. ἔρρει M: ἔρρει 11.
 — μέλι κηρῶ e corr. apogr. 18, μελικήρω Φ. — 29. δονέω] λαλέω M,
 λαλέω 11. — δῶνακι [11]: δόνακι M. — κῆν π. Ald.: ἦν π. 11, ἦν π. M
 (ante ἦν una litt. erasa ut vid.). — πλασιαύλω 11, παγιαύλω M. — 32. βου-
 κόλος 11: βωκόλος M. — 33. χῶ 11: ὁ M. — διόνυσος 11: διόνυσος M.
 — 34. οὐκ 11: οὐκ M. — 36. φίλασεν M: φύλασσε 11. — 37. γε M:
 τε 11. — 38. Ὀλύμπω 11: Ὀλύμπων M. — 39. ἄν νάπος M: ἀνάπος 11.
 — καὶ εἰς ἐὰ M: κείς ἐμά' 11. — 40. τὸν 11: τὸν M. — 42. εὐνείκα M:
 εὐνείκα 11. — ἐφίλασεν M: ἐφίλασεν 11. — 43. ἀδὲ M: ἀδὲ 11. — 44.
 μὴ δὲ κύπρι 11: μὴδ' ἃ κύπρι M. — 45. μώνη 11: μώνη M.

Codd. Φ = M 11.

1. διόφαντε M: διόφαντες 11. — 3. ἐργατῖναισι Call.: ἐργατῖνες M
 alē e corr. ex α, ἐργατῖνες 11.

Hiller, z. Textgesch. d. griech. Bukoliker.

8

καὶν ὀλίγον νυχτός τις ἐπιβησέησι, τὸν ὕπνον [THEOCR. XXI]
αἰφνίδιον θορυβεῦσιν ἐφιστάμεναι μελεδῶναι. 5

ἰχθύος ἀγρευτῆρες ὁμῶς δύο κεῖντο γέροντες,
στρωσάμενοι βρύον αὖτον ὑπὸ πλεκταῖς καλύβασιν,
κεκλιμένοι τοίχῳ τῷ φυλλίνῳ· ἐγγύθι δ' αὐτοῖν
κεῖτο τὰ ταῖν χειροῖν ἀθλήματα, τοὶ καλαθίσκοι,
τοὶ κάλαμοι, τῶγκιστρα, τὰ φνικιόεντά τε λῆγα, 10
ὀρμιαί κύρτοι <τε> καὶ ἐκ σχοίνων λαβύρινθοι,
μήρινθοι καὶ τε, γέρων δ' ἐπ' ἐρείσμασι λέμβος.
νέρεθεν τὰς κεφαλᾶς φορμὸς βραχύς, εἴματα πύσοι.
οὗτος τοῖς ἀλιεῦσιν ὁ πᾶς πόνος, οὗτος ὁ πλώτος.
οὐδεὶς δ' οὐ χύθραν εἶχ' οὐ κίνα· πάντα περισσά 15
πάντ' ἐδόκει τήνοισ· ἅ γὰρ πενία [ἡ] σφᾶς ἐτέρῃ.
οὐδεὶς δ' ἐν μέσσω γείτων· πενία δὲ παρ' αὐτήν
θλιβομένην καλύβαν τρυφερόν προσέναχε θάλασσα.
κοῦπω τὸν μέσατον δρόμον ἄνυνεν ἄρμα Σελάνας,
τοὺς δ' ἀλιεῖς ἤγειρε φίλος πόνος, ἐκ βλεφάρων δὲ 20
ὕπνον ἀπωσάμενοι σφετέραις φρεσὶν ἤρεθον ῥῥάν.
ψεύδονται, φίλε, πάντες, ὅσοι τὰς νύκτας ἐφασκον
τῷ θέρεος μινύθειν, ὅτι τᾶματα μακρὰ φέρει <Ζεὺς>.
ἤδη μυρί' ἐσείδον ὀνειράτα, κοῦδέπω ἄως.
μὴ λαθόμην τί τὸ χρῆμα χρόνον δ' αἱ νύκτες ἔχοντι· 25
Ἄσφαλιων, μέμψῃ τὸ καλὸν θέρος· οὐ γὰρ ὁ καιρὸς
αὐτομάτως παρέβα τὸν ἐὸν δρόμον· ἀλλὰ τὸν ὕπνον
ἅ φροντὶς κόπτοισα μακρὰν τὰν νύκτα ποιεῦντι.

4. ἐπιβησέησι M. ἐπιβησέεισι 11. — 5. αἰφνίδιον M. ἐφνίδιον 11. — ἐφιστάμεναι M. ἐπιστάμεναι 11. — μελεδῶναι Ald.: μελεδωνάει Φ. — 6. ὁμῶς Stephanus: ὁμως Φ. — 9. ταῖν χειροῖν 11, ταῖς χείρεσσιν M. — 11. ὀρμιαί Meineke: οἰμιαί Φ. — τε add. Iunt. — 12. μήρινθοι 11 (η corr. m. pr. ex ει): μερίνθοι M. — ἐρείσμασι apogr. 18: ἐρίσμασι Φ. — 14. πλώτος (superscr. ut solet ου) M. πλάτος 11. — 15. χύθραν 11: κύθραν M. — κίνα 11: λίνα M. — 16. ἅ γὰρ Reiske: ἄγρα Φ. — ἡ del. Call. — σφᾶς Call.: σφᾶς Φ. — ἐτέρῃ 11: ἐταίρῃ M. — 17. μέσσω M: μέσφ 11. — παρ' αὐτήν [11]: παρατην M. — 19. κοῦπω M: οὔπω 11. — τὸν μέσατον δρόμον M: τὰ μέσα τῶν δρόμων 11 (m. pr.). — σελάνας M: σελάνα 11. — 22. ψεύδονται M: ψεύδοντο 11. — 23. μινύθειν M: μινύθην 11. — φέρει Ζεὺς Iunt.: φέρει 11 (ξεύς add. m. rec.), φέρουσι M. — 24. μυρί' M: μύρι' 11. — ἄως apogr. c.: ἄως Φ. — 25. δ' M: δὲ 11. — 27. παρέβα M: παρέβαν 11. — ἐὸν Iunt.: νέον Φ. — 28. κόπτοισα M: σκόπτοισα 11.

ἄρ' ἔμαθες κρίνειν πόκ' ἐνύπνια; χρηστὰ γὰρ εἶδον.
 οὗ σε θέλω τῶμῳ φαντάσματος ἦμεν ἄμοιρον. 30
 ὥς καὶ τὰν ἄγραν, τῶνείρατα πάντα μερίζεω.
 οὐ γὰρ νικάξῃ κατὰ τὸν νόον· οὗτος ἄριστος
 ἐστὶν ὄνειροκρίτας, ὃ διδάσκαλός ἐστι παρ' ᾧ νοῦς.
 ἄλλως καὶ σχολά ἐντι· τί γὰρ ποιεῖν ἂν ἔχοι τις 35
 κείμενος ἐν φύλλοις ποτὶ κύματι μηδὲ καθεύδων,
 ἄλλουτος ἐν ῥάμῳ, τὸ δὲ λύχνιον ἐν πρυτανείῳ·
 φαντὶ γὰρ ἄγραν τόδ' ἔχειν. ἴλεγο ποτὲ νυκτὸς
 ὄψιν, τὰ τις ἐσσεο δὲ λέγει μάνυνεν ἑταίρῳ.
 ὀδελινὸν ὥς κατέδαρθον ἐν εἰναλλίοισι πόνοισιν —
 οὐκ ἦν μὰν πολῦσιτος, ἐπεὶ δειπνεῦντες ἐν ὄρῳ, 40
 εἰ μέμνη, τᾷς γαστρὸς ἐφειδόμεθ' — εἶδον ἑμαντὸν
 ἐν πέτρῳ μεμαῶτα, καθεζόμενος δ' ἐδόκευον
 ἰχθυῖας, ἐκ καλάμων δὲ πλάνον κατέσειον ἐδωδάν.
 καὶ τις τῶν τραφερῶν ὠρέξατο· καὶ γὰρ ἐν ὕπνοις 45
 πᾶσα κύων ἄρτον μαντεύεται, ἰχθυῖα κήγῶν.
 χῶ μὲν τῶγκίστρῳ ποτεφύετο, καὶ ῥέεν αἷμα·
 τὸν κάλαμον δ' ὑπὸ τοῦ κινήματος ἀγκύλον εἶχον.
 τῷ χέρε τεινόμενον περικλώμενον εὐρὺν ἀγῶνα,
 πῶς μὲν ἔλω μέγαν ἰχθὺν ἀφανροτέροισι σιδάροις.
 εἶθ' ὑπομιμνάσκων τῷ τρώματος ἄρ' ἐμὲ νύξας 50
 καὶ νύξαι χαλέξας καὶ οὐ φεύγοντες ἔτεινα.
 ἡνυσιδῶν τὸν ἄεθλον· ἀνείλκυσα χρύσειον ἰχθύν,
 πάντα τοι χρυσῷ πεπυκασμένον· εἶχε δὲ σῆμα,
 μήτι Ποσειδάωνι πέλοι πεφιλαμένος ἰχθὺς
 ἢ τάχα τᾷς γλαυκᾷς κειμήλιον Ἀμφιτρίτης. 55

30. ἦμεν Iunt.: ἦμεν' Φ. — 31. μερίζεω M: μερίζον 11. — 33. ὄνει-
 ροκρίτας 11: ὄνειροκρίτης M. — 34. σχολά ἐντι Reiske et Branc: σχολό-
 λοντι Φ. — 36. λύχνιον M: λύχνειον 11. — 37. ἴλεγο M: ἴλεγω 11. —
 39. εἰναλλίοισι M: εἰαλίνοισι 11. — 41. εἶδον M: ἴδον 11. — 45. ἄρτῳ M:
 ἄρτω 11. — ἰχθυῖα M: ἰχθυῖα 11. — 46. τῷ ἀγκίστρῳ ποτεφύετο M:
 τῶν ῥυλίστρων ποτὲ φύετο 11. — 50. εἶθ' M: ἴθ' 11. — ὑπομιμνά-
 σκων 11: ὑπομιμνάσκω M. — ἄρ' M: ἄρ' 11. — 51. νύξαι 11: νύξαι^{αι} M.
 — 52. ἡνυσιδῶν M: ἡνυσ' ἰδῶν 11. — ἰχθύν M: ἰχθυῖν 11. — 53. τοι 11:
 τε τῷ M. — δὲ M: δέ σε 11. — 54. μήτι M: μήτοι 11. — ἰχθὺς M: ὁ
 ἰχθὺς 11. — 55. τᾷς γλαυκᾷς κειμήλιον M: τὰς γλαυκάς κίμειλον^{αι} 11.

ἡρέμα δ' αὐτὸν ἐγὼ ἐκ τῶγκίστρω ἀπέλυσα, [THEOCR. XXI.]
 μὴ ποτε τοῦ στόματος τῶγκίστρια χρυσὸν ἔχοντι.
 καὶ τὸν μὲν πιστεύσασα καλὰ γε τὸν ἡπῆρατον·
 ὥμοσα δ' οὐκέτι λοιπὸν ὑπὲρ πελάγους πόδα θείναι,
 ἀλλὰ μένειν ἐπὶ γᾶς καὶ τοι χρυσῷ βασιλεύσειν. 60
 ταῦτά με ἀξήγειρε· τὸ δ', ὃ ξένε, λοιπὸν ἔρειδε
 τὰν γνῶμαν· ὄρκον γὰρ ἐγὼ τὸν ἐπώμοσα θαρρῶ.
 ἔκαλ σὺ γε τρέσσεις· οὐκ ὥμοσας· οὐδὲ γὰρ ἰχθὺν
 χρύσειον ὥς ἶδες εὖρες, ἴσα δ' ἐν ψεύδεσιν ὄψεις.
 εἰ με γὰρ κνώσσων τοῦτο χωρία ταῦτα ματεύεις, 65
 ἐλπὶς τῶν ὕπνων. ζάτει τὸν σάρκινον ἰχθύν,
 μὴ σὺ θάνης λιμῷ καίτοι χρυσοῖσιν ὀνειροῖς·

Κηριοκλέπτης.

Τὸν κλέπταν πότε Ἔρωτα κακὰ κέντασε μέλισσα [THEOCR. XIX.]
 κηρίον ἐκ σίμβλων συλεύμενον, ἄκρα δὲ χειρῶν
 δάκτυλα πάνθ' ὑπένυξεν. ὁ δ' ἄλγεε καὶ χέρ' ἐφύσει
 καὶ τὰν γᾶν ἐπάταξε καὶ ἄλατο, τᾷ δ' Ἀφροδίτῃ
 δεῖξε τὰν ὀδύνην καὶ μέμφετο, ὅτι γε τυτθὸν 5
 θηρίον ἐντὶ μέλισσα καὶ ἀλίκᾳ τραύματα ποιεῖ.
 χά μάτηρ γελάσασα· τί δ'; οὐκ ἴσος ἐσσι μελίσσαις;
 ᾧ τυτθὸς μὲν ἐης, τὰ δὲ τραύματα ἀλίκᾳ ποιεῖς·

Ἀδώνιδος ἐπιτάφιος.

Αἰάξω τὸν Ἀδωνιν· ἀπώλετο καλὸς Ἀδωνις,
 ὦλετο καλὸς Ἀδωνις· ἐπαιάζουσιν Ἐρωτες.

BION. I.

56. τῶγκίστρω M: τῶν ἡγκίστρων 11. — 57. ἔχοντι M: ἔχοισα 11. —
 58. τὸν ἡ. M: τὸν ἡ. 11. — 60. βασιλεύσειν M: βασιλεύσει 11. — 61. με M:
 μὲν 11. — 63. τρέσσεις M: τρέσει 11. — ὥμοσας [11]: ὥμοσας M. —
 64. ἶδες Iunt.: εἶδες Φ. — ἴσα M: εἴσα 11. — 65. χωρία 11: ἡχωρία M.
 — ματεύεις M: μαντεύεις 11. — 66. τῶν ὕπνων M: τὸν ὕπνον 11. —
 ζάτει Stephanus: ζατει Φ. — σάρκινον M: σάρκινον 11.

Cod. 23.

3. πάνθ' Ald.: πάντ' 23. — χέρ' Musurus: χειρ' 23. — 7. γελάσασα
 Ald.: γελάξασα 23.

μηκέτι πορφυρέοις ἐνὶ φάρεσι Κύπρι κάθηνδε·
ἔγρεο δειλαία κυανόστολε καὶ πλατάγησον
στήθεα καὶ λέγε πᾶσιν ἁπώλετο καλὸς Ἄδωνις.

5

αἰάξω τὸν Ἄδωνιν· ἐπαιάζουσιν Ἑρωτες.
κεῖται καλὸς Ἄδωνις ἐπ' ὥρεσι μηρὸν ὀδόντι
λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιῇ
λεπτὸν ἀποψύχων· τὸ δέ οἱ μέλαν εἴβεται αἷμα
χιονέας κατὰ σαρκός, ὑπ' ὀφρύσι δ' ὄμματα ναρκῇ,
καὶ τὸ ῥόδον φεύγει τῷ χεῖλεος· ἀμφὶ δὲ τήνῃ
θνάσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀποΐσει.
Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώντος ἀρέσκει,
ἀλλ' οὐκ οἶδεν Ἄδωνις, ὃ μιν θνάσκοντ' ἐφίλασεν.

10

αἰάξω τὸν Ἄδωνιν· ἐπαιάζουσιν Ἑρωτες.
ἄγριον ἄγριον ἔλκος ἔχει κατὰ μηρὸν Ἄδωνις·
μεῖζον δ' ἅ Κυθέρεια φέρει ποτικάρδιον ἔλκος.
κεῖνον μὲν περὶ παῖδα φίλοι κύνες ὠδύραντο
καὶ Νύμφαι κλαίουσιν Ὀρειάδες· ἅ δ' Ἀφροδίτα
λυσάμενα πλοκαμίδας ἀνὰ δρυμῶς ἀλάληται
πενθαλέα νήπεπλος ἀσάνδαλος, αἱ δὲ βάτοι νιν
ἐρχομένην κείρουσι καὶ ἱερὸν αἷμα δρέπονται·
ὄξυ δὲ κωκύουσα δι' ἄγκρα μακρὰ φορεῖται,
Ἀσσύριον βοόωσα πόσιν καὶ πολλὰ καλεῦσα.
ἀμφὶ δὲ μιν μέλαν αἷμα παρ' ὀμφαλὸν ἤωρεῖτο,
στήθεα δ' ἐκ μηρῶν φοινίσσεται, οἱ δ' ὑπὸ μαζοῖ
χιόνεοι τοπάροιθεν Ἀδώνιδι πορφύροντο.

15

20

25

αἱ αἰ τὰν Κυθέρειαν· ἐπαιάζουσιν Ἑρωτες.
ὤλεσε τὸν καλὸν ἄνδρα, συνώλεσεν ἱερὸν εἶδος.

Codd. Φ — M 23.

4. δειλαία M: δειλέα 23. — κυανόστολε Vulcanius: κυανοστόλε Φ.

— 8. ὀδόντι 23: ὀδόντα M. — ἀνιῇ M: ἀνιεί 23. — 11. χεῖλεος
apogr. c: χεῖλεος Φ. — 13 in mg. a pr. m. M. — ζώντος ἀρέσκει M:
ζώντες ἀρεσκειν 23. — 18. ὠδύραντο M: ὀδύραντο 23. — 19. ὀρειάδες M:
ὀριάδες 23. — 20. δρυμῶς M: δρυμὸς 23. — ἀλάληται Musurus: ἀλα-
λεῖται Φ. — 21 νήπεπλος Bergk: νήπλεκτος Φ, sed in M superser.
ἀπεπλος. — 23. ἄγκρα Ald.: ἄγγρα Φ. — φορεῖται M: φέρεται 23. —
24. πόσιν M: ποσὶ 23. — πολλὰ Hermann: πόδα 23, παῖδα M. — 26.
στήθεα M: στάθεα 23. — ὑπὸ μαζοῖ Lobeck: ὑπομαζοῖ Φ.

Κύπριδι μὲν καλὸν εἶδος, ὅτε ζώσκειν Ἄδωνις· BION. 1.
 κάτθανε δ' ἅ μορφαὶ σὺν Ἀδώνιδι. 'τὰν Κύπριν αἰ αἰ' 31
 ὥρεα πάντα λέγοντι, καὶ αἱ δρύες 'αἷ τὸν Ἄδωνιν',
 καὶ ποταμοὶ κλαίουσι τὰ πένθεα τῆς Ἀφροδίτας,
 καὶ παγαὶ τὸν Ἄδωνιν ἐν ὥρεσι δακρύνοντι.
 ἄνθεα δ' ἐξ ὀδύνας ἐρυθραίνεται· ἅ δὲ Κυθήρη 35
 πάντας ἀνὰ κναμῶς, ἀνὰ πᾶν νάπος οἰκτρὸν αἰεῖει·
 'αἰ αἰ τὰν Κυθήρειαν, ἀπώλετο καλὸς Ἄδωνις.'
 ἄχῳ δ' ἀντεβόασεν 'ἀπώλετο καλὸς Ἄδωνις.'
 Κύπριδος αἰνὸν ἔρωτα τίς οὐκ ἔκλαυσεν αἰ αἰ;
 ὥς ἶδεν, ὥς ἐνόησεν Ἀδώνιδος ἄσχετον ἔλκος, 40
 ὥς ἶδε φοῖνιον αἷμα μαραινομένῳ περὶ μηρῷ,
 πάχεας ἀμπετάσασα κινύρετο· 'μείνον Ἄδωνι,
 δύσποτμε μείνον Ἄδωνι, πανύστατον ὥς σε κιχίῳ,
 ὥς σε περιπτύξω καὶ χεῖλα χεῖλεσι μῆξω.
 ἔργου τυτθὸν Ἄδωνι, τὸ δ' αὖ πύματόν με φίλασον, 45
 τοσσοῦτόν με φίλασον, ὅσον ζῶει τὸ φίλημα,
 ἄγρις ἀπὸ ψυχῆς ἐς ἐμὸν στόμα κεῖς ἐμὸν ἦπαρ
 πνεῦμα τεδὸν ρεύσῃ, τὸ δέ σευ γλυκὺ φίλτρον ἀμέλξω,
 ἐκ δὲ πῖω τὸν ἔρωτα, φίλαμα δὲ τοῦτο φυλάξω
 ὥς σ' αὐτόν τὸν Ἄδωνιν, ἐπεὶ σύ με δύσμορε φεύγεις, 50
 φεύγεις μακρὸν Ἄδωνι, καὶ ἔρχεαι εἰς Ἀχέροντα
 καὶ στεγγνὸν βασιλῆα καὶ ἄγριον· ἡ δὲ τάλαινα
 ζῶω καὶ θεὸς ἐμμι καὶ οὐ δύναμαί σε διώκειν.
 λάμβανε Περσεφόνα τὸν ἐμὸν πόσιν. ἐσσι γὰρ αὐτὰ
 πολλὸν ἐμεῦ κρέσσων, τὸ δὲ πάγκαλον ἐς σὲ καταρρεῖ. 55
 εἰμὶ δ' ἐγὼ πανάποτμος, ἔχω δ' ἀκόρεστον ἀνίην,

31. ἅ μορφαὶ corr. ut vid. ex ἀμορφα M: ἄμορφα 23. — τὰν κύπριν 23: κύπριδος M. — 32. ὥρεα Ald.: ὥρια Φ. — 33. τῆς ἀφροδίτης 23: τῆς ἀφροδίτης M. — 34. ὥρεσι Stephanus: ὄρεσι 23, οὄρεσι M. — 36. ἀνὰ κναμῶς Ald. 2: ἀνακναμῶς Φ. — ἀνὰ πᾶν νάπος οἰκτρὸν Wakefield: ἀνάπαλιν ἀποσοικτρᾶν 23, ἀνάπαλιν ἀποσοικτρὸν M. — αἰεῖει Ald. 2: αἰεῖδι Φ. — 37. αἰ αἰ 23: αἰ M. — κυθήρειαν M: νότον 23. — 38 in 23 a pr. m. postea additus. — 39. ἔκλαυσεν 23: ἔκλαυσεν ἂν M. — 45. φίλασον M: φίλασσαν 23. — 46. φίλασον ὅσον M: φίλασσαν ὅσων 23. — ζῶει Call.: ζῶη Φ. — 47. ἀπὸ ψυχῆς Ald.: ἀποψύχης Φ. — κεῖς M: κείσ' 23. — 48. ρεύσει 23: ρεῖσει M. — 50. τὸν om. 23. — 52. ἅ δὲ M: ἄδ' ἅ 23. — 55. καταρρεῖ Stephanus: καὶ ἄρρει Φ.

καὶ κλαίω τὸν Ἄδωνιν, ὃ μοι θάνε, καὶ σε φοβεῦμαι.
 θνάσκεις, ὃ τριπόδατε, πόθος δέ μοι ὡς ὄναρ ἐπιτη.
 χήρη δ' ἅ Κυθήρεια, κενοὶ δ' ἀνὰ δῶμα Ἔρωτες.
 σοὶ δ' ἅμα κεστός ὄλωλε. τί γὰρ τολμηρὲ κυνάγεις; 60
 καλὸς ἐὼν τοσσοῦτον ἐμήναο θηρὶ παλαίειν;
 ὠδ' ὀλοφύρατο Κύπρις· ἐπαιάξουσιν Ἔρωτες.

αἶ αἶ τὰν Κυθήρειαν, ἀπώλετο καλὸς Ἄδωνις.
 δάκρυον ἅ Παφίη τόσον ἐγγέει, ὅσπον Ἄδωνις
 αἶμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίνεταί ἄνθη. 65
 αἶμα ῥόδον τίκτει, τὰ δὲ δάκρυα τὰν ἀνεμώνων.

αἰάξω τὸν Ἄδωνιν, ἀπώλετο καλὸς Ἄδωνις.
 μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο Κύπρι.
 ἔστ' ἀγαθὰ στιβάς ἐστιν Ἀδώνιδι φυλλὰς ἐρήμα·
 λέκτρον ἔχει Κυθήρεια τὸ σὸν νῦν δὲ νεκρὸς Ἄδωνις. 70
 καὶ νέκυς ὦν καλὸς ἐστι, καλὸς νέκυς οἶα καθευδῶν.
 κάτθεό νιν μαλακοῖς ἐνὶ φάρεσιν οἱ ἐνιαῦεν,
 τοῖς μετὰ σεῦ ἀνὰ νύκτα τὸν ἱερὸν ὕπνον ἐμίχθη,
 παγχρύσῳ κλιντῆρι· ποθεῖ καὶ στρυγνὸν Ἄδωνιν.
 βάλλε δέ νιν στεφάνοις καὶ ἄνθεσι. πάντα σὺν αὐτῷ 75
 ὡς τήνος τέθνακε καὶ ἄνθεα πάντ' ἐμαράνθη.
 φαῖνε δέ μιν Συρίοισιν ἀλείφασι, φαῖνε μύροισιν.

ὀλλύσθω μύρα πάντα, τὸ σὸν μύρον ὦλετ' Ἄδωνις.
 κέκλιται ἄβρὸς Ἄδωνις ἐν εὔμασι πορφυρέοισιν·
 ἀμφὶ δέ μιν κλαίοντες ἀναστενάχουσιν Ἔρωτες· 80
 κειράμενοι χαίτας ἐπ' Ἀδώνιδι· χῶ μὲν οἰστῶς,

57. κλαίω M: κλέω 23. — 59. κυθήρεια M: κυθήρηα 23. — κενοὶ M:
 κανοὶ 23. — 61. τοσσοῦτον M: τοσοῦτον 23. — ἐμήναο Brunck: ἐμηνας Φ.
 — θηρὶ 23: θῆρῃ M. — 64. ἅ παφίη M: ἀπαφύη 23. — τόσον M: τόσ-
 σον 23. — 66. τὰν 23: τήν M. — 68. μύρεο M: μήρεο 23. — 70. λέκ-
 τρον M: λέκτον 23. — τὸ σὸν [apogr.]: τοσὸν M, τόσσον 23. — νῦν 23:
 τὸ M. — ἄδωνις 23: ἄδωνι M. — 71. ἐστι 23: ἐσσί M. — 73. ἐμίχθη
 Voss: ἐμόχθη superscr. συνγενετό σοι M, ἐμόχθει 23. — 74. ποθεῖ καὶ
 23: πόθει τὸν M. — 75. δέ νιν Wassenbergh: δ' ἐνὶ Φ. — Verba καὶ
 ἄνθεσι . . . τέθνακε desunt in M. — 77. Συρίοισιν Ruhnkenius: μύροι-
 σιν 23, καλοῖσιν M. — ἀλείφασι M: ἀλίφασι 23. — μύροισιν M: μύροισι 23.
 — 78. ὀλλύσθω M: ὀλύσθω 23. — ὦλετ' ἄδωνις M: ὦλεθ' ἄδωνις 23. —
 81. οἰστῶς M: οἰστός 23.

ὃς δ' ἐπὶ τόξον ἔβαιν', ὃς δ' ἔπτερον ὃς δὲ φαρέτρην, B. I.
 χῶ μὲν ἔλυσσε πέδιλον Ἀδώνιδος, ὃς δὲ λέβητος
 χρυσεὴ φορέησιν ὕδωρ, ὃ δὲ μηρία λούει,
 ὃς δ' ὀπιθεν περὺγασσιν ἀναψύχει τὸν Ἀδωνιν. 85

αἰ αἰ τὰν Κυθήρειαν· ἐπαιάζουσιν Ἑρωτες.
 ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλιαῖς Ὑμέναιος,
 καὶ στέφος ἐξεπέτασσε γαμήλιον· οὐκέτι δ' Ὑμάν,
 Ὑμάν οὐκέτ' ἀειδονέος μέλος ἄλλεται αἰ αἰ·
 αἰ αἰ καὶ τὸν Ἀδωνιν ἔτι πλέον αἰ Ὑμέναιον 90
 αἰ Χάριτες κλαίοντι τὸν νύεα τῷ Κινύραο,
 ὥλετο καλὸς Ἀδωνις· ἐν ἀλλήλῃσι λέγοισαι.
 αἰ αἰ δ' ὁξὺ λέγοντι πολὺ πλέον ἢ τὴ Διώνᾳ
 καὶ Μοῖραι τὸν Ἀδωνιν, ἀνακλαίοισιν Ἀδωνιν,
 καὶ μιν ἐπαίδουσιν· ὃ δὲ σφιν οὐκ ἐπακούει. 95
 οὐ μὰν οὐκ ἐθέλει, Κῶρα δὲ μιν οὐκ ἀπολύει.
 λῆγε γόων Κυθήρεια τοσήμερον, ἴσχεο κομμῶν·
 δεῖ σε πάλιν κλαῦσαι, πάλιν εἰς ἔτος ἄλλο δακρυῦσαι.

Εἰς νεκρὸν Ἀδωνιν.

Ἀδωνιν ἢ Κυθήρη
 ὥς εἶδε νεκρὸν ἤδη,
 στυνγνὰν ἔχοντα χαίταν,
 ὠχράν τε τὰν παρειάν,
 ἄγειν τὸν ὕν πρὸς αὐτὰν 5

82. ἔπτερον ὃς δὲ 23: εὔπτερον αὐ γε M. — 83. λέβητος 23: λέβησι M.
 — 84. χρυσεὴ φορέησιν 23, χρυσεῖσις (aut χρυσείσις) φορέοισιν M. — λούει
 M: λύνει 23. — 86. αἰ αἰ Lennepe: αὐτὰν Φ. — 87. ἐπὶ φλιαῖς Musurus:
 ἐπὶ φιαῖς Φ (spatio intermisso M). — Ὑμέναιος Musurus: Ὑμεναίως M,
 Ὑμεναίοις 23. — 88. γαμήλιον 23: καμήλιον (superscr. νυμφικόν) M. —
 δ' Ὑμάν Ald. 2: δοῖμαν Φ. — 89. Ὑμάν Ald. 2: ὕμη Φ. — 92. ἀλλήλῃσι

• altero η fort. corr. ex αι M. — 93. δ' ὁξὺ Call.: δοξο Φ. — 94. ἀνα-

κλαίοισιν 23: ἀνακλείσιν M. — 97. κομμῶν Barth: κόμων Φ, sed in M
 superscr. τῶν θρηγῶν τῶν ὠδυνῶν. — 98. δεῖσε corr. ex δεῖσαι M (δεῖσαι
 in scholio Tricliniano): δεῖσαι 23.

Cod. 23.

2. εἶδε Ald.: ἴδε 23.

ἔταξε τῶς Ἑρωτας.
 οἱ δ' εὐθέως ποτανοὶ
 πᾶσαν δραμόντες ὕλαν
 στυγνὸν τὸν ὕν ἀνεῦρον,
 10 δῆσάν τε καὶ πέδασαν.
 ᾧ μὲν βρόχῳ καθάψας,
 ἔσυρεν αἰχμάλωτον·
 ὁ δ' ἐξόπισθ' ἐλαύνων
 ἔτυπτε τοῖσι τόξοις.
 15 ὁ θῆρ δ' ἐβαινε δειλῶς·
 φοβεῖτο γὰρ Κυθήρην.
 τῷ δ' εἶπεν Ἀφροδίτα·
 ἅπαντων κάκιστε θηρῶν,
 σὶ τόνδε μηρὸν ἴψω;
 20 σύ μου τὸν ἄνδρ' ἔτυψας;
 ὁ θῆρ δ' ἔλεξεν ὧδε·
 ὅμνυμί σοι, Κυθήρη,
 αὐτήν σε καὶ τὸν ἄνδρα
 καὶ ταῦτά μου τὰ δεσμὰ
 25 καὶ τώσδε τῶς κυναγῶς,
 τὸν ἄνδρα τὸν καλὸν σευ
 οὐκ ἤθελον πατάξαι·
 ἀλλ' ὥς ἄγαλμ' ἐσεῖδον,
 καὶ μὴ φέρων τὸ καῦμα
 30 γυμνὸν τὸν εἶχε μηρὸν
 ἐμαινόμεαν φιλᾶσαι·
 καί μεν κατεσίναξε.
 τούτους λαβοῦσα τέμνε,
 τούτους κόλαξε, Κύπρι·
 35 τί γὰρ φέρω περισσῶς
 ἐρωτικούς ὀδόντας;
 εἰ δ' οὐχί σοι τάδ' ἀρκεῖ,
 καὶ ταῦτ' ἐμοῦ τὰ χεῖλη·
 τί γὰρ φιλεῖν ἐτόλμων;
 40 τὸν δ' ἠλέησε Κύπρις,
 εἰπὲν τε τοῖς Ἑρωσι

16. Κυθήρην Ald.: κυθείρην 23. — 19. ἴψω Ald.: ἦψω 23.

τὰ δεσμὰ οἱ ἐπιλῦσαι.
ἐκ τῷ δ' ἐπηκολούθει
καὶ σύλαν οὐκ ἔβαινε
καί τε πυρὶ προσελθὼν
ἔκαιε τῷς ἑρωτας.

45

Ἑραστήης.

[THEOCR. XXIII]

Ἄνῆρ τις πολύφιλτρος ἀπηνέος ἦρατ' ἐφάβον,
τὰν μορφὰν ἀγαθῷ, τὸν δὲ τρόπον οὐκέθ' ὁμοίω.
μίσει τὸν φιλέοντα καὶ οὐδὲ ἐν ἄμερον εἶχε,
οὐκ ἦδει τὸν Ἑρωτα, τίς ἦν θεός, ἡλίκα τόξα
χερσὶ κρατεῖ, πῶς πικρὰ βέλη ποτὶ παιδία βάλλει.
πάντα δὲ κὰν μύθοισι καὶ ἐν προσόδοισιν ἀτειρής.
οὐδέ τι τῶν πυρσῶν παραμύθιον, οὐκ ἀμάρυγμα
χείλεος, οὐκ ὄσσων λιπαρὸν σέλας, οὐ ῥοδόμαλον,
οὐ λόγος, οὐχὶ φίλαμα, τὸ κονφίζει τὸν ἑρωτα.
οἷα δὲ θῆρ ὑλαῖος ὑποπτεύησι κυναγῶς,
οὕτως πάντ' ἐποίει πότε τὸν βροτόν ἄρια δ' ἀντῷ
χείλεα, καὶ κῶραι δεινὸν βλέπον, εἶχεν ἀνάγκαν.
τᾷ δὲ χολᾷ τὸ πρόσωπον ἀμείβετο, φεῦγε δ' ἀπὸ χρῶς
ὑβριν τᾷς ὀργᾷς περικείμενος. ἀλλὰ καὶ οὕτως
ἦν καλός· ἐξ ὀργᾷς ἐρεθίζετο μᾶλλον ἑραστάς.
λοίσθιον οὐκ ἤνυκε τόσαν φλόγα τᾷς Κυθρεῖας,
ἀλλ' ἐλθὼν ἔκλαιε ποτὶ στυγνοῖσι μελάθροισι,
καὶ κύσε τὰν φλιάν, οὕτω δ' ἀντέλοντο φωναί·
ἄργιε παῖ καὶ στυγνέ, κακᾶς ἀνάρθεμμα λεαίνας,

5

10

15

42. ἑπιλῦσαι priore spir. delete 23. — 44. σύλαν litt. σ deleta (fort. a manu post.) 23. — 46. τῷς apogr. 11: τῷς 23.

Codd. Φ = M 23, vss. 56 sqq. M 11. Vss. 28—32 exstant in cod. Barocc. 50 fol. 200^v.

Inscr. om. 23. — 3. ἐν ἄμερον Ald. 2: ἐνάμερον Φ. — 6. κὰν 23: καὶ M. — 7. τι om. 23. — 8. ῥοδόμαλον Ald.: ῥοδόμάλλον M, ῥοδομάλ-
λόν 23. — 9. κονφίζει (οι corr. ex on ut vid.) M: κονφίζειν 23. — 10. δὲ
om. M. — θῆρ ὑλαῖος Ald. 2: θηβυλέος Φ. — 11. οὕτως 23: οὕτω M.
— 15. ἦν Heinsius: ἡ Φ. — ἐξ ὀργᾷς Stephanus: δ' ἐξόρπας' Φ. —
16. ἤνυκε Stephanus: ἐνι καὶ Φ. — τόσαν φλόγα τᾷς Eldick: τῶσαμφά-
τατος Φ. — 18. κύσε Ald. 2: κῦσαι Φ. — φλιάν 23: φλοιὰν ut vid. M.

λάινε παῖ καὶ ἔρωτος ἀνάξιε, δῶρά τοι ἦλθον 20
 λοίσθια ταῦτα φέρων, τὸν ἐμὸν βρόχον· οὐκέτι παρ σέ
 κῶρε θέλω λύπης ποχολωμένος ἀλλὰ βαδίζω,
 ἔνθα τ' ἐτύμε κατέκρινας, ὅπη λόγος ἤμεν ἀταρπῶν
 ξυνὸν τοῖσιν ἐρῶσι τὸ φάρμακον, ἔνθα τὸ λᾶθος.
 ἀλλὰ καὶ ἦν ὅλον αὐτὸ λαβὼν ποτὶ χεῖλος ἀμέλξω, 25
 οὐδὲ τῶς σβέσσω τὸν ἐμὸν χόλον. ἄρτι δὲ χαίρειν
 τοῖσι τεοῖς προθύροις ἐπιβάλλομαι. οἶδα τὸ μέλλον.
 καὶ τὸ ρόδον καλὸν ἐστί, καὶ ὁ χρόνος αὐτὸ μαραίνει·
 καὶ τὸ Ἴον καλὸν ἐστὶν ἐν εἴαρι, καὶ ταχὺ γηρᾷ·
 λευκὸν τὸ κρένον ἐστί, μαραίνεται ἀνίκα πίπτει· 30
 ἃ δὲ χιῶν λευκά, καὶ τάκεται ἀνίκα παχθῇ·
 καὶ κάλλος καλὸν ἐστί τὸ παιδικόν, ἀλλ' ὀλίγον ξῆ.
 ἦξει καιρὸς ἐκείνος, ὅπανίκα καὶ τὴν φιλάσεις,
 ἀνίκα τὰν κραδίαν ὀπτεύμενος ἀλμυρὰ κλαύσεις.
 ἀλλὰ τὴν παῖ καὶ τοῦτο πανύστατον ἀδύ τι ῥέξον· 35
 ὀπκότεν ἐξενθὼν ἡρτημένον ἐν προθύροις
 τοῖσι τεοῖσιν ἰδῆς τὸν τλάμονα, μὴ με παρένθῃς,
 σταῖθι δὲ καὶ βραχὺ κλαῦσον, ἐπισπείσας δὲ τὸ δάκρυ
 λῦσον τᾶ σχοίνω με καὶ ἀμφίθες ἐκ ρεθῶν σῶν
 εἴματα καὶ κρύψον με, τὸ δ' αὖ πύματόν με φίλασον, 40
 κἂν νεκρῷ χάρισαι τὰ σὰ χεῖλεα. μὴ με φοβαθῆς·
 οὐ δύναμαι εἶν σε, διαλλάξεις με φιλάσας.
 χῶμα δέ μεν κοῖλόν τι, τό μεν κρύψει τὸν ἔρωτα.
 κἂν ἀπίης, τόδε μοι τρὶς ὅπανυσον 'ὦ φίλε κεῖσαι',
 ἦν δὲ λῆς, καὶ τοῦτο 'καλὸς δέ μοι ὦλεθ' ἐταῖρος'. 45
 γράψον καὶ τόδε γράμμα, τὸ σοῖς τοίχοις χαράξω·
 'τοῦτον ἔρωσ ἐκτεινεν. ὁδοιπόρε, μὴ παροδεύσης,

22. ποχολωμένος Φ, in 23 supra alt. o acc. del. — 23. ἔνθα τ' ἐτύμε 23: ἐνθ' ἐτύμε M. — ἤμεν Ald. 2: ἦ μὲν Φ. — 24. τοῖσιν M: τοῖς 23. — λᾶθος M: λᾶθος 23. — 26. σβέσσω Ald. 2: σβέσω Φ. — 27. ἐπιβάλλομαι Ald.: ἐπιβάλλομαι Φ. — 30. ἐστί Φ: ἐστί καὶ Bar. — ἀνίκα M, δ' ἀνίκα 23, ἡνίκα Bar. — πίπτει Bar.: πίπτει Φ. — 31. τάκεται ἀνίκα Φ: μαραίνεται ἡνίκα Bar. — 36. ὀπκότεν M: ὀπότεν 23. — ἡρτημένον 23: ἡρτυμένον M. — 37. τεοῖσιν ἰδῆς Ald. 2: τεοῖς ἰδῆς Φ. — 38. σταῖθι 23: σταῖθι M. — ἐπισπείσας 23: ἐπισπείρας M. — 41. σὰ om. 23. — 42. φιλάσας M: φιλάσας 23. — 43. τι om. M. — 46. τὸ σοῖς τοίχοις Schaefer: τόσοι στίχοις M, τόσοις στίχοις 23.

ἀλλὰ στὰς τόδε λέξον· ἀπηνέα εἶχον ἑταῖρον.” [THEOCR. XXIII.]

ὦδ' εἰπὼν λίθον εἶλεν, ἐρεισάμενος δ' ἐπὶ τοίχῳ
 ἄχρ' ἔμεσων ὁόδων φοβερόν λίθον ὁπότε' ἀπ' αὐτοῦ 50
 τὰν λεπτὰν σχοινίδα, βρόχον δ' ἔβαλλε τραχήλῳ,
 τὰν ἔδραν δ' ἐκύλισεν αἵται ποδός, ἥδ' ἐκρεμάσθη
 νεκρός. ὁ δ' αὐτ' ὦϊξε θύρας καὶ τὸν νεκρὸν εἶδεν
 αὐλᾶς ἐξ ἰδίας ἡρτημένον, οὐδ' ἐλυγίχθη
 τὰν ψυχάν, οὐ κλαῦσε νέον φόνον, ἀλλ' ἐπὶ νεκρῷ 55
 εἵματα πάντ' ἐμίανεν ἐφαβικά, βαῖνε δ' ἐς ἄθλα
 γυμναστῶν, καὶ λε φίλων ἐπεμαίετο λουτρῶν,
 καὶ ποτὶ τὸν θεὸν ἦνθε, τὸν ὕβρισε· λαϊνέας δὲ
 ἴστατ' ἀπὸ κρηπίδος ἐς ὕδατα· τῷ δ' ἐφύπερθεν
 ἄλατο καὶ τῷγαλμα, κακὸν δ' ἐκτεινεν ἐφαβόν· 60
 νᾶμα δ' ἐφοινίχθη· παιδὸς δ' ἐπενάχετο φωνά·
 'χαίρετε τοὶ φιλέοντες· ὁ γὰρ μισῶν ἐφονεύθη.
 στέργετε δ' οἱ μισεῦντες· ὁ γὰρ θεὸς οἶδε δικάσειν.'

Ἐπιθαλάμιος Ἀχιλλέως καὶ Διδοαμείας.

[BION. II.]

M. *Ἀῖς νύ τί μοι Λυκίδα Σικελὸν μέλος ἄδῃ λιγαίνειν,*
ἱμερόεν γλυκύθυμον ἔρωτικόν, οἶον ὁ Κύκλωψ
ἄεισεν Πολύφamos ἐπ' ἥόνι <τᾷ> Γαλατεία;

A. *κῆμοι συρίσδεν, Μύρσων, φίλον· ἀλλὰ τί μέλψω;*

M. *Σκύριον Λυκίδα ζαλῶν μένος ἄδῃς ἔρωτα,* 5
λάθρια Πηλείδαο φιλάματα, λάθριον εὐνάν,

50. ὁπότε' 23: ὁπότε' M. — αὐτοῦ comp. M: αὐτ' 23. — 51. σχοινίδα Ald.: σχοινίδα 23, σχινίδα M. — 52. δ' om. M. — ἐκύλισεν apogr. 11: ἐκοίλισεν Φ. — 53. αὐτ' ὦϊξε Stephanus: αὐτόϊξε Φ. — 54. ἐλυγίχθη ex corr. apogr. r.: ἐτυλίχθη Φ. — 55. In 23 litterae inter κλαῦσε et ἀλλ' evanidae (hinc lacuna in 11). — 59. ἀπὸ [11]: ἀπο M. — κρηπίδος apogr. c: κρηπίδας M, κρηπίδας 11. — ἐς ὕδατα· τῷ δ' Reiske: ἐς ὕδατῳ δ' Φ. — 61. νᾶμα Reiske: ἄμα Φ. — 63. οἱ μισεῦντες Ahrens: οἱμεῖς εὔητες 11, ὕμεῖς εὔητες M. — δικάσειν 11: δικάσειν M.

Codd. Φ = M 11.

Inser. ἐπιθαλάμιος 11: ἐπιθαλάμιος M. — Personae in M non indicatae. — 3. ἥόνι τᾷ Brunck: ἥόνι Φ. — 3. γαλατεία [11]: γαλατεία M. — 4. κῆμοι Brunck: κῆν μοι Φ. — συρίσδεν, ε corr. ex ai aut ex ω M. — 6. λάθρια apogr. 18 m. sec.: λαθρία Φ.

πῶς παῖς ἔσατο φᾶρος, ὅπως δ' ἐγεύσατο μορφάν,
κῆν ὅπως ἐν κόραις Λυκομηδίσιν ἀπαλέγοισα,
ἀειδήνηα τὰ παστὸν Ἀχιλλέα Δηιδάμεια.

- Α. ἄρπασε τὰν Ἑλέναν πόθ' ὁ βωκόλος, ἄγε δ' ἐς Ἴδαν, 10
Οἰνώνῃ κακὸν ἄλγος. ἐχώσατο ἅ Λακεδαίμων,
πάντα δὲ λαὸν ἄγειρεν Ἀχαικόν, οὐδέ τις Ἑλλήν,
οὔτε Μυκηναίων οὔτ' Ἥλιδος οὔτε Λακωνῶν,
μεῖνεν ἐὼν κατὰ δῶμα, φέρον δισσὶν ἀνὰν Ἄρηα.
λάνθανε δ' ἐν κόραις Λυκομηδίσι μοῦνος Ἀχιλλεύς, 15
εἰρία δ' ἀνθ' ὅπλων ἐδιδάσκετο καὶ χειρὶ λευκᾷ
παρθενικὸν κόρον εἶχεν, ἐφαίνετο δ' ἥυτε κόρα·
καὶ γὰρ ἴσον τήναις θηλύνετο, καὶ τὸσον ἄνθος
χιονέαις πόρφυρε παρησί, καὶ τὸ βάδισμα
παρθενικῆς ἐβάδιζε, κόμας δ' ἐπύκαζε καλύπτρῃ. 20
θυμὸν δ' Ἄρεος εἶχε, καὶ ἀνέρος εἶχεν ἔρωτα.
ἐξ αὐτοῦ δ' ἐπὶ νύκτα μερίζετο Δηιδάμεια.
καὶ ποτὲ μὲν τήνας ἐφίλει χέρα, πολλάκι δ' αὐτὰς
στάμονα καλὸν ἄειρε, τὰ δ' ἀδέα δάκρυ' ἐπήνει·
ἦσθιε δ' οὐκ ἄλλα συνομάλικι, πάντα δ' ἐποίει 25
σπεύδων κοινὸν ἐς ὕπνον. ἔλεξε νυ καὶ λόγον αὐτάν·
' ἄλλαι μὲν κνώσσουσι σὺν ἀλλήλαισιν ἀδελφαί,
αὐτὰρ ἐγὼ μούνα, μούνα σὺ δὲ νύμφα καθεύδεις.
αἱ δῖο παρθενικαὶ συνομάλικες, αἱ δύο καλαί.
ἀλλὰ μόναι κατὰ λέκτρα καθεύδομες· ἅ δὲ πονηρὰ 30
Νύσσα δολία με κακῶς ἀπὸ σείο μερίζδει.
οὐ γὰρ ἐγὼ σέο

7. ἔσατο 11: ἔσατο M. — φᾶρος Stephanus: φάρος Φ. — δ' ἐγεύ-
σατο 11: δὲ ἐγεύσατο M. — 8. ὅπως 11: ὅπος M. — ἀπαλέγοισαι 11,
ἀπαλέγοισα (aut ἀπ.) M (supra οι ex more scr. ου). — 9. ἀειδήνηα 11:
ἀηδήνηα M. — 10. ἄγε M: ἄγε 11. — 11. ἅ om. 11. — 14. φέρον 11:
φέρων M. — δισσὶν ἀνὰν M: δυσσὶν ἀγνὸν 11. — Ἄρηα Scaliger: ἄρηα M,
ἄρηα 11. — 19. παρησί Salmasius: παρειῇσι Φ. — 20. ἐπύκαζε M: ἐπυ-
κάζετο 11. — 23. ποτὲ [11]: πότε M. — πολλάκι M: πολλάκις 11. —
24. σταμονα Scaliger: στόμ' ἀνά Φ. — 27. ἀλλήλαισιν M: ἀλληλέεσσιν 11.
— 28. ἐγὼ μούνα M: ἐγὼ μουνα 11. — μούνα σὺ Lennep: μέμνω, σὺ Φ.
— 29. αἱ δύο Salmasius: αἷ δ' ὑπὸ 11, αἱ (aut αἷ) δ' ὑπο M. — 30.
κατὰ Scaliger: καὶ Φ. — 31. νύσσα 11: νύσσα γὰρ M. — ἀπὸ apogr. c:
ἀπο 11, ἀπο M. — 32. λείπει in marg. M.

Nachträge und Berichtigungen.

- p. 9, Z. 16. 'Eine Ausnahme — zu erkennen' ist zu streichen, e
die beiden ersten Sätze von Anm. 3; s. p. 84, Anm. 1.
- p. 10, Anm. 2. w bietet, wie ich nachträglich von Vitelli erfahre,
ebenso wie die übrigen Hdss.; so stand also auch in 23.
- p. 11, Z. 13. Statt *ἐνθενμιν* l. *ἐνθεν μιν*.
Anm. 1. Dass in m *χλωρὰ ἐούση* steht, wird mir durch M
stätigt.
- p. 15, Anm. 3. Dass sich das *χ* sowohl V. 11 wie V. 13 hinzu
findet, ist gleichfalls richtig. Ersteres beruht ohne Zweifel
einem von dem Schreiber anfänglich begangenen Versehen.
- p. 47 zu V. 19. Statt 'M m Π' l. 'M Π (om. m)'.
- p. 52 f. Die Möglichkeit, dass V. 26 *ἀείδω* richtig ist, will ich ni
Abrede stellen; bei dieser Annahme liesse sich V. 135 *ἀείδω*
durch Reminiscenz an V. 26 erklären.

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from his grateful pupil and friend
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AGGLUTINATION AND ADAPTATION

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Reprinted (with paging unchanged) from the American Journal of Philology,
Vol. XV, No. 60, and Vol. XVI, No. 61.

BALTIMORE
PRESS OF THE FRIEDENWALD COMPANY

1895

AGGLUTINATION AND ADAPTATION.¹

I.

For a lustrum or two the science of linguistics has advanced on the hypothesis that there are no exceptions to phonetic law. As an *a priori* contention this is no better nor worse than all things *a priori*. Phonetic laws as we have them are the result of our own inductions! The belief in their inviolability depends on our granting *a priori* several impossible conditions. I can do no better than quote the words of Bréal on this point (Transac. Am. Phil. Assoc., 1893, p. 21): "The phonetic laws act blindly if we admit a set of conditions that are never realized anywhere; viz. a perfectly homogeneous population coming into no contact with the outside world, learning everything by living and oral tradition, without any books, without any monuments of religion,—a population in which every one should be of the same social condition, in which there should be no differences of rank, of learning, nor even of age or sex."

Not but that exceptions to phonetic laws are granted: analogy is allowed to be a centrifugal force to this centripetal influence. Dialect variation is called into play also to explain differences of phonetic treatment. It were easier, in my opinion, to allow phonetic variation in many cases than dialect mixture, as in Lat. *bovem* for a theoretical **vovem*.

¹A brief abstract of part of this study was read before the American Oriental Society in New York (March 31, 1894); cf. Proceedings (1894, p. cxl). On my return from New York I found in Bezzenger's Beiträge, XX, p. 81 sq., an article on the Sk. dat. by Johansson which has a certain likeness to my own speculations (cf. infra, p. 425).

I especially note as an objection to a rigid belief in phonetic inviolability two points: 1st. Within the same person's language two forms of expression or pronunciation sometimes obtain. Typical for this is Cicero's use in early life of *abs te*, in later life of *ā te*. In the passage of words from one phonetic value to another there must always be a longish period when both forms obtain, and both forms may indefinitely persist in the same dialect, and be finally adapted to different uses. The Roman grammarians had a clear tradition of words that retained a pre-rhotacistic *-s*. The doublet *quaero* || *quaeso* used to be explained in this way, and possibly this was a correcter view than the interpretation from **quaesso*.¹ 2d. Linguistic science has failed to note the importance of the difference between familiar and unusual words, in regard of their phonetic treatment (cf. Primer, A. J. P. II, p. 201).

I refer at this point particularly to Whitney's 'Examples of Sporadic and Partial Phonetic Change in English' (IF. IV, p. 32 sq.). Tarbell (Transac. Am. Phil. Assoc., 1886, p. 1 sq.) was the first to raise the objections noted by Whitney. The examples presented there ought to be conclusive: an ounce of fact is worth a pound of theory.

These points might be indefinitely increased by insisting on the categories of hallowed words (alluded to by Bréal in the passage just cited), technical words, differentiation of sense coupling with phonetic differentiation, etc. The delicate interplay of analogies is also not sufficiently reckoned with. The source of analogical influence may itself have been lost, or a subsequent divergence of meaning may prevent our ever tracing the analogy. Thus under a too rigid construction of phonetic law the linguist will keep separate what ought to be brought together.

Dialects must eventually root in individual variations. When such are fostered by geographical separation, dialect ensues. Caste distinctions are as potent as geographical remoteness to

¹ As long as there is no good etymology of *quaero*, I propose the following: *quae-sivi* is, like *po-sivi*, a compound, and meant originally 'put-whats.' The original compound started possibly with *quae-stor*, as a contemptuous designation of a person always asking questions. We could then see in *quae-sivi* the source of *pet-ivi* and *laccess-ivi*, and, subsequently, *audivi*. I note the English word 'quidnunc' as comparable in meaning; comparable formations are 'nonplus,' 'what-not.' Who shall say that behind the Sk. roots 1. *ci* 'classify, punish,' 2. *ci* 'observe,' *ciś* 'perceive' and *cint* 'think,' a pronominal stem **qi* does not lurk with a primary sense 'to ask why, investigate'?

keep alive dialect in the same district. The caste distinction may pass away and leave no trace but the survival of some word in an unusual phonetic value. Caste may be of no wider extent than a single family.¹

- LINGUISTIC SCIENCE UNDER THE REIGN OF PHONETIC LAW.—This is a seductive working theory. Thus the science becomes an exact science with sharp critical possibilities. The analogies of linguistics are not, however, with the exact, but with the natural sciences. In biology one must reckon with variation from type quite as much as with conservation of type.

The greatest trouble with the results of linguistic science up to this time is that they do not harmonize. Schrader's *Urgeschichte* has demonstrated for the Aryans a meagre civilization.² Brugmann's *Grundriss*, on the other hand, gives them an extremely high development of language. These results are irreconcilable to a degree. Grammatical potentialities greater than the Greeks had are an inconceivable possession for a primitive and unlettered people. A primitive people must have had a primitive language.

Illustrate from 'mixed cases': the Greek genitive, for instance, is regarded as a sarcophagus in which bones of dead cases repose. From the biological standpoint it ought to be regarded as the representative of an undifferentiated embryo out of which the differentiated cases have come.

Quite early in the study of Aryan linguistics under the influence of the Sanskrit *Dhātupāṭha* (Root-Book), words were regarded as developments of primitive monosyllables called roots. This tenet has been of late years called in question, and the claim is specious enough that the sentence and not the word is the unit of expression. But if, as the biologist sees in the embryo the traces of previous development, the linguist can see in a child's language a repetition of primitive conditions, then a little child can teach us that the monosyllabic word, excluding mere reduplicated cries like *mama*, which is the first stage, comes before the dissyllabic word, and before the sentence as well.

¹ I am acquainted, for instance, with a family that has maintained the tradition of 'wound' for 'woond,' in spite of all their neighbors. It may be answered that 'woond' is an Irish pronunciation re-introduced into English by the Duke of Wellington (for there is such a story), but the illustration serves to show that two pronunciations may both be current in the same geographical and social environment.

² For a convenient summary I refer to Clark's *Manual of Linguistics*, p. xxiii sq.

Granted our monosyllabic words, whether imitative ('bow-wow') or interjectional ('pooh-pooh!'), or reverbatory like *ouch!* ('ding-dong'), the passage to dissyllables remains still to be traced. If any considerable number of the original stock of words was monosyllabic, then dissyllables must have come by composition or agglutination. Delbrück (Einleitung³, p. 111) thus formulates the result of his critique of the theory of agglutination: "Auch jetzt noch können wir nichts weiteres behaupten als was oben behauptet wurde, dass das Princip der Agglutination das einzige sei, welches uns eine verständliche Erklärung der Formen gewährt." I now undertake to locate some of the agglutinative processes of the Aryan language out of which the inflections of the derived languages developed.

PRONOMINAL STEMS.—I note first that the Aryans possessed a considerable number of pronominal stems made up, in the main, of stop-consonants plus a vowel,¹ or of a vowel alone. I note the following, using *a* as a symbol for a vowel undifferentiated between *a*, *e*, *o*:² *a-*, *ta-*, *ka-*, *sa-*, *ya-*, *wa-*, *na-*, *ra-*, and these were further combined with one another into groups, thus: *a-ta*, *a-sa* etc., *a-ra*, *tya-*, *sy-*, *swa-*, *kwa-*, *tr-*, *ta-ra-* etc. The developed meanings of these stems will display themselves later on. They were at first of very free employment, a sort of uninflected interjection, accompanied doubtless by gesture.

In addition to these interjections were a class of monosyllables to which more definite meaning had been attached. Into their further embryogeny I propose to go in a second essay. I assume as such early Aryan monosyllables *bhar* and *ad*, meaning respectively 'bearing' and 'eating.' They were originally neither verbs nor nouns, but amorphic centres out of which verbs and nouns equally developed, such as we call action-nouns, but with an

¹ This phenomenon meets us in almost every other language as well. I refer to the paper of Dr. Brinton, the American ethnologist and linguist, in the Proc. of the Am. Or. Soc. for 1894, p. cxxxiii.

² I put myself on the footing of Merlo's essay: "Ragione del permanere dell' A e del suo mutarsi in E (O) fin dall' età protoariana"; that is to say, though *ε* and possibly *δ* had developed by the end of the Aryan period out of *ā*, there was a time when many roots that now appear with *ε* || *δ* had *ā* as their original vowel. There is no intrinsic improbability in ascribing *dyu* and *thu* to roots originally *ag-* and *ad-*, and the reason for the change to *ed-* before the close of the primitive period is to be sought, in my opinion, in the consonantal environment (infra, p. 425 sq.). In constructed forms showing this *a* I shall feel at liberty to omit the construction-symbol (*).

element of agent-nouns, and directly comparable with the English words I have used in translating them.

IMPERATIVE-VOCATIVE.—Starting from such bases as actual words of speech, we may posit as their simplest inflectional forms *bhar-a* (Grk. *φίπ-ε*) and *ad-a* (Lat. *ed-e*). These forms are dubious as soon as we come to their interpretation. They may be imperatives or they may be vocatives. The form is one; the development of meaning is subsequent. Here again we must regard the differentiated as later than the undifferentiated. The vocative is by nature an imperative, and this force may be felt even now, after language has been highly developed. When language was in embryo, the probability of this relation must have been much stronger. The elliptical in language to-day is a continuant of the elliptical in primitive language, and the primitive man was doubtless in addition much more gesticulative. If one's carriage is in waiting before the house, but not directly at the step, the call 'Driver' is enough to have it brought to the step. In the primitive period, before individual names had developed, it would not be necessary to call to a herdsman 'Driver, drive,' for 'Driver' was summons enough. No little child misunderstands to-day if her father says 'Come, my slipper-bringer,' or 'Where's my slipper-bringer?' The command is inferred even without the father's pointing to his slippers. Cries like 'Fire!' 'Murder!' 'Police!' speak volumes, and 'Police!' is certainly a vocative. 'Waiter, two sandwiches' is hardly an ellipsis: when actor and action were fused in one monosyllable, when *bhar* meant 'bearing' and 'bearer,' to say *bhar* to a person who was *bhar* and point at a thing was command enough.

For the identification of impv. and voc., and the subsequent development of the verb from the impv., the common enclisis of voc. and principal verb speaks most strongly (cf. *infra*, p. 416).

As a first enlargement, then, of *bhar* 'bearer, bearing,' I regard *bhar-a*, and see in the *-a* a demonstrative, a suffixless interjection, meaning 'now,' 'here,' which is still preserved in Greek *ἐ-κεῖνος*, *ἐ-μὲ*,¹ Lat. *e-quidem*, etc. A combination *bhar-a* would thus mean 'Bearer, here,' and the summons was equivalent to a command to bear; but *bhar-a* was doubtless liable also to the interpretation 'this one bears,' for *-a* has been retained in its 3d personal signification in the perf. 3d sg.; Sk. *véd-a*, Grk. *Φοῖδ-ε*. This was

¹ Very probably, too, in the interjection *ἐέ*, where the reduplication gave an especial emotional tone.

termination enough where but two persons were concerned, but given a speaker and two others, inferiors, and a further specification was necessary. Here it was necessary to call in another set of demonstratives, *sa* and *ta*, the former being used perhaps of a nearer and the latter of a remoter person addressed. These forms as thus employed are directly comparable in use with *iste* and *ille* in Latin. In Vedic these stems are used of all persons. To the stem *bhar-* we thus get the groups *bhar-sa* 'bearing this one' and *bhar-ta* 'bearing that one,' and to the stem *bhar-a-* the groups *bhar-a-sa* 'bearing here this one,' *bhar-a-ta* 'bearing here that one.'

Another element of enlargement to the verb comes from the pronominal stem of the 1st person, *m-a-* || *a-m-*.¹ When this is added to the stem *bhar-* we get a form *bhar-am* = 'bearing I.'

The forms *bhar-a-sa* and *bhar-a-ta* in collocations with words of vowel initials were elided to *bhar-a-s* and *bhar-a-t*. I say elision, for this is altogether a simpler and more natural process than the mystical one of gradation for earlier linguistic stages.²

COMBINATIONS OF DEMONSTRATIVES.—In Lithuanian *szlái* we are taught to see a combination of two demonstrative stems, viz. *ko* and *to* (Brugmann, Gr. II, §409). A similar phenomenon is doubtless to be seen in Latin *i-s-īe*. The Sanskrit representative of *i(s)īe* reverses the order of the two stems, viz. *syá-*, *tyá-*.

¹ In English the commonest word for the 1st person is a nasal grunt represented by such spellings as *humph*, *ugh*, etc. It is properly a vocalic *m*, and is an interjection of the 1st person. Some one makes a remark: I grunt in reply *m*; it means that I am listening. I am asked a question: I answer *m*, and this *m*, with a rising inflexion, expresses surprise or interrogation: I express assent by a double *m^am*, protracting and accenting the final *m*. I express dissent by protracting and accenting the first *m*. The Aryans had all these uses, for this nasal grunt is at the base of Grk. *μή*, *νῆ*, Sk. *mā*, *nd*, Lat. *ne* negative, Grk. *νῆ* (*val*), Lat. *ne* affirmative, Grk. *μᾶ* affirmative or negative (reinforced by *val* or *ov*), Lat. *-ne* interrogative. In this grunt I would find the origin of the 1st person pronoun stem *m-a-*. It is to-day, when emphatic, prefaced or followed by an *h* that is almost sonant, as witness the popular orthography of *humph* and *ugh*. Is this sound identical, perhaps, with Sk. *h* in *aham* 'I'?

² That gradation as a conscious mode of form-making had been developed before the close of the Aryan period is perhaps indubitable, but only three propositions seem to me reasonable and provable in this regard as to the *e/o* series: 1st. *e* is accentual, 2d. *o* is post-accentual, and 3d. complete disappearance of the vowel is pre-accentual. These formulae do not sufficiently explain the words of which Grk. *φόρος* is the type (*infra*, p. 426); and I am not at all certain that the *e/o* variation is an accentual phenomenon.

These stems were also Aryan, as will be presently shown. We thus have the triplet *bhar-sa*, *bhar-a-sa*, and *bhar-a-sya*; *bhar-ta*, etc.

GEN.-[ABL.] OF THE NOUN = 2D SG. OF THE VERB.—If we remember, now, that we are dealing with nominal concepts undifferentiated between action and agency, we are entitled to assume a sentence of the following type, paratactic and without a copulative verb¹: *bhar-a-s' ad-a-sa*, primitively 'bearer this, eater this,' or 'bearing this, eating this.' Now, the potentialities of hypotactic meaning resulting from this collocation are numerous.² 1st. 'Thou bearest, thou eatest,' which passes into 'Thou, the bearer, eatest.' Here *bhar-a-s* is, speaking anachronistically, an *e-stem*³; 2d. '<what> thou bearest thou eatest,' whence the subsequent *-es-* stems were developed; 3d. in certain cases the shading became '<after> bearing thou eatest,' then '<from> bearing thou eatest,' or '<of what> thou bearest thou eatest,' and thus the gen.-abl. was developed. Simpler than *bhar-a-s ad-a-sa* we may assume *bhar-s ad-a-sa*, taking *bhar-s* after the 1st interpretation. Thus 1° *bhar-s* || *bhar-a-s* are active (*nomina agentis*); 2° *bhar-as-* is passive (*nomen actionis*), and 3° *bhar-as*⁴ is a gen.-abl. to a *nomen agentis*. This type we can illustrate (1°) in Sk. *vāc*, Lat. *voc-s*, Lat. *°voco-s* 'speaking'; (2°) Sk. *vac-as*, Grk. *ῥέω-ος* 'spoken'; (3°) Lat. *voc-is*, Sk. *vāc-as* 'of the speaking.' A confusion of active and passive stems is seen in Grk. *ἄγγελος* beside Sk. *āṅgiras-*.

We are prepared, after what has been said, to recognize the origin of the other genitives in this same group. In *bhar-a-sa* || *°sya yaḡ-a-sa* 'of what thou bearest, thou sacrificest' we see an instance of how they might be in actual use. In *bhar-a-sa* we

¹ The copulative verb has no warrant to pass for extremely primitive. The earliest literatures could always dispense with it altogether!

² To justify the shifts of meaning out of which the various case uses are developed, I compare the absolute constructions in the individual languages: Sk. loc. and instrum. absolute, Grk. gen. and acc., Latin abl., etc. These are all remnants of the paratactic stage of linguistic development, and represent original verb-nouns. *Caesare <d> duce <d>* (infra, p. 416 n. 2, for the <d>) *visit* may well be a development from **Caesar ducet vivit* 'Caesar rules, that one lives.'

³ This is Streitberg's nomenclature for the usual 'o-stem,' and seems to me very convenient.

⁴ We shall presently recognize in this ending (infra, p. 418) what I call a 'thematic' ending. I had independently recognized this valuation and adopted this terminology before being aware that Streitberg, in IF. I 91, had preceded me by some years.

have the Aryan beginning out of which the Germanic genitives sprang (Brugmann, Gr. II, §228), while in *bhar-a-sya* we have the prototype of the Greek and Sanskrit forms.¹

ABL.-[GEN.] = 3D SG.—*bhar-a-t ad-a-ta* or *bhar-t ad-a-ta* = 1st. 'he bears, he eats,' 2d. '<what> he bears he eats,' and 3d. '<of what> he bears he eats.' Typical of the 1st value are such words as Grk. *θη-s*, gen. *θη-τ-ος* 'workman,' Lat. *sacer-dō-s*, °*dō-t-is* 'sacrifice-doer,' *tege-s teg-e-t-is* 'cover-ing.' Of nouns with passive meaning, few examples are quotable. In Greek *ἀ-γνώ-s*, gen. *ἀ-γνώ-τ-ος* 'ignorant,' 'unknown' both active and passive senses obtain. Lat. *seg-e-s*, gen. *seg-et-is* 'field,' 'crop' seems also to contain both senses. The survival of this suffix as abl.-[gen.] is plainly to be seen in Avestan *yimāp* beside Sk. *yamād* (cf. Bartholomae, Altir. Dial., §238), and perhaps in Latin *modū(d)*, *benū(d)*, etc., which Brugmann explains as instrumentals (Gr. II, §275).² In Sanskrit also this ending is preserved in such words as *dev-āt-as*, where in *-āt-* we are to see one abl. sign and in *-as* another, as in Latin *fund-it-us*; but *dev-āt-as* was perhaps felt as a 3d pers. stem (*devāt-as*), like *seget-is*.

That this suffix had also, at least in its dithematic form (cf. infra), the value of a genitive is seen from Lith. *vilko*, O.Bulg. *vlūka* 'lupi' (Brugmann, Gr. II, §228). We are not to regard this as a confusion of a differentiated genitive and ablative, but as a survival from their undifferentiated state.

THE ENCLISIS OF THE VOC.-IMPV.—We can assume, however, a still more primitive sentence *bhāra yaga*, subordinated under

¹ Greek had perhaps both types: the genitives in *-oio* from *-oio*, and those in *-oo* from *-oo*. It cannot be proved that *τελείω* | *τελέω* are early and late forms of **τελεωο*-. The adjectives *τέλειος* | *τέλεος* may belong to an *e*-stem just as well as the pair *χρύσειος* | *χρύσεος*. (Johannson also to the same effect, BB. XX, p. 100, note.) It has not been proved that the difference between *δίορ* and *δέιορ* is anything more than orthographic, with the passing vowel between *e* and *o* indicated in one case and not indicated in the other. It is mere hedging with the phonetic laws to write *ποιός* out of **ποι-ιος*, as Brugmann does. One is every way justified in seeing in *ποιός* a gen. **ποιο* out of **ποιο*-, made nominative, like the Latin pronoun *quōs* (cf. Kirkland in Class. Rev. VI 431 sq.), from the genitive. I ask if the possibility is excluded that *quōs* is from **quō-syo*?

² I have written the abl. sign indiscriminately *-t* or *-d*. Of course *t* and *d* are but varying forms of the dental stop-consonant, due only to their environment as finals. The setting aside of *-t* for verbal and of *-d* for nominal use was merely a later adaptation. For a different interpretation of *bene* see below, p. 421.

one accent (cf. Wh.², 314 *d*) when equal to two vocatives in apposition, thus: 'bearer-sacrificer.' But as soon as differentiation of verb from noun sets in, then both words are accented, bearer, sacrifice. I compare Sk. *āgrutkarna śrudhī hāvam* 'O-thou-of-listening-ears, hear our call' (Wh.², 594 *a*). If, however, both words have verb value, as in *Pāpa, āga yāga* 'Pāpa, come sacrifice,' it is the second that receives the accent. I cite *asmā-bhayaṁ jeṣi yōtsi ca* 'for us conquer and fight.'¹

The reason for the accentual treatment in the last case is obvious. The second impv. is not to be considered initial in a new sentence, as Delbrück takes it, after the native grammarians (SF. V, §23, 1), but is to be considered as dependent on the 1st impv.; thus, 'come and sacrifice' = 'come to sacrifice' nearly.

The approximation of 'and' to a result-purpose particle, as in the English doublet 'go and see' || 'go to see,' is shown in Greek also. Compare Hom. *α 284 εἰθὲ καὶ εἶρω* 'go and ask' with the normal construction as in Ar. Ran. 326 *εἰθὲ χορεύσαν.*²

¹ We are able to get a glimpse here of the reason for the accentuations *εἰπέ*, *εἰθὲ*, *λαβέ* in Homer. Their accent came from their use as the second of a pair of imperatives. We are justified in reconstructing a pair *ἀγε εἰπέ* (so far as the order is concerned) by γ 332 (*ἀλλ' ἀγε τάμνετε*), θ 149 (*ἀλλ' ἀγε πειρησάι*). In the Odyssey Homer has elsewhere the order *ἀγε* + intervening words + impv. There are, however, five cases of *εἰπ' ἀγε* (ο 347, ψ 261, Γ 192, I 673, K 544), a position doubtless due to metrical considerations. *ἀγε . . . εἰπέ* occurs nineteen times. Homer uses *εἰθὲ* five times with impv. or infin. (= impv.), once in the order of Ψ 770 *κλῦθι, θεά, ἀγαθή μοι ἐπὶ ῥροθος εἰθὲ ποδοῖν*, and uses *λαβέ* three times with another impv. (infin.), once in the phrase *παρέζωο καὶ λαβέ* (A 407). The phrase *ἀγε εἰθὲ* is to be inferred for Greek from Homer's *ἀγε . . . εἰσελθε* (π 25), *ἀγε . . . ἵομεν* (ρ 190). By Sk. accentual laws a phrase **ἀλλ' ἀγε λαβε* would accent only *λαβέ* of the two impvs. In Grk. *ἀγε λαβέ* the accent of *ἀγε* is the secondary substitute for enclisis, according to Wackernagel's famous law (KZ. XXIII, p. 457; Bloomfield, A. J. P. IV, p. 21), whereas *λαβέ* would represent the original Aryan accent of a thematic aorist impv. (cf. *λαβών*), when it follows directly another impv. (cf. *yōtsi* in the Sk. example cited above).

² Connection can possibly be established by this line of reasoning between Sk. *utd* 'and' and Lat. *ut* of purpose-result. *Ut* belonging to *utd*, fell into confusion with the rel. **qusut*, **cus* (cf. Sk. *kai-tra*) || **pus* (?) in the Italic period, whence the loss of *qu-*, *c-* || *p-* in *uter*, *ubi*, etc. In the Vedas *utd* seems a simple 'and,' but in Brāhmaṇa it is about equivalent to *itaque*, and amounts to the affirmation of a result; it is construed with the opv. as well as the indic. While *itaque* never became a particle of result, the precisely equivalent particle *ὥστε* reached that stage.

THEMATIC AND DITHEMATIC.—Grammatical terminology has heretofore practically restricted the term 'thematic' to verbs. After the reduction of verb and noun to a common basis, it is necessary to extend the terminology to nouns also. If now in Avestan *yim-a-p* we see a thematic abl., then for Sk. *yam-ād* I propose the term 'dithematic.'¹ The origin of the dithematic forms was this: to a stem capable of functioning alone as a nominative, there was doubtless a 2d pers. nom. in *-s*, and also a 2d pers. thematic nom. in *-a-s*; thus to *bhar* the forms *bhar-s* and *bhar-a-s*. There was also a voc.-nom.² *bhar-a-*. Now, when in the upgrowth of inflection *bhar-a* was conceived as a stem and *-as* was conceived as an ending, by the syncretism of the two there resulted *-ās*.⁴ For the ablative likewise there was a form *-āt*.

THE DISTINCTION OF NUMBER.—No language has ever entirely differentiated singular and plural in the 2d person. Our English *you* is in line with linguistic phenomena all over the Aryan field. It is fair to extend this fact to the primitive period. Thus in our gen.-abl. form *bhar-a-s*, which we saw was also a 2d pers. nom. sg., we may see the nom. plur. *bhar-as*; and as this *bhar-as* (conceived finally as a stem) was used as object in the sg. (Grk. *γίρος*), so, doubtless, it was conceived as object in the plural. In the 3d declension nom.-acc. *-ēs*⁵ of Latin we may see an example of this in a dithematic form.

ACC. SG. = 1ST PERS.—I now take for illustration the sentence *bhar-am, ad-am* 'I bear, I eat.' This comes to mean, 1st. 'I bearing eat,' 2d. '<What> I bear I eat,' 3d. '<Of what> I bear I eat.' The manifest accusative of 2° will be clear to all. In 3° no vital genitive survives of the thematic form, but the di-thematic form is to our hand as the Aryan GEN. PLUR. in *-ōm*. In agent-

¹ Streitberg seems to use the term 'thematic' freely, as in IF. I, p. 91, but Johansson (BB. XX, p. 100) prints with inverted commas 'thematische.' Brugmann (Gr. Gr.², p. 91) speaks of *-o-* as a nominal suffix, but so far as I know does not recognize the division of noun-stems as I suggest.

² This term has been used already of the *r/n*-stems, but not, so far as I know, of the endings with long thematic vowel.

³ Represented by Grk. *ἰππότι*, etc., in Homer, and possibly also in *macte* of the Latin proverb *macte virtute esto*, which may be, however, for *macte* <*d*> *virtute* <*d*> (supra, p. 416), that is to say, an abl. of quality.

⁴ Such a dithematic nom. sg. is, in my opinion, the *-ης* of Greek *-es*-stems. I note especially Sk. *dāgīrās* to Grk. *ἀγγελος*.

⁵ Explained by Brugmann (Gr. II, §325, 1) as being derived from *-ēns*, spite of Latin *ensis* from **nsis*.

nouns the form 1° seems on the face of it not to have survived. As to nominatives like *bhar-a-s* stems like *bhar-as-*, and to nominatives like *bhar-a-t* stems like *bhar-at-* were developed, we should expect the group *bhar-a-m* and *bhar-am-*, and so we may look upon the participial suffix *-m-a-* as an extension of the non-thematic type *bhar-m-*; thus Grk. θερμός *‘heating, warm’* (Brugmann, Gr. II, §72).

DEVELOPMENT OF THE PTC. STEM IN *-ant-*.—It seems to me indubitable that, given a stem *bhar-am*, we should have to allow it a bye-form *bhar-an* as the product of sentence euphony.¹ Thus in 1° we can see the Sk. ptc. *bhár-an* (nom. sg.). We thus reach an explanation for the voc. *bhāvas* to the nom. (of the ptc.) *bhāvan*: the former is 2d pers. and the latter 1st pers. (? or 3d pers., infra, p. 432). It is by no means conclusive that in Sk. *bhāv-a-tas* we have an Aryan *-nt-as*.² It may, instead, be comparable with the type *devātas* (supra, p. 416). The working of

¹ Brugmann (Gr. II, §325) implies that the group *-ms* in Aryan would be permanent and not become *-ns*, on the ground, I infer, of certain Baltic forms in *-ms, -mī*. In this I cannot believe he is right. The persistence of *-ms* in the Lith. dat. plur. *kūrēms*, for instance, must hang with the dat. sg. *kuriēm*, ins. sg. *kuriū-mi*. Spite of the loss of the Lith. correspondent of Latin *decimus* we are to see in *desimtas* ‘tenth,’ *desimt* ‘ten’ the influence of Aryan **dekmō-s*. Because of Lat. *decimus*, Sk. *daśam-*, we cannot conclusively set up an Aryan form **dekmō-to*. Grk. δέκατος, Goth. *tashunda*, etc., may well have been called separately into being from *ἐκτος, saiksta*, just as Sk. *saptadśhas*, OHG. *sibun-to* probably were. Brugmann (Gr. II, §186) cites O.Prus. *deiwan* (*deos*) as proof that the Aryan acc. plur. was *-ns* and not *-ms*. Even granting the validity of the contention that Baltic *-ms* represents Aryan *-ms*, this example will prove nothing. The Baltic paradigm would have had an acc. sg. represented by *deiwan* (Brug., Gr. I, §217), beside which a plur. **deiwan-s* could hardly have been maintained. This can be proved by Pruss. *mans* ‘nos.’ In the Aryan acc. *ns* (Goth. *uns*) I see *ms*; there was also an accented form *ma-s*, doubtless. Out of interplay between *ma-s* and *ns* a bye-form *na-ns* developed, whence a plur. stem *na-* was abstracted. Pruss. *mans* represents a still more primitive syncretism. Nothing more definite than *m/n* ought to be written for a final nasal in the Aryan period. This would save a good deal of analogical juggling about *novem*, for instance.

² The strong stem has penetrated from the nom. into all but the Indiranic group, the Celtic, and possibly the Italic (but here the influence of the gerundive *ndo*, cf. A. J. P. XV, p. 317 sq., can account for the vocalism). Proof is furnished by O.Irish *car-it* (dat.), *car-at* (gen.), which may represent an original *-et* or *-ot*. Additional proof is furnished by Grk. εἰδότες, Sk. *vidvdt-*, for under any theory of the perf. suffix—Schmidt’s *van-s* or Brugmann’s *vas* (Cl. Rev. VIII, 455 n. 2)—we have to seek an analogical source for *-vat-*, and that source was doubtless the pres. ptc. with a stem-form still represented in Irish *-at-*.

the *-t-* out of *bhāvatas* over the rest of the inflection is simple enough. In this way *rājan-* 'king' is to be interpreted as an older form of *rāj-ant-* 'ruling.' If, however, we take a 1st-person form *bhar-am* with euphonic bye-form *bhar-an*, it was liable to be made 2d person *bhar-an-s*, or 3d person *bhar-an-t*; thus in Sk. *rājā* (nom. sg.) 'king' may lurk a 2d pers. **rājānz*, from **rājan-s*, and in *rājan* 'ruling' a 3d pers. *rājan-t*.

THE INSTRUMENTAL SG.—I resume my sentence in the form *bhar-m̐ adat* 'I bear, he eats.' This is liable to the interpretation 'by my bearing he eats.' With consonantal stems Brugmann's argument for an instrumental suffix *-a* rests on forms like Sk. *prati-bhidy-a* 'with splitting,' Greek prepositions like *πρὸς* 'with,' and Latin *ped-e* 'with the foot.' Every one of these forms may represent an Aryan *-m̐*.¹ The instrum. ending *-mi* of the Baltic languages speaks for this conception, and is to be equated in the verb with the primary 1st sg. *-mi*.

It remains to discuss the instrumentals to *e*-stems of which Sk. *vṛkā* is a type. I note, in the first place, that if the assumption of a suffix *-m̐* above is right, and of a suffix *-mi* = 1st-pers. vb. suffixes, then we may see in *vṛkā* the correspondent of the 1st pers. in *-ō*, e. g. *φερ-ω*.²

Another explanation of this case involves no phonetic difficulties. We know that the type *bhar-asa* is impv. in Greek (cf. *ἔπεο*) in its verb-function, and in Latin impv. or indic. (cf. *sequere*). The type *bhar-a-ta* is indic. ('middle') in Greek (*φέπερο*), impv. in the Sk. 'injunctive' (*bhārata*), and impv. in Latin (*tegitō*).³ Then

¹ Certainly in such early Latin as the epitaphs of the Scipios such forms as *omne* for *omnem*, *aide* for *aidem* appear. It may well be that *-e* is *-ē* and the normal representative of final *m̐*. Then in *omnem* we are to see a restoration from *domom*, etc. In *decem* the force of compounds like *decemviri* accounts for the form. It cannot be denied, however, that 1st- and 2d-declension accusatives also lose the final *m̐*. It is not necessary to explain *pede* as instrum. of the 1st person. It may well be instrum. of the 3d, developing from a sentence *bhar-ad adasa* 'he bears, thou eatest,' which gives 'by his bearing thou eatest.'

² The relation of *-ō* to *-om*, primary and secondary 1st sg., has not been explained. Can we conceive of *-ō* as *-ē* arising from *-om* in certain cases of sentence euphony? This seems to me the interpretation of Homeric *δῶ* 'home,' which I take to be for *dom-*, a neuter non-thematic stem. Note the suffixless Avest. loc. *dam*. Another explanation is given below (p. 421).

³ I am not oblivious of the form *tegitōd*, but I regard *-itōd* as syncretic, just as the abl. *-itos* (*fund-it-os*). Back of *tegitōd* lie three forms: **tegit̐* | **tegitōd* (dithem.) and **tegitō*; *tegitōd* is **tegitō* reinforced from **tegitōd*, or, more simply, the failing abl. sense of *tegitō* was reinforced, and the result was *tegitō-d*.

in the doublet *bhar-a* || *bhar-a-sa* we can infer the indic. function for *bhar-a* (supra, p. 413). In a sentence *bhar-a adam* 'thou bearest, I eat,' the sense 'by thy bearing I eat' comes easily. Thus in the instrum. -ā we may see a dithematic continuant of *bhar-a* in the typical sentence given.

There is also no reason why in such Latin adverbs as *bene* we should not see this earliest extension of the stem. We could then explain the vocalization of *bene* : *bonos* by regarding *bōn-* as infected from -*ōs* (infra, p. 426).

Another source from which the instrum. may spring is the 1st sg. -āu || -ā, and the loss of all trace of āu may be due to differentiation from the dual (infra, p. 429).

There is also an instrumental suffix in -*bhi*, Grk. -φι (e. g. θεόςφι-(ν), P 477). This I take to be a 2d-pers. suffix directly comparable with -*mi* of the 1st pers. I connect this suffix etymologically with Sk. *bho* (not *bhos*, see Wh.², 174 *b*) 'your honor, your presence,' belonging possibly to the √*bhū* as a vocative; cf. *atrabhavant* 'your lordship' in the drama. This *bho* is, like 'your lordship,' a sort of mixture of the 2d and 3d persons. It was sometimes pronounced with *plūti* (Delbr., SF. V, §270 *a*), which meant *bhāzu* (Wh.², 78 *c*). We can then identify it with the final element in Grk. ἀμ-φω, Lat. *am-bo*.¹ There is also

¹ The only way in which these words can be brought into relation with Sk. *ābhāu* is to see in *ā* a sometime representation of *m̐*, as in Avestan *guf-ra* to Sk. *gabh-i-rā* (Jackson, Proc. Am. Or. Soc., 1893, p. xi; Horn, A. J. P. XI 89-90). We have also to see in ἀμφί : Sk. *abhi* an irregular representation of Aryan *m̐*, repeating itself in Lat. *ambi*. One may ascribe the irregularity to Aryan dialect-differences for solution. But in ἀμφω there lies, I suspect, 'I + thou'; the permanence of the nasal in the orthography may rest on consciousness of the relation with 'me.' In Lat. *ambo* we may see the direct continuant of *m̐-bh-*. It is not proved that *m̐* is represented by Lat. *em* as *ṛ* is by *en*. For -*m̐* final = *em* I have given a reason above; back of *em* lies *ē*, from *a* (p. 420 n. 1). Taking the material of Stolz (in I. Müller's Hdbch. II², §45), we can explain *sem-el* as affected by *semper* from **semper* 'once' ('always,' by analogy of opposites, *sim-plex* as affected by *singuli* from **senguli*; the Lat. forms *hemo* | *homo* need not be identical in grade with Goth. *guma* from **ghmm-ōn*, for as Sk. *mūrdhān*, gen. *mūrdhāns*, shows, there was a shift of accent to the case-endings, and for the gen. *hominis* we can infer oxytone accentuation, whereas in *hemo* the initial accentuation of vocatives may have played a rôle. It was perhaps from noun vocs. of initial accent that the Italo-Celtic initial accentuation originated. For *imber* 'shower' : Sk. *abhrd-* an Italic stage *ṇfer-* must be admitted, cf. Osk. *anafriss* (?). The derivation of Lat. *emo* from *ṇmo* (cf. Grk. *véμω*) would account for *e-*, if that derivation is correct. There is, however, no ground for assuming an inflexion for any of the congeners of *véμω* in the

kinship, doubtless, between ϕ and Grk. $\phi\acute{\iota}$ - $\lambda\omicron$ s, whose pronominal nature Bugge long ago recognized for Homer (KZ. XX, p. 42).¹ The vocalization of the doublet $\delta h\ddot{a}u \parallel \delta h\ddot{a}u$ is due to its being a voc. of the stem $\delta h\ddot{a}$ + the interjectional $\ddot{a}u$ (infra, p. 429); the $\sqrt{\delta h\ddot{a}}$ is after all a secondary development from this demonstrative (cf. Part II).

THE PRIMARY ENDINGS.—The discussion of the instrumental suffix *-mi* brings up the question of the origin of the primary endings. We have equipped the Aryan verb with these forms: *bhar-t* (Lat. *fer-t*), *bhar-ta* (Lat. *fer-to*?), *bhar-a-t* (Sk. injunc.² *bhār-at*), *bhar-a-ta* (Grk. inj. middle *φίπερο*). There were also forms like *bhar-a-tya*, which does not survive as a vb.-form (but cf. the Sk. gerundial doublet *-tya \parallel -ya*, Wh.³, 992); but 2d pers. *bhar-a-sya* survived in nouns and also in verbs in a modified form, viz. in the future. Taking the typical sentence *bhar-a-t adasya* as impv. = 'of what he bears thou shalt eat,' *ad-a-sya* became the basis of a new tense-system, in a fashion that may be represented proportionally thus: *ada- : ada-sa = adasya- : adasya-sa = adasa- : adasa-sa*. That is to say, as impv. *ad-a* began to be looked on as a base for indic. *ada-sa*, *ada-sya*, so impvs. *adasa*, *adasya* formed the base of an indic. *adasa-sa*, *adasya-sa*, etc., and in these new infixed

weakest grade with accented thematic vowel. On the other hand, *emo* 'take (buy),' Lith. *imù*, O.Bulg. *imz* are plausibly connectible with Sk. $\sqrt{yam}$ 'hold.' In *yachati* we have the weak grade for **yachdti*, and the Epic *yamati* is perhaps for **yamdti*. Of positive proof that η gives *am* in Latin, at least when followed by labial consonants, I cite the form *ampos*, i. e. *impos* (Pl. Trin. 131; see Loewe in Act. soc. phil. Lips. V, p. 306 sq.). The usual form *impos* was due to the neg. *in-*. *Ambo* is liable to the same explanation as *ampos*. Perhaps in *sa-nec-si* from *sm-nec-si* or **nect-si*? (cf. my explanation of *vinxi*, A. J. P. XIII, p. 481) we have a similar treatment of η : the primary meaning of the word would be 'bind together.' The formation of the adj. *sacer* can then be confidently referred to that Italic period in which Umbr.-Osk. *pacer* was forming to Latin *pācit*, *paciscor* 'make a covenant.' For *pacer* the sense is 'faithful'; cf. Bréal, Tab. Eug., p. 74, on this word.

¹ I note that these comparisons were original with myself, and started from Sk. *śho*, a comparison which, so far as I know, has never been suggested by anybody. I find that the other comparisons have been in part anticipated by Johansson (BB. XIII 122 f.).

² I use the term 'injunctive' of the augmentless tenses with secondary endings, whether they have impv. value or not. I note that these tenses in Sk. are a sort of blank verb-form indicating all tense and mode values, the undifferentiated embryo out of which the functional tenses and moods have developed (cf. Wh.³, 587). Whitney does not specifically mention the future use, but it is, after all, implicit in the opt. and subj. use.

elements *-sa*, *-sya* we are to see the origin of the aorist-future systems. Returning, however, to the form *adasya*, we can illustrate the upgrowth of the *-si*-form by the following proportion: *adasa : adas = adasya : adasy || -si*.

There is, however, another possible explanation that deserves to be mentioned. After the form *bhar-at* from *bhar-a-ta* became fixed as an independent form, it came, doubtless, to stand as a sentence final; now, in pronouncing *-at* a breath-fragment is bound to follow the *-t* as the tongue falls to a position of rest. Who shall say that this breath-fragment, which may be described as a whispered vowel, was not recognized by the Aryans as a speech-sound, and preserved in the subsequent literatures as *i* or as *ü* (Sk. and O.Bulg.)? Its extension to the other persons would easily follow.

THE LOCATIVE.—The raging battle of the locatives is summarized by Meringer in his review (IF. Anz. II, p. 13 sq.) of Bloomfield's 'Adaptation of Suffixes' (A. J. P. XII, pp. 1-29). After all, the loc. is either suffixless or has the ending *-i*. As a suffixless case the locative, in liquid and nasal stems, corresponds either with the nominative (masc.) or the acc. (neut.). In the latter case I believe it to be an out-and-out accusative. Of locs. to action-nouns like 'bearing' there can hardly be question in the primitive period. The conception of loc. and acc. is entirely indifferent: 'I hit his arm,' or 'I hit him on the arm'; only a shade removed is 'I hit at his arm,' where failure to realize is implied by the context. As a *terminus ad quem* the loc. cannot be regarded as more frequent than the acc., and as a suffixless case the loc. and acc. have the same form for neuters to designate place where. As to the correspondence of suffixless locs. with masc. noms., it may be remarked that nom. and acc. were never fully differentiated for neuts., and this state of things was doubtless prior to the differentiation in mascs. In such nom.-locs. I see nom.-accs., the loc. being a subsequent development.

To the loc. suffix *-i* I assign just the origin assigned above to *-i* in the personal endings. A stem *ped-* used as a nom.-acc.-loc. before the 2d pers. *-s* became a nom. sign, and the 1st pers. *-m*, an acc. sign, was as a sentence final *ped+v*,¹ in the developed languages *ped-i*.² This *-i* came to be analogically attached even

¹ By this sign I indicate the whispered vowel or breath-fragment.

² Bartholomae's locs. in *-u* may show a variant rendering of this *v*, just as the Slavic verb-forms in *ü*; cf. 3d sg. indic. *-ti*, impv. *-tu* in Sanskrit.

to liquid and nasal stems. Thus we might account for certain *-i*-stems; e. g. Lat. nom.-acc. neut. *mīte* for **mīti*. For the origin of the oblique cases cf. *infra*, p. 431.

THE DATIVE.—A ground of kinship between dat. and loc. is perhaps to be seen in their nearly equal use as terminal cases. The suggestion, then, that in the *-ai*-diphthong of the dat. we should see a loc. because of the *-i*, cannot be utterly rejected. In this diphthongal dat. ending Brugmann (Gr. II, §245) sees *-ai*, on the basis of Greek infinitives like *ἰδμεν-αι*, but we cannot be in the least sure that the vocalization has not been affected by the dithematic infinitives in *-ai* (cf. Sk. °*dhyāi*, Grk. °*θαι*).¹ The home of a vital dat. is, after all, in the *e*-stems, where we find the endings *-ōi* and *-īi*. If a rapprochement be made of dat. and loc.—and be it remembered that in Greek one must speak of a dat.-loc.—then in the dat. diphthong *-ai* of consonant stems we might recognize a thematic *-a + i*, that is to say, a locative, and in *-ēi*, *-ōi* dithematic continuants of *-ai*.

THE DATIVE = 1ST SG. MIDDLE.—But a more primitive character must be assigned to the dat., and one allied to verb-inflexion. The dat. is the case of personal interest and the middle is the mood of personal interest, and the diphthongal element characterizes their endings. The origin of this diphthong I find in the following considerations. I note the exclamations *ai*, *aiāi*, *oi*, *oiyou*, *ei* in Lat. *ei mihi*, and also Lat. *vae*, and all of these words are, speaking anachronistically, datives. A Sanskrit interjection *i* is reported by the lexicographers, and forms perhaps the basis of the emphatic demonstrative *e-ta*.² If we bear in mind how infrequently the interjection finds room in the earliest forms of literature, it does not seem too bold to assume an Aryan interjection *ai*. In Grk. *oiyou* I regard the *-oi* at the end as assimilated to the initial interjection *oi*-. If we assume a sentence *ai! edai bhar-a-sa* 'oh I eat, do thou bear,' it is not hard to pass into the sense 'for my eating, do thou bear.' As a warrant for a 1st sg. middle *-ai* one can cite Sk. pres. and pf. forms and also the Lat. pf. in *-i*. The Greek ending *-μαι* is of subsequent origin.

Rearranging our sentence to *ai bharai adasn* 'oh! I bear, thou eatest,' the hypotactic result is subsequently '<of what I bear> thou eatest,' i. e. a gen., or 'by my bearing thou eatest,' i. e. an

¹ On the origin of these infinitives and the nature of the final diphthong, I refer to my note on the Lat. gerundive (A. J. P. XV, p. 317).

² Cf. Sk. *as-āśi*, Grk. *av-re*, etc., *infra*, p. 429.

instrum. As a relic of the gen.-dat. we must regard Sk. forms in *-āyāi* (Wh.³, 365 *d*); the Grk. dat. is really a dat.-instrum. Thus, once again the 'mixed' case preceded the differentiated.

In consideration of the Indiranian datives in *āya*, for which I give below a specific explanation as secondary, we cannot exclude the possibility that the dative *-āy* is related to *-āya* in just the same way that the gen. *-as* is related to *-asa*. It does not seem to me, however, that by this explanation we are brought so close to the solution of the optative problem which is, I believe, bound up in the complex of dat. = 1st sg. mid. (cf. *infra*, p. 439). Johansson, in BB. XX, p. 98, has indeed already seen in Sk. *-āya* an Aryan *-o-yo*.

I have now developed the typical Aryan cases for the sg. It remains to speak of some individual phenomena in Sanskrit.

THE SK. DATIVE IN *-āya*.—The Sk. dative is theoretically **devāi* || **devāy*; the historical form *devāya* is due to the influence of the gen. *devāśya*, and it is not improbable that the gen. before vowels was elided in Aryan to *-sy'*, which would render this analogy easier.

THE SK. INSTRUM. IN *-ena*.—We are entitled to assume (*supra*, p. 420) that there was a Sk. 1st pers. instrum. of the type **dev-am* thematic, or **dev-ām* dithematic,¹ and to assume the bye-form **devan* in sentence euphony (*supra*, p. 419 n. 1). Now this **devan* may have added once more the consonantal stem-suffix *a* (from *ṃ*), giving **devana*; cf. Avest. instrum. sg. *ka-na* and Sk. adverbial forms like *caná*. In *devēna* we can explain *-na* in the way suggested, and see in *deve-* a thematic dat.-instrum. (*supra*, p. 424), as in *deve-bhyām* (instrum. dual).

THE SK. GEN. PLUR. IN *-ānām*.—Here I find a syncretic form, the result of the euphonic doublet **devām* || *devān*. From these sources *-n-* became a regular inflective element in Sk.

CHANGES OF THE VOWEL *a*; GENDER.—According to the view stated above (footnote to p. 412), *e* and *o* developed out of a primitive *a*, owing to the consonantal environment. Thus in a 2d pers. nom. to an *e*-stem we should expect *-e-s*, the dental vowel before the dental sibilant, and so in the 3d pers. abl. *-e-t*. In the 1st pers. nom.-acc. an original *-a-m* gave us *o-m*, a change due to the rounding of the lips preparatory to their closure for the *-m*-sound. Thus, and not by gradation, I would explain the vari-

¹ For instrumentals in *-ām* cf. Brug., Gr. II, §896, Anm., and the articles there cited.

ation of *e* and *o* in masc. thematic inflexion. No gradation theory will genetically explain, for example, the *-o-s* of thematic genitives to monosyllables, which was always under the accent, and no gradation theory explains the invariable *-e* of the voc. sg., which was never under the accent; no explanation of the stems *ped-* || *pod-* as due to gradation can pretend to be adequate. Particularly cogent for the view I have stated is the fact that in verb-inflexion the thematic vowel *-o* appears only before *m* (*n*).

By this view an explanation of the type *φῶρος* is in our reach. There were conflicting 1st and 2d pers. noms. in *o-m* and *e-s*. Out of this conflict came *o-s*; but this was not all: when **bher-e-s* and **bher-o-m* created the new type **bher-o-s*, the infection went further to **bhor-o-s*. By subsequent differentiation came accs. of the *γίν-ος*-type (supra, p. 415) and noms. like *φῶρ-ος*. This explanation is obviously applicable to the doublet represented by the Grk. gen. *ποδός* || Lat. *pedis*, i. e. **pedīs*.¹ By this explanation Lat. *bene* represents an older vocalization than *bonos*.

The same principle of explanation is applicable to initial vowels and root-finals. Let us take the *√ag* 'drive.' Is there any phonetic reason why *a* was the vowel-shade in this root? Yes, a very good one: *a* and *g* are both gutturals. In the same way the *√ad* 'eat' became *ed-* by assimilation. It is noticeable that in a language as copious as the Greek there is no root-word beginning with *éγ-*, for in *é-γείρ-ω* the so-called prothetic *é-* is the 'augment,' just as in *é-θέλ-ω*: Homer uses *θέλ-ω* only once, and **γείρ-ω* never. There is no ground for believing that the augment was past originally, and I do not look upon the relation of *θέλ-ω*: *έθελω* as in any way different from that of *κείνος*: *έκεινος*. The reason that in *έθελω* 'wish' the *ε-* became attached to the entire vb. was doubtless that it had a slight emotive force (cf. the interjection *έέ*), which helped the connection to be made. The use of the unaugmented past tenses in both Homer and the

¹ In Lat. *pedem* we may see a thematic acc. affected by the gen. **ped-es*. Sk. *pád-am* may be also a thematic acc. persisting in non-thematic inflexion. Thus in the Lat. instrum. *pedē* we can see *-ē = -m* (supra, p. 420), and in Sk. *pád-ē* (with secondary lengthening) *-ā = -m*. *Apropos* of Grk. *ποδός*, I suggest that the doublet *πῶς* || *ποῖς* is based primarily, by external phonetic similarity, on the doublet *βῶς* || *βοῖς*; *δδούς* 'tooth' has doubtless affected the accent of *ποῖς*, while the accent of *πῶς* (for *πῶς*, Bloomfield, A. J. P. IX 15) shows the effect of *βῶς*. The extension of the form *ποῖς* was doubtless aided by the other part of the body, *δδούς* (Bloomfield, A. J. P. XII 2). I note also the spelling *οῖς*: Lat. *auris* (cf. Mod. Lang. Notes, IX, col. 262).

Vedas as regular pasts (along with the 'injunctive' meaning) shows that the augment was not definitely given a past value till in the separate life of Greek and Sanskrit.

The only other word is *εγ-ω*, whose *ε*- is due to the *ε*- in other words of the paradigm (cf. Gr. *ἐμέ*, Lat. *enos*).

In the same way assuming a $\sqrt{g\bar{a}}$, we should expect this to become in 2d sg. **gēs*, 3d sg. **gēt*, but in 1st sg. probably **gōm*; while its voc.-impv. would remain **gā*. When the endings became extended in verbs to **gā-si*, **gā-ti*, such forms as **gāsi*, **gāti* were the result of the feeling of the connection with impv. **gā*. Thus, beside **g-ēt*, one user of language might maintain **gā-t* to correspond with voc.-impv. **gā*, while another made a voc.-impv. **gē* to correspond with his abl. 3d sg. **g-ēt*. This differentiation of vowels, due to their assimilation to the neighboring consonants, was interpreted as gender in the verb (infra, p. 435 sq.).

The problem of gender is also involved in this explanation. From the point of view of the form, the designation of gender is limited to the thematic declensions where, beside stems in *ε/ο*, masc. (neut.), fem. stems in *-ā* appear, with voc. in *-ā*, i. e. *-ā*. This *-a* with guttural environment persisted, as it also persisted in the verb, e. g. Grk. *ἀγα-μαι*¹ 'admire.' It would be just as allowable to call *ā* a grade in the *ε/ο* series, as it is to speak of the *ε/ο* series at all. In the earliest Aryan times the distinction of gender must have been at least as important as the distinction of case, and probably existed before case-person was developed.

A very special reason existed for the adaptation of the voc. in *-a* to the feminine. This was the primitive child-word *mama*,² an unconscious utterance, but almost universally applied to the female parent, sometimes, however, to the natural milk of which she is

¹ I see nothing convincing in bringing *ἀγαμαι* into relation with *μέγας* 'great.' The linguistic research of to-day allows itself too many liberties with gradation. We cannot simply infer from *μέγας* to **mga* without being able to prove the latter stage in any language at all. In the still unwritten chapter on the Aryan spirants *ἀγαμαι* will be found, I believe, a congener of German *ach* /— whence *ach-t*, *acht-en*.

² We cannot question the preponderance of the word *mama* over *papa*, but the latter left its trace in the Greek voc.-noms. like *ππῶτα*. I note that, so far as my observation goes, the natural utterances of a child give only the vowel sounds *ā*, *i*, *u*, and their calls are nearly all reduplicative: *water*, e. g., becomes *wawa*. I find that Brugmann (Gr. II, §57, Anm.) has had the same notion of the effect of the word *mama*.

the source. We cannot doubt that natural gender preceded grammatical gender.¹

In the *-a*-stems where *a* persisted we have the same state of things as in the *e/o*-stems, thematic forms in *-ā* and dithematic forms in *-ā*.

THE NEUTER.—This must have been the last of the genders to develop. We have seen above (pp. 415, 416, 418), how 1st, 2d and 3d pers. nom.-accs. developed. The acc. as a practical *nomen actionis*, passive noun (supra, p. 415), was neither masc. nor fem. by natural gender, whence its adaptation to the nom. neut.; the employment of the passive *nomen actionis* as a subject must be manifestly subsequent to this use of the active *nomen agentis*.

The only specific neut. form is the nom. plur. in *-ā* || *-d*: these I explain as dithematic and thematic respectively, representing Aryan *-ā*. The permanence of *-a* was due again to consonantal environment, e. g. in *yuḡ-a*. The thematic voc.-nom. sg. persisted in Greek, e. g. *εὐρύκῃ*, and retained, though subsequently adapted as a neut. plur., its verb in the singular: {*ὄρε* *ἴσται*. When the *-s* of the 2d pers. became a nom. sign in the fem. plur., the dithematic *-ā* which was left over was adapted to neuters. Adaptation of abandoned forms to new needs is a regular process of linguistic economy (cf. my remarks on 'Linguistic Conservation of Energy,' *Mod. Lang. Notes*, IX, col. 268).

THE PLURAL.—We saw above (p. 418) that the plur. and sg. were not originally separated; that the distinction of number is elusive, particularly in the 2d pers. Thus it was possible to see in Aryan *-es* an undifferentiated group, plur. or sg. at will. Its dithematic form persists in *-ōs*. There was also a diphthongal ending, Grk. *-α*, which I take to be identical with the dithematic dat. *-ōi* in origin. The exclamatory nature of this diphthong was set forth above (p. 424); we need not be surprised, then, at the Sk. vocs. (fem.) like *āḥve*; cf. Grk. voc. *Παῖδοι* (infra, p. 431). That the same type is presented by the Lat. voc. plur. *equai* is probable enough. The adaptation of the diphthong to the gender (*-ai* || *-oi*) was of course inevitable, according to the vowel shown in the sg. The acc. plur. I have explained above (p. 419 n. 1) as acc. sg. + a pluralizing *-s*, borrowed from the nom. The gen. plur. is a dithematic acc. sg. (cf. supra, p. 418).

¹ Grammatical gender is not quite coextensive with the division of stems into *ā-||e*-stems. Greek preserved fems. in *-ος* and mascs. in *-ᾶς*, and Latin has mascs. in *-d*.

The loc. pluralizes by adding *-s* to the suffixless loc. sg., extended to *-s-i* as the suffixless sg. was extended by *-i* (supra, p. 423). I note also the variation *i/u* as in vb.-inflexion. The dat.-instrum. plur. adds in thematic nouns a pluralizing *-s* to the dithematic dat.-instrum. sg. Instrumentals in *-bhi*, *-mi* are used as sg. or plur., or pluralize by adding *-s*. The abl. plur. is a composite of the *-bhi*, *-mi*-forms + the thematic abl. sg. ending *-as*. The Indiranian *-i* of neut. plur. to consonant stems is of the same nature as the *-i* of verb-inflexion, and of the loc. and the *-i* of the neut. sg. (supra, l. c.).

THE DUAL.—In the nom.-acc. *-ōu/ō* we might see, perhaps, a dithematic *ō* with a *u*-vanish of a parasitic nature. The Grk. fem. dual in *-ā* is of the same nature as the masc. in *-ω*. In the *u* of the gen.-loc. *-ous* || *-ou* we might see a thematic loc. in *-u* extended to vowel stems from its place as a parasitic vanish to consonant stems (supra, l. c.), pluralized (?) or genitivized (?) by the *-s*. In the Sk. ending *-ayos* we have perhaps a double form loc. sg. *ai+ous*. It is to be noted that the loc. dual ending *-ou* is limited to Indiranian and Slavic, just as the vb.-ending *-u* for *-i* (supra, l. c.). The neut. acc. dual ending *-ai* may be identified with the loc. sg. (supra, l. c.), or may contain an element of the voc.-dat. (supra, p. 424), as the thematic fem. dual in *-ai* does. The *-e* of Grk. duals to consonant stems is the *-e* of the voc. sg., a relic of the period before number was developed.

But the GOTHIC VERB-ENDING *-au* OF THE OPT. IMPV. invites comparison with the dual ending. It needs no explanation to say that the opt. is exclamatory, and doubtless originally of the 1st pers. To find in *au*, as in *ai* (supra, l. c.), an interjection is most easy. The demonstrative value is retained in the Sk. *as-āu* 'thou yonder' (Delbr., SF. V, §136), Grk. *ὄ-τός* 'self' and *ὄ-τος* 'yon one.' I add to this group Lat. *hōc*, *hūc*: here I find a dithematic *-āu* || *-ā*, based on an interjection *āu* (cf. Grk. *ἀ-τός*). In *hōc* (nom.-acc.-abl.) I see <*h*>*ā+ce*, and in *hūc* <*h*>*ou+ce* (Grk. *ὄ-τος*). The nature of this interjectional *-āu* || *-ā* cannot be very different from that of our English *ah*! Now in the Aryan 1st pers. subj. *-ā* we may see the bye-form of *-āu*. Its adaptation to the indic., as in Grk. *φίρ-ω*, followed. Sk. also preserves this ending very fully, viz. in the pf. 1st and 3d sg. *-āu* || *-ā* to roots in *-ā*. It is pluralized also in the Sk. 1st dual in *-āv-as*. The problematic Lith. 1st sg. pret. *-au* has perhaps the same history.

In the *-ō* of the instrumental we may have this same *-au* (v. supra, p. 420, for another association with the 1st pers.).

How can this 1st sg. voc.-opt. be brought into relation with the dual? A stem *bhar-* would have had two vocatives, *bhar-a* and *bhar-āu* (also *bharāi*, supra, p. 424). It was simply a question of subsequent adaptation to treat *bhar-āu* as a voc. dual.

But there was a more specific motive, and that was the form *dvāu* 'two.' In *dv-āu* I see *tu + āu*, with an original meaning 'thou—yonder' (cf. Sk. *as-āu*, supra). It was, I believe, Benfey who first suggested that 'thou' and 'two' had a common source. In point of meaning no objection can be made to this association. The dissociation of *tu* and *dvāu* in the Aryan period was due, doubtless, to a euphonic doublet *tuau*, then *tv-au*, and with assimilation *dv-āu*.

The dualic godheads like *Mitrā Vārunā* in Vedic furnish evidence for the vocs. in *-āu* to Sk. *ā*-stems. *Mitra* was doubtless merely an epithet meaning 'friendly' (cf. Lat. *mit-is* 'gentle'), and this 'god' was never fully personified in the Veda (cf. Kaegi's RV., Am. ed., n. 227), and ought not to be individualized any more than *Gradivus* beside *Mars*. I note that each word retains its own accent. Avestan seems to prove this, for *mīpra-* retains its ordinary meaning of 'friend,' while *varenyā*, which is perhaps to be connected with Sk. *vāruna-*, takes pejorative force, like *devā-*, becoming an epithet of demons.

The standing explanation of *Mitrā Vārunā* (Delbr., SF. V, §58) is not to be accepted. Delbrück himself, while explaining the dual form *āhanī* 'two days' as a way of saying 'day and night,' doubts whether this explanation is applicable to *rōdasi* 'two worlds,' i. e. heaven and earth. In this last case the inference is a perfectly simple one, and *āhanī*¹ has possibly been patterned on *rōdasi*; so also *Mitrā*² = '*Mitrā* and *Vāruna*' (once

¹ If my comparison of *dhan* with Germ. *abend* (Mod. Lang. Notes, IX, col. 269) is right, then *dhani* (: *ydah* 'burn') may have meant 'morning and evening glow.'

² It must also be noted that the compound is separated at RV. VIII 25, 2, thus: *mitrā* (dual?) . . . *vāruno* (sg.). I would explain this usage as harking back to a state of things when *mitrā* was but an epithet, in the nom.-voc., thematic **mitrāu* and dithematic *mitrāu*. This monothematic form is the background of the Sk. and Avestan nom. in *-o* (i. e. *-āu*, not *-as*; cf. on Avest. *-ō* from *-āu* Bartholomae, BB. IX, p. 308; XIII, p. 83). In Greek nouns in *-εύς* we have possibly an adaptation of this suffix to a special value. I note my equation of **Ἀπρυς* = *I > n < d > ra* (Proc. Am. Phil. Assoc., 1894, p. vii). See also below in the text on the development of *i-* and *u-*stems from *a-*stems.

in RV.) is a forced construction patterned on *áhaní*, and not a normal usage of the language.

SOME SPECIAL FORMS.—The Sk. neut. plur. in *-āni* I explain as a dithematic neut. sg., with change of *-m* to *-n* (supra, p. 419), and the addition of the breath-fragment *-v* from the consonantal declension (supra, p. 423). The fem. declension in Sk. differs from the normal forms. This difference can be stated for the Indiranic period by saying that between the root and the dithematic endings in the sg. the group *-āy-* is interposed. I compare, morphologically, *áfvā* (nom. sg.) : *aḥve* (voc. sg.) with *Πειθῶ* : *Πειθοί* (supra, p. 428). In the gen. *áfvāyās* (Avestan *-āyā*), *Πειθοός* the endings have been affixed to the voc.-nom. in *-oy-*, just as in Germ. *-e-so* (supra, p. 415) we have the voc. + the gen. ending *-so*. In *Πειθῶ* we are to see a dithematic nom. sg. without *-s*. In *fidē-s* we have the dithematic type with *-s*. Worthy of note is the Sk. loc. in *-āyām* beside the acc. in *-ām*. For the loc.-acc. see above, p. 423.

Indeed, in the vocatives in *-ūi*, *-ūu* (supra, p. 430), ONE SOURCE OF THE *-i* AND *-u*-STEMS may be seen. Thus, to a locative in *-ai* a gen. *-ay-as* (Grk. *ᾱφας*) was formed, which, when the suffix was accented, became *-y-ās*, thence *-i-yās* (Sk. *āv-yas*, but *ari-yās*, Grk. *ᾱφας*). In *-i-y-as* the *y* was felt as a mere passing sound, and thus stems in *-i-* were abstracted to stems in *-a-*. If we substitute *u* and *w* for *i* and *y* in the above explanation, it will serve to show a source of *-u*-stems. I do not exclude original words in *-i* and *-u*, for these sounds are among the child's powers of utterance.

Traces of the extension of the voc. as a stem are seen in the Sk. nom. *vē-s* (beside *vís*) and in the Avestan noms. in *-āus* to *-u*-stems (cf. also supra, p. 430, footnote 2). The Sk. locatives in *-āu* to *-ū* (*-i*) stems are probably of this origin. They were doubtless adapted to the loc. before the loc. sign *-i* was developed. It will be borne in mind that the prime value of *-āu* was deictic.

In the Sk. DUAL ENDING *-bhyām* we are to see a combination of the sg. endings *-bhi* and *-m/-mi*. Avest. *-bya* is for *-bhyṃ*. The long vowel in *-bhy-ām*, also from *-bhyṃ*, has been affected by the nom. in *ā* (*āu*): *devā-bhyām* for **devābhyām*, because of nom. *devā*; or *-ām* may be simply taken as a dithematic 1st. pers. instrum. (supra, p. 425). **Devābhyām* is justified by the pronominal dative plur. *asmābhyām*.

THE PLURAL IN VERBS.—We are prepared, after the identification of verb- and noun-inflexion given above, to pass at once to

an explanation of some of the plural forms: *bharam-as* is manifestly a plural to *bhar-am-*, and 3d dual *bharat-as* is a manifest plural to 3d sg. *bharat*; 2d dual *-thas* is modelled on 3d dual *-ta-s*, but in its *th* we have an affection from 2d sg. *-tha* of the perf. In Sk. 2d plur. *-tha* we must recognize this pf. 2d sg. *-tha*; for confusion of number see above, p. 418. The vocalization in *-tha-s/-ta-s* was patterned on that of *-m-es*, and so became *th-es*. In Grk. *φῆπερ* we may have the representative of Aryan *bharatha* or the equivalent of Sk. *bhārata*. In *bhāra-ta* with impv. force, Lat. *fer-te*, we must recognize a confusion of persons due to the fact that *-sa* and *-ta* were both originally 2d persons (supra, p. 413). Note the 2d and 3d impv. ending Sk. *-tād*, Lat. *-tōd*. The ending *-me* (for *-me-s*) was doubtless patterned on the pair *-the* || *-the-s*. The duals of the impv. in *-tam*, *-tām* I reserve for treatment below. In the Sk. 1st dual dithematic *-āvas* we have a pluralization of the 1st sg. *-āu* (cf. supra, p. 429).

THE 3D PLUR. ACT.—In its secondary tenses Sanskrit employs the doublet *-an/-ur* in the 3d plur., and *-ur* universally in the perf. and opt. It is possible that the ending *-an* is for *-ant*, i. e. *-on-t*; cf. Grk. *-ον-τι*, *-ον-το*. A possible explanation of this as a 1st pers. stem *-on* (from *-om*) + a 3d personal *-to* lies implicit in what has been said about the pres. ptc. (supra, p. 419); thus: *bharan-t(a)* *adam-* 'they bearing, I eat,' *bharanta* being a form prior to the upgrowth of *-s* as a pluralizing sign (cf. 2d pers. *-ta*).

Another explanation of *-an* is that in the *n* we have a relic of a compound demonstrative stem, the same as the Indiranian and Balto-Slavic stem *a-na*, which has passed into thematic inflexion. It appears also in Sk. in the form *an-yā-* (*a-n-* + *yā-*) 'other,' i. e. the 'further of two.' In suffixal *-onto* we may see a compound of two demonstratives, just as we do in *an-ya*, with a sense of 'yon that one,' i. e. 'that one yonder'; or *-onto* is copulative 'that+this' = 'they.' The adaptation of *-on* to the plural followed subsequently, as number became important.

From the source *-on* the noun-stems may have also developed, as well as from the doublet *-om* || *-on* (supra, p. 419 and n. 1).

In the ending *-ur* I also see a demonstrative stem. Like *a-n*, it is used as an indefinite in *ἄλλος*: *alius*, from *ar*,¹ + *yo-*, i. e.

¹For the symbol *r*, I refer to my article in A. J. P. XIII, p. 463 sq. The sound is an *r* that became *l* in the European languages and remained *r* in the Asiatic. As a final it did not alter in European, nor in certain special positions (ib., p. 472), and perhaps not always as initial. That in the passage

$a+r+yá-$, and as a remote demonstrative in Lat. *olle*¹ : *ul-tra*, Umbr. *uru* || *ulo*; cf. Sk. *ārē* 'far, afar.'² In the Greek enclitic *ῥα*' || *ἄρ*' we have this pronominal stem, and in O.Irish *ro*.³ This word is used as a perfect-forming suffix; cf. s. v. *δ*), Windisch, *Irische Texte*, p. 744: "vor Präsensformen in der Erzählung, die dadurch praeteritale Bedeutung erhalten," and, just before: "Gebrauch sehr gewöhnlich vor Perfectum und Praeteritum." In Indiranianic *-ur* is a 3d plur. ending, but that is no proof that it was originally 3d plur. Sk. also shows compound forms with this ending, restricted to the perf., viz. 2d dual *-thur*, 3d dual *-tur*, but euphonically often *-thus*, *-tus*; *-thus* is patterned manifestly in the consonant part on the 2d sg. pf. *-tha*. But *-tur* is not solely an Indiranianic form. It appears also in the Italo-Celtic deponent and passive, Lat. 3d sg. *-tur*, Ir. 3d plur. *-tir* || *-tar*. The Ir. 3d sg. pass. is *-ir* || *-ar*, and will be seen to correspond with Sk. 3d plur. in *-ur*. Now, Brugmann (*Grundriss*, I, §77)

of *r*, to *l* certain *r*'s should have resisted change by adaptation to certain meanings, is in line with the statements above advanced. It is splitting hairs to set up an Aryan root *delo* 'split' and another *dero* 'split,' as Prellwitz has done in his *Etym. Wört.*, s. v. *δέλτος* and *δέρω*, when they ought to be united under the form *der*. It is a rigid uniformitarianism that would separate *χολάδες* 'guts' from *χορδή* 'gut,' or Umbr. *uru* from *ulo* = *illo*. I do not myself believe that the interchange of *r* and *l* needs to be referred to dissimilative reduplicating groups (cf. Noreen, *Urgerm. Lautlehre*, §60, Anm. 1). The conception of a root at all is that it is the common base of all its derivatives. Thus freedom of interchange between *r* and *l* is limited by semantic considerations.

¹ I surmise that *ille* for *olle* (from *ll-e* or *l-se*?) has been affected in its initial by *i-s*, *i-d*.

² It has been already suggested in the *Academy* (1086), by Darbishire, that Lat. *altus* 'renowned, noble' belongs to this group; cf. *ille* '(that) famous.' We could thus connect Sk. *aryā* 'lofty, noble' and Grk. *ἀριος*. To this *λίσσω* 'better' may be related, from **l̥-iyon-s*. The variation between *r* and *l* in Greek would have associated itself with a divergence of meaning.

³ The specific correspondences of usage between Grk. *ἄρ* || *ῥα*' and Ir. *ro* are very marked; *ro* is used with the rel. pron., and is sometimes enclitic in position (Windisch, s. v. *ro* 3); similar in use is *ἄρ*' (Autenrieth, s. v. *ῥα* 4): *ro* is used after the negation (Wind., l. c. 1); note *οὐδ' ἄρ' ἐμέλλεν* (cited by Autenrieth, l. c. 1): "in der Composition steht *ro* zwischen Präpos und Verbalform" (Wind., l. c. 8); note *κατ' ἄρ' ἐζέτεο* (A. 68): *ro* is used after *co-n* 'in order that' (Wind., l. c. 4), *ἄρ*' is used after causal particles (Auten., l. c. 3). The identification of *ro* with *πρό*, good enough phonetically, suffers from a lack of analogy in its syntactical value: when we conceive *ro* as a demonstrative, the Lat. use of *iam* (Gildersleeve's *Gram.*, §230) as a tense-forming particle, and the Sk. use of *śma* (Wh.², §778 *b* and *c*) are cases directly analogous. For *ro* with pronouns and conjunctions, the equation with *πρό* is worthless.

makes the Ir. gen. *athar* come from **pater os*, or **patr-os*, but, after all, that does not make the *-ar* clear, so far as I can see. I suggest instead that in the gen. *māthar* we have the same form as in Sk. *mātūr*. In both I see an Aryan *-tṛ*, not *-tṛ-s*, before vowels *-tṛr* (Gr. I, §285), whence Sk. *-tur* and Irish *-tar* (cf. ib., §298, 3). Thus in Ir. 3d sg. deponent *-thar*, and in Lat. 3d sg. dep. *-tur*, I would see an Aryan *-tṛr*, Sk. 3d dual *-tur*. This state of things allows us to see at once that in Ir. 3d sg. *-ar*¹ we have a form directly comparable with Sk. 3d plur. *-ur*. I note also Umbr. 3d sg. *fer-ar* (= *fer-a-tur*). The correspondence is certainly striking, that the abl. gen. sg. is again found similar to the 3d pers. sg. of the verb.

A word remains to be said on the nature of the compound stem *lara-* with thematic bye-form *tr-a-*. It is, like *śya* (supra, p. 422), and *śva*, below, a compound of two demonstrative stems, *ta-* + *ra-*. As we actually have it before us, we may regard the ending *-tur* as an abl. 3d sg. in *-t* + an abl. 3d sg. in *-rṛ*, the result of elision of *-ra*, as *-t* is of *-ta*.

THE SUFFIX *ter*.—The difficult question of the relation of the past ptc. suffix in *-to* to the agential suffix in *-tar* here comes to a solution. In Avestan the ptc. and the agency noun often conflict in meaning (cf. my 'Studies in Etymology,' A. J. P. XIII, p. 477). It was noted above (p. 416) how the 3d pers. consonantal stem *ā-yvēr-* is act. or pass. in meaning. Its thematic extension *ā-yvare-* was prevailingly passive; a further compound with the weak stem *-r-*, giving *-lar-*, was again prevailingly active.

I reserve to a later point the discussion of the development of the Italo-Celtic deponent-passive, and of the Sanskrit perf., merely remarking for the present that what is probably the earliest of all the perfs., the only one, I believe, widely diffused in the subsequent literatures, is that represented by Sk. *vēda*, Grk. *Fōda*, which is neither reduplicated nor 'perfect.'

OTHER DEMONSTRATIVE STEMS IN VERB-INFLEXION.—The stem *ve-*² also entered into verb-inflexion; this stem was finally adapted to the 2d person, and is the base of Lat. *vōs*. It appears in Sanskrit verb-inflexion as a 2d sg. (mid.) impv. in the compound form *-śva*, directly comparable with *-śya* (supra, p. 422).

¹ This is the ending for conjunct inflexion. In the form *ber-ir* beside *dober-ar* I would see a **ber-r̥*, with metathesis of **ber-ri* because of *dober-ar*.

² From this point on the writing of stems with *-a* will be occasionally given up in favor of the current theories.

ke, ske (Brugmann's Classes XXII-XXIII).—Another stem that made its way into verb-inflexion was *ke-*. Just like *e-*, this was doubtless added first to the root-nouns to form impvs. Its deictic value for verbs was just what it was for pronouns. The *-k* became so thoroughly identified with the root that examples covering the Aryan field do not appear. I find one in Latin *face* || *fac*, precisely comparable in point of formation with *hi-ce* || *hi-c*. In Greek the pf. sign *-κε* is doubtless to be ascribed to this source, as also the three aorists in *-κε*. But if the proposition is incapable of proof that *-ke-* was added to the Aryan root, it is very clear that the compound *-ske-* was. I note Hom. *βάσκει*¹ (always with elision *βάσκει'*) and Vedic *gácha*. This type was widely diffused. Interesting is the distribution of these suffixes between pres. and aor. in Grk., e. g. *λά-σκειν* : *λα-κεῖν*, where the root was *r, ð* (cf. the author in Proc. Am. Phil. Assoc., '94, p. vi).

te, ste (?) (Brugmann's Class XXIV).—This stem was also the base of an inflective type (Brugmann, Gr. II, §679 sq.). Traces of the compound stem *ste-* are perhaps to be found in Germanic, e. g. in NHG. *kri-sten* 'groan' : MLG. *cri-ten* (ib., §685), and in Baltic, e. g. Lith. *kil-stu* (ib., §686), which is possibly original, and not analogical.

se, ye, sye (Brugmann, XIX sq., XXVI sq., XXX).—We are prepared to see in these verbal elements the same development from demonstrative stems as has been seen in the case of *e, ce*, etc.

ene || *ne, neve* || *neu* || *nu* (Brugmann, XIII, XVII-XVIII).—In *ene* || *ne*, compound of *e + ne*, and in *neve*, compound of *ne + ve*, we have further demonstrative stems that penetrated into verb-inflexion in a way already sufficiently indicated.

So much in sketchy outline for the part of demonstrative stems in verb-inflexion. I reserve for subsequent fuller treatment some of these points.

GENDER IN THE VERB.—It is well known that the Hebrew verb denotes the gender of its subject, in the 2d and 3d persons (cf. Harper's Elements, §58, n. 2). The Aryan verb has the category of gender in all its participles. May it not also have had the gender-inflexion in its finite forms?

In the first place, it probably did have that affection in its denominatives. In Greek there are a great number of denomi-

¹ *βάσκει* 6 times, other forms in compounds twice: this statistic possibly allows an inference to be drawn as to the impv. origin of this type.

natives in *áω* to noun-stems in *-o/-e-*. This relation I ascribed to gender in the following cautious way, in an exercise on the Greek Denominatives which I read in Prof. Brugmann's Linguistische Gesellschaft in Leipzig, in the winter of 1892: "Es gab also in der Urzeit neben masc. *o*-st. fem. *ā*-st. die 1) die geschlechtige motion zeigten, und 2) abstracta waren. Zu der 2en klasse formten sich schon in der Urzeit vb. denom. in *āy*—möglicher weise auch zu der 1ten klasse—um die geschlechtige motion auf das gebiet des verbums fortzuführen. Auf beiden fällen, was die einzelnen sprachen betrifft, können entweder die *ā*-st. oder die *o*-st. oder beide ausgestorben sein, und die dazugehörigen vb. denom. geblieben sein."

To that statement, which I then carried no further, I offer the following considerations by way of proof. The material is assembled in L. Sütterlin's *Zur Gesch. der Vb. Denom. im Altgriechischen*, p. 19 f. Sütterlin's study annexes these verbs in *áω* to neut. plurals, where such are to be found, a process due to V. Henry, *Études sur l'Analogie*, p. 175 f., or he ascribes such formations, when only masc. *o*-stems survive, to analogical associations with verbs of like meaning beside feminine nouns, e. g. γοάω : γόος, patterned on βοάω : βοή. His first group consists of agricultural verbs. Of these Homer uses *άμάω* 'mow' frequently and with any sort of subject. At ι 247 *πλεκοῖς ἐν ταλάροιςιν άμσάμερος κατέθηκεν* seems to mean 'collecting < measuring,' in which case, if the word is to be connected with Lat. *messis* 'harvest,' which I greatly doubt, we must refer it to the *√mē* 'measure.'¹ Its prothetic *a-* comes perhaps from **μηmā-*. In point of fact one cannot well pronounce an initial *m* without putting a short *æ* before it. This phonetic condition will explain the prothetic vowels before *m* and *n*, in *ά-νήρ*, e. g.

Another Homeric verb is *άλοιάω*, *άπ. λεγ.* at I 568 *πολλά δέ καί γαῖαν πολυφόρβην χερσίν άλοιά* 'Many times she lashed the grass-clad earth with her hands.' The verb is supposed to be denominative to *άλωή* 'threshing-floor.' I note that the subject is feminine.

The third agricultural verb in Homer is *τρυνάω* 'gather grapes.' This occurs in the *Hoplopoia*, *Σ* 566, and is explained by the two next verses: *παρθενικαί δέ καί ήθεοί άταλά φρονέοντες | πλεκοῖς ἐν ταλάροιςιν φέρον μελιηδέα καρπόν*. Here it is plain that maidens were engaged at the vintage. In η 124 the word is again used, with indefinite subject, but possibly harking back to *δμφαί* in vs. 103.

¹ -*άω* and not -*έω*, because the vb. is feminine (cf. *infra*, p. 438).

That women were the agricultural laborers of Aryan times is every way likely. The Indian women of North America were, and the women on the continent of Europe are to-day.¹ The Homeric women ground the meal, η 104. The men seem to have ploughed, ζ 542, and the verb ἀρόω is masculine. In Lat. *agricola*, *arāre* we seem to have feminines, possibly in reminiscence of an earlier state in which husbandry, even in its heaviest tasks, was left to the women.² It is possible, too, that the feminine association came from the fact that cows were the plough-drawers, γ 382-3.

Sütterlin next sets up a class of verbs (p. 22) showing "eine handwerksmässige fertigkeit oder thätigkeit." The Homeric examples for which he finds feminines in -η as patterns, are τεχνάω, ὑφάω and σκεπάω; ὑφάω means 'weave,' and is certainly feminine; τεχνάω was used in the same sense (η 110 ἰστῶν τεχνήσσαι). σκεπάω 'ward off' is used in the form σκεπώωσι (for σκεπάουσι) at ν 99, but with feminine subject. τεχνάομαι as a general handicrafts word would have affected πελεκάω 'hew' (ε 244). There is undoubted connection between τεχνάομαι and τέκτων. Lat. *texere* 'weave' has the special sense of τεχνήσσαι in η 110 (supra). Every one knows that the sewing-machine is feminine.

Sütterlin (p. 23) makes a class of verbs that express sickness. The most of these have beside them ā-stems and call for no explanation. I remark that disease is in a sense feminine, owing to woman's law of periodicity.³ Lat. *laborare* possibly means 'travail,' but this sense for the vb. is not seen in the citations presented by L. and Sh. before Horace (Carm. III 22, 2 *laborantes utero puellae*), though it is perhaps implicit in *laborare ex intestinis*, Cic. Fam. VII 26, 1; *ex renibus*, id. Tusc. II 60. The noun *labor* 'travail' is seen in Plaut. Curc. 219-21:

valetudo decrescit, adcrecit labor
nam iam quasi sona liene cinctus ambulo
geminos in ventre habere videor filios.

Note also Vg. Georgic. IV 340 *Lucinae labores*. In Greek τοκάω 'be near delivery' we have the same inevitable feminine.

Sütterlin's next two classes of verbs (p. 24) denote 'strong and sickly passions.' Of these κισσάω is used of pregnant women's

¹Cf. O. T. Mason, *Woman's Share in Primitive Culture*, chs. II, VI.

²I cite Plaut. Merc. 396-7: nihil opust nobis ancilla, nisi quae texat, quae molat, lignum caedat, pensum faciat, aedis vorrat etc.

³Michelet in L'Amour, I, ch. II.

desire for strange food, σκυζάω of a bitch in heat, σπαργάω of pregnancy, all feminine; καπράω 'want the boar' is a feminine verb to a masc. *o*-stem; these verbs are necessarily *feminina tantum*.

A class of verbs implying outcries is also set up by Sütterlin (p. 24): "γοάω 'cry out': γόος 'cry' patterned itself on βοάω: βοά." The reason is deeper than that. Kingsley gave it in the 'Three Fishers': "For men must work and women must weep."¹ Cf. Φ 123 οὐδέ σε μήτηρ—γαήσεται. κολφάω 'scold' is feminine even in its English definition, and its restriction by Homer to Thersites does not gainsay this proposition. μωμόομαι, Γ 412, is used of gossiping women, and in ζ 274 of their sisters, gossiping men.

Io οιοστρήσασα (Aesch. Pr. 836) is plainly in the condition of a κύων σκυζήσασα.

Enough has been said to show that the notion of gender in the verb is not inconsistent with the distribution of *áw*-verbs in Greek to *o/e*-stems. It remains to inquire if gender is exhibited by verbs not denominative. To this query I answer: As gender, no. But if the identification of noun-cases and verb-persons is correct, then the distinction of gender ought to subsist in the verb.

Now, if gender developed in the noun-verb stage, what became of it when the verb was dissociated from the noun? It persisted in form, and subsequently came to be regarded as mode. Sk. *rām*,² Lat. *rēm* from **rē-m*, are in point of formation precisely the same as *ἔ-βλη-ν*; and so abl.-gen. *rē* from **rēd* is of like formation with **ἔ-βλη-(τ)*. Sk. *vayo-dhā-m* is the same as *a-dhā-m* in point of formation. In *ἔ-βλη-ν* we do not have the conversion into mode, but it is interpreted as a passive. The relation of Sk. subj. *as-as* to Lat. *er-ās* is that of a thematic masc. to a dithematic fem.; thus *er-ās* belongs to a fem. *ā*-stem, functioning in Latin as indic., while *reg-ā-s*, the same formation precisely, functions as subj. In Grk. *φερ-ε(τ)*: Lat. *fer-ē-t* we have a thematic abl. masc. and its corresponding dithematic form. Lat. *fer-ā-t*, subj., is a fem. to *fer-ē-t*, fut. indic. In *paterfamilias* we have the same ending as in *fer-ās*.

The feminine forms are what we have in the Lat. 1st conjugation, into which the denominatives do not so easily fall by the Latin laws of contraction. The only vowel contraction in Latin, of those that can be said to be beyond doubt (cf. Brug., Gr.

¹ The Aryan woman seems to have done both.

² In Sk. *rāyam*, i. e. **rāyam*, the *y* does not belong to the stem, but is merely a passing sound, as it is in *dhīyam*: *dhī-s*.

I, §604), is that of *ēie* to *ee* to *ē* in *tres* from **treyes*, and thus *moneyete* gives *monēte*. The difficulties involved in the contractions of *ā+ē* and *ā+ō* are very great. The supposed law that *ā+ō* gives *ō* is based on the denominatives solely, but many, very many, 1st conj. verbs wear the look of root-verbs, and very few retain the nouns on which they were based. And not only in Latin, but in all branches of the family, numerous violations of the inviolable laws of contraction take place (Brug., Gr. II, §769). The question presents itself whether in *-ē-yo* verbs the *y* is not a mere passing sound which has extended itself partially to the *ā-yo-* class. Brugmann (l. c.) himself refers *plantāmus* to his Xth class (Gr. II, §578), and in this class, consisting of weak root+accented *ā*, I see dithematic feminines; and so where the vowel is *ē/ō* I see dithematic masculines.

I would extend this explanation to Greek also, and in the aorists in *-σα* see, not analogical extensions from a 1st person *sm̃* whence *σα*, 3d pers. plur. *sm̃* whence *σα*, but a fem. to the aor. masc. (i. e. fut.) in *-σω*.

THE SUBJUNCTIVE PROBLEM may now be stated in a few words. To non-thematic indicatives there were thematic subjunctives, and to thematic indicatives there were dithematic subjunctives, while dithematic indicatives functioned also as subjunctives.

THE OPTATIVE.—I have given above (p. 424) a theory for the dat. 1st sg. middle. Dat. and opt. by their intrinsic nature suggest identification. Personal interest, exclamation are the notes of both. In the Sk. subj.-impv. 1st sg. middle in *-āi* I recognize a dithematic correspondent to 1st sg. ind. mid. = dat.-inf.-impv.¹ *-e* (*āi*). An intrinsic difference between impv. (1st pers.) and opt. or subj. never existed, of course. We can confidently construct for the Aryan languages an opt. paradigm 1st pers. *bharai*, 2d *bharais*, 3d *bharait*, etc.; the 1st pers. was extended in Sk. to *bhare-yam* (for *bharāy-am*) by a 1st pers. suffix *-am* with passing vowel *-y-*, and in Grk. to *φίποι-μι* by 1st pers. *-μι*.

For the opt. suffix *-yē/-ī-*, of non-thematic inflexion, we are to see, I believe, an extension from the form *bharayam*, whence *-ya-* was abstracted as opt. sign, and applied to consonant stems; thus *-yām*, *-yās*, etc., dithematic forms, came into being. Or more

¹ Wh.³, §982 d; Delbr., SF. V, §230, 3; cf. §228, 2. The infinitive in *-adhyāi* (Delbr., l. c.) is specially used as a form of wish in the 1st person. This was doubtless true also of the Aryan infin.; the falling away of the last usage in Sk. is doubtless due to the 1st middle in *-e* (*ai*).

simply, verb-roots with suffix *-ya-* used that suffix dithematically to express mode. The grade *-i-* was reduced from *-yā* in the subsequent development of the middle, with accent following the suffix. The length of the opt. *-i-*¹ had perhaps a dithematic intention. The forms *-yā-m*, etc., may thus be called subjunctives, if one chooses, subsequently treated as opts. because of *bhārayam*, as set forth above.²

I present here a combination to show another way in which the *-ya-* suffix may have been got: *bharata adaya* 'he (*hic*) bears, he (*ille*) eats' = 'one bears that the other may eat.'³

HEBREW PARALLELS.—The study of agglutinative groups has brought us to this point: inflexion has developed in the Aryan speech from primitive action-nouns + demonstrative stems, finally lost to consciousness as inflective endings; verbs and nouns proceed from a common stem-background, and case and person and mode-signs from common agglutinative groups of stems + demonstratives. The categories of verb- and noun-inflexion ought then to coincide: so for the verb the category of gender has been set up. The participial inflexion of gender does not really differ from verb-inflexion for gender. Hebrew has also been brought in evidence for the gender-inflexion in verbs. The agglutinative theory has also brought us to the concept of person in the noun. Now, in Hebrew the noun is also inflected for person, for this is the meaning of the pronominal suffixes in Hebrew (cf. Bickell's Outlines, §§103, 104; Harper's Elements, §§124, 125).

I venture upon some remarks touching Hebrew forms, based upon Bickell, which seem to fall in line with the Aryan development, acknowledging in advance my entire ignorance of Hebrew. Thus, in declension in Hebrew the nom. affix was *-va* (Bickell, §85), with a grade *-u*. In this we can see the 2d pers. suffix Aryan *-va-* made nom. So in Aryan the nom. suffix was the 2d

¹ The *i* in *velim*, etc., may come from a primitive 1st sg. *vel-i* from **vel-ai*.

² This opt. suffix is doubtless morphologically the same as the noun suffix *-yē- | -i-*. I note that the difficulties arising from the appearance of *-yā-* where we should expect *-yē-* in this class, vanish when we recognize that originally gender-distinction doubtless held, and *-yā-* was dithem. fem. to *-yē-*, dithem. masc. Finally all dithem. forms of this stem became fem. I shall presently make another suggestion for these stems. I remark here that the Greek nouns in *-ā* may chance to preserve in the *ā* an original undifferentiated thematic *ā*.

³ It is obvious that case may have developed here; thus, 'one bears for the other's eating'; but I think the explanation of the dat. as 1st personal and exclamatory far more cogent (supra, p. 424).

pers. -s. There was a genitive suffix *-ya/-i*, which is comparable with the *-ya* in the Aryan suffix *-sya* (supra, p. 415). In the so-called indefinite suffix *-ma* we may perhaps see Aryan 1st pers. acc. *-a-m*, which actually became the neuter (i. e. indefinite) case-sign (supra, p. 428).¹ Hebrew retains besides only *-ta*, a feminine affix. In this one might see Aryan 3d pers. *-ta*, retained only in the vb.² One is reminded at this place to compare the Sk. fem. suffix for abstract nouns in *-tā* (cf. Wh.², §1237).

The nom. **sūsa* || *sūs* is comparable with the Greek nom.-voc. like *νεφεληγερέτα*, etc. This form is preserved as *sūsā* (ib., §86) and used like a locative, a usage that agrees very well with the assumed origin of the thematic vowel (supra, p. 413).

The plural of the Hebrew noun is formed by doubling the termination of the gen. sg. (ib., §90). I compare Sk. *dev-ās-as*, doubtless first **devās-as*. Of like formation was the feminine plur. (ib., §93), unless in *-āθ* we are to see a dithematic form.

It is worth noting that in the Hebrew dual ending *-ayim*, e. g. *sūs-a-yim* (ib., §91), we seem close on the Greek duals in *-ουν, -ουν*.

In the verb-inflexion the 3d sg. masc. ends in *-a* (ib., §110), and this we may compare with the Aryan form *bhar-a* (supra, p. 413). The 3d sg. fem. ended in **-a-t* || *-ā*. In the 2d sg. masc. the ending is **-tā* || *-tā*, and 2d sg. fem. ends in non-thematic *-t*. In the masc. plur. the 2d person ends in **-tum* || *-tēm*, and one thinks of the dual ending *-rov* in Greek. Bickell expressly interprets these endings as belonging to the personal pronoun, but we must look for a demonstrative back of the personal pronoun.

For 1st sg. *tī* confusion with *kī* has been accepted (infra n. 2).

In 3d plur. *ū* for *u-u* we seem to have a dithematic treatment of the masc. affix *-va* || *-u*.

In 1st plur. *-nu* some relation with Lat. *nos* may obtain, as I shall presently suggest.

The Hebrew verb also employs pronoun prefixes. Thus, for the 3d masc. sg. and plur. *yī-*, 3d fem. sg. and plur. *tī-*, 2d sg. and plur. masc. and fem. *tī-*, 1st sg. *e-* and 1st plur. *nī-*. The form in *e-* it is hard not to connect with Grk. *e-* in *i-θαλω*, etc., and the augment *e-*.

¹ Note in *sūsam* 'equum aliquem' the external agreement with *equum*.

² That the affix *-ta* should be 2d pers., while it is 3d in Aryan, does not signify, as the demonstrative was capable of either personal value; thus in Sk. the stem *ta-* is of any person at will (supra, p. 414). In Hebrew the demonstrative stems *kā* (1st pers.) and *tā* (2d pers.) are often interchanged (Bickell, §82, note).

We seem to have in Latin *ce-dō* (impv.) this reversed order. The impv. *ce-dō* differs in no respect save the order from *fa-ce* (cf. supra, p. 435).

The developed personal pronouns in Hebrew lend themselves to interpretation as demonstratives. In 1st pers. 'ānōχī Bickell (§82, note) interprets ān- as prefix, and there is a briefer form 'āmī. I would find an- (cf. Lat. *nos*) a variant of am- (supra, p. 419), and -ōχī reminds, in its guttural part, of Sk. *ahām*. Of the 2d pers. pron. Bickell (l. c.) says: "The true root of the 2d person is certainly *ta* to which *an* is prefixed." I would see here a syncretic form, as Bickell does, warranted by the previous syncretism in the 1st person.

There is known to be a considerable quantity of apparently common stem-material between the Semitic and Aryan families. They seem likewise to have some common methods of inflexion derived from agglutinative groups. My own ignorance of any Semitic language denies me the right to an opinion in regard to their ultimate kinship. That possibility seems to me not to be excluded.

II.

THE ROOT *dhē* IN AGGLUTINATIVE GROUPS.—In A. J. P. XV, p. 217 sq., I explained the gerundive in *-en-dae* as made up of an infin.-noun in *-m* + a dat. from *√dhē*,¹ and equated the suffix

¹In the same number of the Journal an explanation of this form was published by Mr. L. Horton-Smith that proceeded on much the same lines. The suffixal *-d-* he ascribed, after some debate, to *√do*, as against *√dhē*, on the ground of the Osc.-Umbr. gerundives in *-n-* | *-nn-*. To this decision he was led by the belief that Aryan *-dh-* must become *f* (<*p*) in these dialects. It is, however, demonstrable, I believe, that Aryan *-ndh-* gave Osc.-Umbr. *-np->-nd->-nn-* | *-n-*. I take it that Umbr. *enom* | *ennom* 'then' is kindred with Lat. *in-de*, Grk. *ἐν-θεν*, and represents a primitive **en-dhom*, with suffix nearly parallel to that in the Lat. preposition *en-do* | *in-du*. Comparable is also *quan-do*. Another form of similar make-up is the form *pone* | *ponne* (<**gom-dhe*) 'cum,' represented in Latin by *un-de*, with loss of *q°* as in *ut*, *ubi*, etc. (cf. the author in Class. Rev. VIII, p. 447, and Part I, p. 417). Other material can also be explained on the basis of this law (cf. von Planta, Gram. d. osk.-umbr. Spr., p. 468), if we assume that *-nd-* was estopped in its passage to *-nn-* in certain consonantal environments. Against this law Osc. *anafriss* may be urged, but as to this word we cannot be sure of its meaning (cf. Bücheler, Rhein. Mus. XXXVII 644), and its *-fr-* can be ascribed to *-ðhr-* or to *-sr-* (von Planta, l. c., p. 455). I remark that in any case *-npr-* doubtless had a different phonetic treatment from intervocalic *-np-*. The passage of *-sr-* into *-pr-*, thence *-fr-*, certain for Latin and probable for Italic (von Planta, l. c., p. 476), warrants us in believing that *-pr-* from any source was not liable to change. If, however, these comparisons are unsatisfactory to anybody, I have but to remark that there was an Aryan doublet to *ndh*, viz. *nd* (cf. Noreen, Urgerm. Lautlehre, §51, 2), represented in Greek *πυθμήν* | *πύδαξ* 'bottom.'

with Sk. *-a-dh(y)āi*, Grk. *-ε-<σ>-θαί* for *-α-<σ>-θαί*¹; the two last had already been brought together by Bartholomae (Rhein. Mus. XLV 151 sq.). It is to be noted that this infin. is used as an impv. (Part I, p. 439). We shall not go amiss, then, if we recognize the same origin in the impv. suffix *-dhi*, Grk. *-θι*, Sk. *-(d)hi*.² In Sk. we have a doublet *kuru* || *kuru-hi*; Lat. *i* || Grk. *i-θι* 'go' may serve for an Aryan example. The nature of the form in *-dhi* is disclosed by the Lat. locutions *fac amē* || *amā* 'do love' || 'love,' emphatic and unemphatic. In the infinitives also there was the doublet **ag-ṃ + dhāi* and **agam* (cf. the author, A. J. P. XV, p. 218). From these sources *√dhā* penetrated into verb-inflexion. In Latin also this impv. termination is to be found in a modified form in the enclitic *-dum*, e. g. *age-dum*. It is also seen in *ce-do* (infra, footnote), which is precisely comparable with the adv.-prep. *en-do* in formation. The earliest form of the suffix *-dhi* we do not certainly know. It may, after all, base on a demonstrative stem, for *√dhā* means 'put,' and *put* is very clearly a demonstrative.³ The earliest formations with **-dhi*

¹ But *-a-(σ)θαί* is preserved in *πρίασθαι*.

² For *-i* cf. RV. VII 31, 4; *-i* is also found in older Avestan and in old Persian.

³ This point requires no demonstration on the semasiotic side. As a conversational word *put* means nothing save in so far as it is supplemented by a directive adverb. Under the conception of the impv. ending *-θι* as a demonstrative we have no difficulty in identifying it with the case-ending *-θι*, as in *καρδί-θι* (Homer, 9 times) 'in the heart.' Other varieties of the same termination are seen in *ἐν-θα*, *ἐν-θεν*. In *-θα* of *ἐν-θα* 'there, thither' I see the undifferentiated Aryan *-a* of the stem: *-θι* in the verb is due to assimilation to the primary endings, and in the noun to the locative *-ι* (cf. Part I, p. 423). There is every reason, on the semasiotic side, to claim kinship between this *-θι* of the 'where' locative and *-δε* of the 'whither' locative. In point of phonetic kinship we would have to set up an Aryan doublet *dha* || *da*. Our warrant for doing so is not limited to Greek, for Goth. *du* || Ger. *su* implies the same variation in the initials. I cite the following forms referable to this Aryan demonstrative doublet *dha* || *da*: Avest. reflex. *dim* (cf. Avest. *hi-m*, Lat. *se*, *i<p>-se*, with *<p>* from *eum<p>se*, Grk. *ἐ* and *ἐαυτόν* for a similar reflexive turn to a demonstrative stem); Lat. *i-dem*, Grk. *δ-δε*, *δεῖνα* (like *κείνος* in formation, with *a* = Aryan *a*, Part I, p. 425), akin to which is *οὐ-δεῖς*, on which popular etymology has been at work, Homeric *ιδέ* 'and' (cf. Lat. *idem* 'likewise'), Sk. *i-dam*, and the infixed *-d-*, *-da-* in O.Irish (cf. Wind, Ir. Texte, pp. 513, 515). Greek preserves the doublet in the adverbial forms *ὅθι* || *θην*, which are of closely parallel use: thus with the impv. A 545 *μὴ ὅθι . . . ἐπὶ λπεο* (N 620 *λείπετέ θην . . . νέας*, where *λείπετε* is *fut. impv.*, cf. *ὀφείδε*, B 704, and Seymour's Lang. and Verse³ of Homer, §30; *ἐπειδὴ*) (*ἐπειθ' ἔθην*, x 91;

passed into the root just as was assumed above (Part I, p. 435) for the *-kē*-formations. Thus it is pretty generally agreed that Sk. *√yudh* 'fight' is an extension of *√yu* 'unite,' by *√dhē* (Brug., Gr. II, §689).

The ENDING IN *-dha* EXTENDED itself beyond the infin.-impv.: Sk. 1st plur. *-ma-hi*, *-ma-he*, Avest. *mai-ðē*, Grk. *-με-θα*. In the Sk. ending *-ma-hi* (act. *-ma*) we have probably an emphatic extension based on the impv. doublet *kuru* || *kuru-hi*. The Sk. and Avest. primary endings are made to accord with the other middles (infra, p. 17), and especially with the infinitives in *-dh(y)āi*. In Grk. *με-θα* we either have *-dha* with the primitive vocalization retained, or considering the form *-με-σθα* (? or *-μεσ-θα*, *ικόμεσθα* 9 times, *μαχομέσθα* 3 times in Homer), the 2d sg. ending *-σθα* has affected the vocalization by a conscious¹ interpretation as 'I + thou.'

In SK. 2D PLUR. *-dhvam* || *-dhuvam*, Avest. *-ðwem* || Gāthic *-dūm*, the same demonstrative must lurk; with *-dhvam* 2d dual *-σθον* has already been compared, but the *-σ-* has not been satisfactorily explained, and we cannot be certain of **σθFor*. In Aryan there were the two impv. endings *sa* (Grk. *-σο*, Lat. *-re*) and *s-wa* (Sk. *-sua*), of which the latter is a compound demonstrative (Part I, p. 412). There was also the impv. ending *-dha*. In Sk. *-dhva-m* I see a similar compound demonstrative, *-dha + va-m* (for *-m* see below, p. 16). IN GRK. 2D DUAL *-σθον* I see *sa + dha-m*. It is possible, however, to explain 2D PLUR. *-σθε* as equal to 2d sg. pf. *-σθα* (Part I, p. 418; infra, p. 16), and thus connect with the Sk. act. ending *-tha*.² The two explanations do not exclude one

apodotic, *θῆ*, B 898) (*θην*, I 394. Greek has a further demonstrative in *δεῖπο*, from **δε + πο* (Kaegi, Gr. Gram.², §227, 4), **πο* being related to *ἄλλος* (Part I, p. 433); the sense 'hither' comes from the **δε*, a demonstrative sign to a distant person (*αὐα-*). Latin has a similar composition in *de-in* || *in-de*, where the pronominal stem *a-n* appears. To *δεῖπο* belong *δευτερος* 'second,' *δευτατος* 'last'; cf. Lat. *alter* 'second': *ultra* 'afar.' On the meaning cf., however, Brugmann in KZ. XXV, p. 299. I note that *δεῖπο* makes a quasi-plural *δεῖτε*. Of comparable formation is Lat. *ce-do*, where *-do* is a demonstrative suffix, and this too has shaped itself a plural in *-te*.

¹ An agglutinative origin for the endings makes it necessary to consider the psychological moment as everywhere present. Back of *-μες* lies a conscious 'we.'

² Hillebrandt (BB. XVIII, p. 279) has previously made the same explanation, but this was unknown to me when the first draft of my own explanation was made. There are no impeccable examples of Grk. *θ* = Sk. *th*, *pace* Zubaty

another. In both Sk. and Grk. the emphatic *-dh-* forms were put in the 'MIDDLE' (infra, p. 17); and in Grk. the *-σθ-* was generalized as a substitute for *-θ-* in verb-inflection.

It seems possible also to find here the LAT. 2D SG. IMPV. *mino*,¹ Osc.-Umbr. *-mo*. The phonetics involved can be illustrated from Lat. *imus* beside *inf-ra*. The earliest Italic was **nd+mo-*, whence **inbmo-*, **immo-*, *imo-*. In *-mino* I see **-dm+na*, whence **mm'no*, *-mino*. It is not absolutely necessary, however, to operate with *-dm* if we treat Sk. *-dhvam* as a direct representative of an Aryan form, whence in Latin the development would normally be *-dvam>-bam*, and, in monosyllabic roots, *-bm-*² (*>-mm-*), to which was added the *impv.* suffix *-na* (cf. Brug., Gr. II, §1010); in the Vedas this suffix was freely added to 2d act. *impv.* *-ta* (Wh., §§549, 618). We could thus interpret the *-i-* of *-mino* as anaptyptic. As regards the relation of Osc.-Umbr. *-m-o* to *-m'no*, it is possible that *-m-* is for *-mn-* (cf. v. Planta, l. c.,

(KZ. XXXI, p. 1): *οισθα*, whence the ending *-σθα* (: Sk. *-tha*) spread in Greek, can never have been dissociated from 2d sg. *impv.* *ισθι*; cf. also *ησθα* and *ισθι* (*ειμι*). For Wackernagel's equation of Sk. 2d sg. *-thās* with Grk. 2d sg. aor. passive *-θη-ς*, I refer to the explanation to be given presently. Zubaty's comparison of *ἄθρ* 'ear of wheat' with Sk. *athart* 'etwa spitze' fails because of *ανθος* 'flower'; cf. *ανθερεξ* 'ear of corn.' The comparison of *ρόθος* 'swift motion, noise' with *rdtha-s* 'chariot' is not conclusive. Joh. Schmidt's comparison with OHG. *stredan* 'fervere' is as good, and Bechtel's comparison with Sk. *vrādhāt* 'noisy stream' is still better (BB. XX, p. 255). I suggest myself that the word is Sk. *vrā* 'bark, roar, flow' (: *vrī*, infra, p. 5) with the *-dha* extension. In Aeschylus's *πολυρρόθιος* 'loud roaring (wave)' the *-pp-* comes from *πολύρροτος* 'strong-flowing (sea).' Homeric *ἐπίρροθος* meant 'cheerer on'; compare *ἐπιρροβίζω* 'set on a dog' (Aristophanes); the *-pp-* comes from association with *ἐπὶρριμους* 'rebuke' (Archil.): *vrē* (or ? *vrer*). The *θ* in *πλαθάνη* 'board' derives from **πλατνη*, with *tv>θv* (cf. Curt., Etym.³, p. 502; Feist, Got. Etym., s. v. *ahana*, *χv<κv*): the same phonetic relation in *λανθάω*: Lat. *latere*; *φάτνη* | *πάθνη* 'manger' is better connected with *παίτομαι* 'feed' than with *πίθος* 'cask' (cf. Prellwitz, s. v.). Association with other congeners often estopped the change, e. g. in *πίτνημι*. We can explain *μανθάνω* 'learn' as **mən+ dha* 'put in <one's own> mind, learn' = Lat. *mandāre* 'put in <another's> mind, suggest, enjoin'; cf. Sk. *mandhādr-* 'der Sinnige.' For further remarks on Sk. *-tha* compare below, p. .

¹ But also 3d plural; cf. *appellamino*, MS reading in Cicero de Leg. III 3, 8.

² For the change of *dm* (*pm*) to *bm* (*fm*) in Oscan I cite Osc. *imaden* = Lat. *imā<d>+in*. Therefore I have represented the change as Italic. Thurneysen's explanation of *imus* from **ins-mo* because of Ir. *ís* is entirely unnecessary, for *ís* is itself referable to **gdh+to* with a different superlative suffix but otherwise identical with *imus* from **gdh+mo*.

§152), i. e. *-mmo* was the first form: we could thus see in Umbr. 3d plur. impv. *-m^omo* an anaptyctic vowel.

The ending *-dh'am* may also lurk in the Lat. FUT. 2D PLUR. (pass.) *°b'mini*, which was susceptible to employment as an imperative. Its phonetic history may be illustrated thus: post-tonic *-dvamni* > *-bim'ni*. For *i* of the ending *-ni* in this deponent ('middle') form the source must be sought in *-i* of the pf. It is generally agreed, however, that the ending *-mini* is participial, or infinitival (cf. Stolz in Hdbch. II³, §98). With a 2d plural *-mini* already in the language, the extension of the *bi-* of *bi-mini* to the entire fut.-tense system is rendered easy. The impf. *-bās, -bat*, etc., would be modelled on *-bis, -bit*, like *er-ās, er-at* to *eris, erit*.

But an explanation of the *-b-fut.* in Latin must also suit the *-b-fut.* in O.Irish, and it seems possible that *dw* becomes *db, b* in this language (Brug., Gr. I, §175). But another explanation has also occurred to me, which I now proceed to give, viz. Lat. fut. *-bz* = Grk. *-θη-* of the aor.-fut. passive.¹ Before this thesis can be proved it will be necessary to prove (A) that the ARYAN LANGUAGE HAD A CONFUSION OF *ē* AND *i*, and (B) that the CELTIC LANGUAGE SHOWS, like Latin, A PASSAGE OF *-d-* (p) INTO *-b-*.

A. The phonetic interval between a close *ē* and an open *i* is almost nothing. We know that in Latin *ei* was a variant spelling for either (cf. V. Henry, l. c., §§29, 33). In one Italic word the spelling with *i* for *ē* is universal; cf. *filius* 'suckling' || *femina* 'she who suckles.' In Sk. *i* is very frequent as a variant to *ā* in roots that are known to have Aryan *ē*. This has been gravely ascribed to 'apt Ablaut's artful aid,' as if naming a thing explained it. I cite to Aryan *√mē* the double present systems Sk. *māti* || *mimīte*²; to Aryan *dhē* 'suck' Sk. *a-dhā-t* || *dhi-tā*, and,

¹ It was one of the tenets of the first students of linguistics that these Greek tenses were formed agglutinatively, and in *-θη-* they recognized the root of *τι-θη-μι*. Wackernagel (KZ. XXX, p. 302) and V. Henry (Gram. Comp.², §102, footnote) have explained the *-θη-* as an ending = Sk. 2d sg. mid. *-thās*, and on this sole foundation the entire aor.-fut. pass. has been built up. The theory has another great objection: there is no proof for Grk. *-θ-* = Sk. *-th-* (supra, p. 2), and many certain etymologies seem to contradict it.

² I find in the reduplicating vowel *-i-* of the present proof of the correctness of this view. Thus if we recognize the root as *mē* || *mī*, we understand how the second form might reduplicate *mi-mi-*.

with 'guṇa,' *dhenu*¹ 'cow'; to Aryan *√dhē* 'put' Sk. aorists *dhā-mahe* || *dhi-mahi*. As to the form *dhi-mahi* there seems to be a confusion in the famous Sāvitrī verse as to whether it comes from *√dhā* 'put' or *√dhi* 'think' (cf. Whitney's note in Kaegi's RV., Am. ed., n. 222). Aryan *√dhē* seems to have developed the meaning 'think' in other languages. We have in Homer the locutions *θεῖναι τινί τι ἐν φρεσὶ* (φ 145), and *θέσθαι ἐν φρεσὶ* (δ 729) c. infin. 'to think of doing a thing.' Even more explicit is φ 333 *τί δ' ἐλέγχεα παῦτα τίθεσθαι* 'why do you put this <down> an insult to yourselves.' For further examples see L. and Sc., s. v. *τίθημι* B. II. The same usage belongs to Lat. *fa-cio*: thus Cic. N. D. I 8, 19 Plato construi a deo mundum facit. Very common is the impv. *fac* 'put case, suppose' (cf. L. and Sh., s. v. I B. 4-6). In Sanskrit forms of *√dhā* show this meaning (cf. Lanman, Sk. Read., s. v. *√dhā* 9); but this meaning was provided for more particularly by the forms in *dhi*^o, which thus developed into value as a 'root.' So *√dhē* 'suck' is but a specialization of *√dhē* 'put.' If we note the Aryan idiom vouched for by Sk. *gārbham* + *√dhā*, Grk. *θέσθαι ὕδιν* 'conceive a child in the womb,' we can see in Lat. *fē-mina* 'woman' a ptc. meaning 'she who conceives,' whence the passage to 'suckling mother' is natural enough.²

Greek also gives its warrant for -z- in congeners of this root: *θίς*, gen. *θιν-ός* 'beach,' Sk. *dhānu* || *dhanū* 'deposit, sand-bank.' In the latter form the accentuation has shortened the previous syllable. There was doubtless an Aryan doublet *dhēn* || *dhin*. To this group Lat. *fin-is* 'boundary' also belongs. The banks of streams are natural boundaries.³ O.Ir. *dūn* 'arx' also belongs here; one meaning of Sk. *dhanū* is 'promontory'; the Eng. word *dune* is said by Kluge (s. v. *düne*) to have been borrowed from

¹ I see no reason why the diphthong here (*e < ei*) may not be on the same footing as the Lat. variant orthography and pronunciation of *ei* || *i* by *ei*. Comparable also is the so-called spurious diphthong *ei* in Grk. for *ē*. In line with this are the Sk. pfs. in *e* to roots in *a* (Aryan *ei* : *ē*); cf. Lat. *frēgi* : *frū(n)gē* (infra, p. 26).

² Perhaps the semasy had another development: Ω 58 *Ἐκτωρ μὲν θηγάς τε γυναικά τε θέσαστο μαζόν* means 'made a woman put <down> her breast' (cf. ο 506 *παρὰθειμην δαῖτα* 'have meat set before one'). The only other passage is δ 89 *ἀλλ' αἰεὶ παρέχουσιν ἐπιπερανὸν γάλα θέσθαι* 'they always have milk to set <before> themselves,' where *παρέχουσιν θέσθαι* may be for *παρ' ἔχουσιν θέσθαι*.

³ I cite Sall. Jug. 79, 3 Neque *flumen* neque mons erat qui *fines* eorum discerneret. I note that with the semasy thus vouched for, one ought to be careful about separating *ὄρος* 'boundary' from *ὄρος* 'mountain.'

this Celtic word, and it still preserves the sense of 'sand-bank.' The primitive Celtic was **dēnū*, whence *dūn* by infection (cf. Windisch, Ir. Gram., §22, and the forms *laigiu* || *lugu*, **ber-u* || *do-bur*). I further suggest that in *φῑ-τυ* 'son, scion' we have a **θῑ-τυ* affected in its initial part by *φυτόν* 'scion.' Dialectic variations of ϕ^o || θ^o would help to this (cf. the author in Proc. A. P. A., 1894, p. ix).¹ Along with this demonstration of the doublet *dhē* || *dhi*- we reach a different point of view for judging the Sk. ptc. *hi-tā*, Grk. *θε-τός*. I see here no **dhē-tō*, but merely the shorts to the corresponding longs (cf. Bechtel, Hauptprobleme, pp. 98, 151).

I add some additional Greek examples that are more or less plausible: *ἰθύς* from **sādhús* : Sk. *sādhús*; *ἡνι-ς*,² an epithet of a 'heifer,' and *ἱνίς* 'son, daughter'; *ἤκω* || *ἔκω*³ 'come,' to which the spelling *εἰκω* also occurs dialectically (Doric), an orthography showing association perhaps with *εἰμι* 'go.'⁴

¹ I there suggested that Grk. *φῶρ* 'thief' is for *θῶρ*, Lat. *fūr*, Sk. *dhūr-ta*, with influence from *φέρειν* 'carry off, <plunder>,' and especial association with the doublet *φῆρ* || *θήρ* 'wild-beast.' As confirmation of the latter suggestion I note the proverb cited by Arist. (Eth. E. 7, 1, 5): *ἐγνώ δὲ φῶρ τε φῶρα καὶ λύκος λύκον*. The wolf was *ferus* in Latin, and his character as a thief is attested by Tibull. I 1, 33 *At vos exiguo pecori, furesque lupique | parcite*.

² There is probable kinship with *ἡ-βη* 'youth.' The rough breathing may be that we see in *Ἑστία*. I suggest that this had a pietistic origin. Greek was possessed of a group of words for which *ἀγῆς* 'accursed' and *ἁγνός* 'holy' are representative. The latter was a frequent epithet of divinities, and possibly its aspiration was extended to names of divinities beginning with vowels. If we bear in mind that *ἀγός* meant a 'thing polluted' in a religious sense, while *ἁγός* meant a 'thing sanctified,' it does not seem hard to believe that the rough breathing was a conscious point of reverential pronunciation. One hears very commonly in America a pronunciation of the name of the deity something like *Gāwd* in the pulpit, even where the current pronunciation is *Gōd*. This I have always associated with the reverential intention (cf. Whitney, however, on Sporadic Phonetic Change, IF. IV, p. 32). In the lips of some such speakers there is a marked intensification of this aberrant pronunciation. We use in English a long-continued spirant (*sh* = Sk. *ḥ*) in the sense of the Grk. *εὐφήμει*, Lat. *favē linguā*. Possibly the Greek pietistic rough breathing has some connection with this. The pietistic influence can be seen in *Schepfer* 'creator,' but *schepper* 'dipper' in the Silesian dialects (cf. Weinhold, Ueber deutsche Dialectforschung, p. 73; cited by Wiener, Mod. Lang. Notes, X, No. 1).

³ The root is *sē* in *ἔμμι* 'send,' i. e. 'cause to go,' but the *-κ-* has become a permanent part of the stem (Part I, p. 435). The congeners of Grk. *ὁδός* 'road' are doubtless extensions by *-de-* of the same root *sē*.

⁴ Or *ei* is on the footing of the diphthong in *dhensū-* (supra, p. 6, n. 1).

Another example is furnished by *ἥρως*, where the rough breathing was pietistic. The unaffected etymological form is found in *ἥρανος* 'guard, friend' and in *ἥριον* 'hero's grave.' Sk. *vāraṇā* (RV.) 'strong, powerful,' *vāra* 'treasure,' Lat. *vēr-us* 'true' are congeners. The root was doubtless *vṛ* 'cover, close.' In Sk. *vīra* 'hero,' Lat. *vir* and *vir-tus* we have the *ī* vowel. Eng. *close* (adj.), *to close* (vb.) show a striking semasic parallel, e. g. 'a *close* friend does not betray a secret.'

B. The prevailing doctrine at present is that in Celtic *-dh-* became *-d-*, and that then this *-d-* became *ḍ*. There is no reason why *-dh-* did not become *-d-* at once in intervocalic position, and *-d-* otherwise. From this source original Aryan *-d-* received its impulse to become *-ḍ-*. For the passage of *-ḍ-* into *-b-* I submit the following etymologies: 1. O.Ir. *ucht* 'breast' is akin to Lat. *uber*, Grk. *οὐθαρ*, gen. **ουθηρ-ος*, Sk. *ūdhar*, gen. *ūdhnas*. The phonetic chain of the Celtic word may be thus represented: **ūdh-ŋ-t-* > **ūḍ-ŋ-t-* > **ūḍŋt-* > **ūbit* (cf. *it* 'sunt,' Brug., Gr. I, §243, 3) > *ūbt* (i. e. **uḃt*) > *ucht*¹ (cf. *secht* = *septem*). 2. O.Ir. *lucht* 'people' <in attendance>, *luchtair* 'lanista,' Lat. *liber* 'free,' *libertus* 'freedman' (still in attendance on his master), Grk. *ἐλεύθερος* 'free.' The primary sense was 'noisy, outspoken': *Liber* and *Ἰακχος*, titles of the wine-god, both meant 'shouter.'

¹ I find it hard to believe that *ucht* 'breast' and *uball* 'apple' are not congeneric. It is a common modern association of ideas, and Ar. Lys. 155, Eccl. 903 use *μήλον* in the sense of 'breasts.' In the Anthology *κυδωνίω* 'swell like a quince' and *μηλοῦχος* 'apple-holding (girdle)' are used of the breasts. There is also a passage of exquisite beauty in Aucassin et Nicolète (xii, l. 23), where the breasts are likened to two walnuts. It is clear from all the uses of *μήλον* that the name was suggested by the shape; the word may be connected with *mā* 'mother,' and have had a primary meaning of 'breast,' which was crowded out in Greek by *μαῖς*, and in Latin by *mamma*. It has been supposed that the word *apple* (cf. Kluge, s. v. *Apfel*) has been derived from *Abella*, a small locality in Italy famous for its apples. But just the contrary thing may have taken place. Into the vocalization of this group space forbids me to go. The acceptance of primitive kinship would demand the acceptance of a European change of *-ḍ-* to *-b-*. We might, however, avoid this difficulty by recognizing influence from the group of which *ὀμφαλός* 'navel' is a representative: I note that the Latin pair *umbilicus* 'navel,' *umbo* 'boss of a shield' (with Aryan *-bh-*) is represented in O.Ir. by *imblíu* and *uball* 'apple on a shield' (cf. Wind., s. v.).

² For *ἐλεύθερος* 'outspoken' cf. the author in A. J. P. XV, p. 220, f. n.; examples for *liber* are Pl. Cist. 127-8 Quiaque adeo me complevi flore *Liberi* | magis *libera* uti lingua conlubitus mihi; Liv. XXXV 32, 6 vocem liberam mittere adversus aliquem.

The great festival at 'Eleusis had on the fifth day a procession to Eleusis called the procession of Iakchos, which was of a very noisy character.¹ Thus it is clear that 'Eleusis belongs to the same group. In Lat. *liberi* 'children' we must see a primary sense of 'noisy.' In Ir. *lúth* 'joy' (yearning?) we have the same facet of meaning; and if we see in *lúath* 'quick' an underlying notion of noisy motion, we are able to bring *ἐλεύθω* 'go' into this group. On the phonetic side I would see in *lucht* the development of an *-n*-stem lengthened by *-t* like that in *ucht*; in *libertus* the corresponding *-r*-stem² (extended also by *t*) is seen. 3. We have in Irish a word *ruad* 'red' corresponding to Lat. *ruber*, Sk. *rudhirá*; *rucht*³ (<**rubil*, cf. Sk. *rohít-* 'red') 'red <tunic>' seems to be an indubitable congener. The conclusion to be drawn from these three examples is that the Latin *-d-* which passes into *-ð-* began to make that change in the Italo-Celtic period.⁴

Returning from this digression to the discussion of the *b*-forms, I seek to prove that in the fut. *-bit* we have composition with *-dhē-*. According to this theory a fut. *calebit* must have been at one time **calefit*. This constructed form is in actual existence (save for the quantity of the *e*⁵) in the sense of 'is made warm,' a pr. pass. to *calefacio*. When the form **calefit* was in this state, its termination was associated with *fit*, 3d sg. pass. to *facio*, and forms like *calefacio* created, but this did not keep the form from

¹ I cite from Stengel (Iw. Müller's Hdbch. V 3, p. 123): "Jakchoszug hiess die Prozession nach dem Gotte. . . . Es ist eine Gottheit, dem Bakchos nahe verwandt, der Gott der lärmenden Freude."

² I note that *vir* and *homo* have *r*- and *n*-stems; variation of *r*- (*l*-) and *n*- is seen in Eng. *girl*: Lat. (gen.) *virgin-is* (cf. H. Möller in P.-BB. VII, p. 542, who reconstructs a reduplicated stem **gherghen-*); there is ultimate relation, too, between *πατήρ* 'father' and *πόρνα* 'lady.'

³ Windisch, s. v. "i. *inar*, ut dixit Fercertne: hi n-deich ruchtaið derga, Corm., p. 39"; *inar* means 'tunic' and *derga* after *ruchtaið* means 'red'; *rucht* 'tunic' is doubtless an extension like Lat. *purpura* 'toga' and our 'purple and fine linen.' I note the language of a little girl, who asked me one day: "Have I got on a flannel and a white to-day or two whites?" <sc. petticoats>.

⁴ In all the O.Irish forms the change seems conditioned on a *t* following the *-d-*, and this *-t* is possibly present in the background of all the Latin words (*rubidus* for **rubitus*, cf. the author in A. J. P. XIII, p. 475); by this explanation it will be easier to explain *iubeo* (3d sg. *iubet*), which was entirely devoid of noun-kindred to hold it in place, as e. g. *fides*: *fido*, etc.

⁵ The lengthening took place in the quadrisyllabic forms, *calebitis* like *cupidinis*: *cupidus*, and is comparable with that in *σοφώτερος*.

passing on to *calebit*. I thus endow my verb with the form *calet* 'is dry' and **calefit* 'is made dry'¹; they were adapted to different uses, and *calebit* became a fut., helped to this, perhaps, by the form *erit* (infra, p. 21); but certainly no English-speaker would find it hard to believe that the fut. sense has developed directly from the pres. Beside *erit* and *eram* there grew up a pair *calebit* and *calebam*.

The phonetics involved in this explanation have been already explained on the basis of an Aryan doublet *ē* || *ī* and the Italo-Celtic change *d* > *ð*. Implicit in this explanation is the assignment of Lat. *fio* to Aryan *√dhē*. This identification of the earlier 'linguisticians'² has been latterly abandoned. Brugmann constructs *fio* from **bhu-ix̥ō* (Gr. I, §56) and from **fu-io* (ib. II, §707). Bartholomae (Stud. z. i.-g. Spr.-Gesch. II, p. 191) writes the base **bhuix̥ō*, with an *ī* to suit his *āi* || *ā/t*³ series. But with the numerous Sk. forms in which *√dhē* appears as *dhī-* (supra, p. 5), who shall say we do not have the same phenomenon in Latin? If *fio* belongs to *√bhū*, why does it everywhere appear as the pass. of *facio*⁴? It is incredible to me that, with a large development of *√bhū* in Latin (*fui, fuat, futurus*, etc.), such utter

¹ i. e. 'becomes dry'; note the Germ. fut. auxiliary *werden*.

² This neologism should be as good as 'statistician,' 'logician,' etc.

³ On the basis of a few highly questionable Sk. preterites in *-āit* for *-it* (cf. Wh.², §904 b), Bartholomae makes an ingenious but altogether improbable plea for such a series. The forms are *viçarāir* (AV. XII 3, 18), *ṣarāçarāit* (ib. VI 66, 2), *dçarāit* (ib. VI 32, 2), but there are MS variants in *-is*, *-it* for all the passages. The forms *ajāir* (RV. IX 72, 5), *apājāit* (AV. XII 3, 54) are to be explained as belonging to *√ji*, as Prof. Whitney assured me in a private letter (cf. also his Vb.-Roots, s. v. *√ji*). In AV. XII 3, 18 *viçarāis* is certainly an 'injunctive.' I see in it nothing but a 2d pers. to the dithematic *-āit* of the 1st pers. (Part I, p. 439), which was not primitively a 'middle,' but corresponds to the monothematic ending in Grk. opt. *φίπ-αις*. The augmented forms are susceptible to the same explanation, for the augment had originally no past value. Nothing is commoner in Vedic style than the occurrence of an augmented aor. in a string of petitions, and the explanation in vogue is what may be called the explanation from *naiveté*, which makes the petitioner express the thing wished for as the thing realized. But as the unaugmented forms are injunctive or narrative, I see no reason why the augmented forms may not now and then be narrative or injunctive (Part I, p. 422). A warrant for this usage is found in the Greek aorist as a future and a hortative (cf. Goodwin, M. and T., §§61-62). Explanation of this phenomenon is to be sought in the original timelessness of the verb. The *-j*-fut. and aor. developed from the same or cognate agglutinative groups (Part I, p. 422).

⁴ Cf. *fitum est* for *factum* (Liv. Andron. ap. Non. 475, 16).

phonetic and semasic dissociation should have been made. It seems to be natural for a '*be made*' to pale in signification to a mere copula '*be*,' but the converse process is much more difficult to grant.

The most plausible justification of these monstrous-looking forms **bhūzīo*, etc. (which look even worse written **bhwīyo*) is the equation of Lat. *°fio* in *suffio* 'fumigate' with Grk. *θύω* 'sacrifice.' Now, the shift of meanings in *θύω* and its kin is absolutely Protean (cf. Prellwitz, s. v.). From Sk. *√ dhū* || *dhu-kṣ* 'kindle,' *θύω* 'offer <in the fire>,' and *°fio* 'fumigate' we cannot go wrong in ascribing to this group an Aryan sense of 'kindle.' But there is more than a hint of the self-same semasy for *√ dhē*. In Latin comedy the phrase *rem divinam facere* 'sacrifice' is very common, and *facere* || *fieri* is used alone in this sense (cf. L. and Sh., s. v. I B. 8). Grk. *τίθημι* comes close to this in its sense of 'offer to the gods' (cf. L. and Sc., s. v. A. III 2).¹ Much more pertinent is the use of *τίθημι* as a *terminus technicus*² for gathering the firewood. In Sanskrit *ā + √ dhā*³ was the special *terminus technicus* for kindling the sacrificial fire. If we note that Lat. *suf-fio* is not restricted to the sense 'fumigate,' but also means in general 'burn' (Lucr. II 1098), it will be possible to regard this *°fio* too as belonging to *√ dhē* || *dhī*. To this conclusion we seem led by a comparison between the Roman and Hindu funeral rites. Festus (p. 3, Müll.) thus employs the word *suffitio*: *funus prosecuti redeuntes ignem supergradiebantur aqua aspersi; quod purificationis genus vocabant suffitionem*. Similarly in the Hindu ritual, after the burial of a *Guru* they carry off the old fire and, returning, kindle a new one (*Ācvalāyana* Grh. Sū. IV 6, 1-6): "when all sounds have ceased, or when <the others> have gone to the house or the resting-place, <the performer of the cere-

¹I note Z 92-3 *θεῖναι <πέπλον>* 'Ἀθηναίης ἐπὶ γούνασιν ἡνκόμοιο | καὶ οἱ ἐποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηΐ.

²Cf. Aristophanes, Pax 1023 sq.:

σέ τοι θύρασι χρη μένοντα τοῖνυν
σχίζας δευρὶ τίθηναι ταχέως
· · · · ·
οἴκουν δοκῶ σοι μαντικῶς τὸ φρύγανον τίθεσθαι,

where the word *μαντικῶς* clinches this statement.

³I note for Latin Plaut. Rud. 767 *ignem magnum hic faciam*, and Capt. 843 *iube . . . ignem ingentem fieri*. We have possibly a compound of *√ dhē* in Mil. 411 *inde ignem in aram*, unless indeed *inde* is to be referred to Sk. *√ indh* 'kindle,' a root warranted for Italic by *aedes*, *aestus*, etc.

mony> should pour out an uninterrupted stream of water, beginning at the south side of the door, . . . <going round the house>, ending at the north side of the door" (Sn. 7).¹ If one believes in an Aryan folk at all, it will be necessary to believe that these ceremonial acts go back to a common basis.²

But support is possibly given to this theory for the development of the pf. from the pairs *per-do*, *ven-do* with their passives *perco*, *veneo*. Now, if these actives contain $\sqrt{dhē}$, as is generally supposed, we might expect a pass. in *-dhi-* (>*bi-*), and this we actually have retained for us perhaps in a proverbial sentence of Plautus, where we are supposed to have a form of *perbitere*. Plautus's uses of this vb. are as follows: Rud. 495 *utinam . . . Malo cruciatu in Sicilia perbiteres*; Pseud. 778 *interminatus est . . . Siquis non hodie munus misisset sibi Eum cras cruciatu maxumo perbitere*. In the latter passage *perbitere* is plainly a fut. infin. so far as the sense goes, and in the former the sense is that of a plupf. subj. This relation is precisely paralleled by *fore*, *fores*.³ But one other passage remains to be discussed, Capt. 690 *Qui per virtutem peritat non interit*. This is the MS reading, but a *corrector recens*, whom Schoell takes to be Camerarius, has written on the margin of B. *perbitat*; and Spengel, followed by Brix, reads *perbitit*, while others have divided *perit at*. In Nonius's time the reading was supposed to represent *perire*, but Osbernus reads *peritat* as indic. to *peritare*. Of all the corrections that have been proposed, *perbitat* involves the least change. I propose to read the line: *Qui per virtutem perbit at non interit*. This verse has all the look of a '*sententia*,' and may be much older than Plautus. A contextual motive for the change is close at hand: cf. vs. 693 *Vel te interisse vel perisse praedicat*. Plautus is here unquestionably playing on the relation of *-do* and *-co*; contrast 694 *Dum pereas, nihil interdo*⁴ *dicant vivere* with the

¹ This is Oldenberg's translation (S. B. E. XXIX, p. 248), but I am not sure of the italicized passage.

² It would be going too far afield to seek completeness on this point. The meaning of *ignem supergradiebantur* is not easy to state. Does it mean 'jumped over the fire' or 'walked round it'? In form *suffitio* must belong with *apsa + \sqrt{dhā}* 'put <wood> on <the fire>.' The next sutra begins with *agnim upasamādhāya* 'putting the fire in place.'

³ For *foret* as plupf. subj. I cite Bacch. 1047-8 *ne ille edepol Ephesi multo mavellem foret*, | *Dum salvos esset, quam revenisset domum* 'I would prefer his having stayed,' etc.; cf. also Mil.² 49 c. Brix's note, Trin. 832, 837; Truc. 89; Tibull. I 10, 11.

⁴ Conjectural reading, but very probable; cf. Brix ad loc.

previous verse, and also vs. 683 Si ego hic *peribo*, si ille, ut dixit, non *redit* with vs. 696 Si ille huc *rebilet*,¹ etc. I cite as a warrant for the proverbial nature of this play on the words Epid. 74-6 Puppis *pereundast* probe | Quid istuc ad med attinet | Quo tu *interbilas* modo, where *interbilas* is R. Müller's correction for the unmetrical *intereas*. If we can assume that vs. 690 as I have given it was a maxim of long standing, we then reach a point from which we can explain *bilo*, that utter *crux* in Latin etymology²: from *perbit* at the user of language got over to a *perbilat* of equivalent meaning with *pereat*. The parallelism of *perbilere* and *perbiteres* with *fore* and *fores* should make us see a fut. idea in the maxim, thus: 'if a man were to perish for virtue's sake, why that's no death.' In all the cases of *belere* (cited by Brix, Capt.⁴ 380) only pres. subjs. in -as, etc., futs. in -is, etc., and, in addition to the fut. forms cited in the text (*perbilere*, *perbiteres*), the 1st sg. *rebilo* (in a fut. condition) occur. It will thus be seen that the verb never strayed far from its original employment.

The case resolves to this: *fio*, *suffio* can be referred to $\sqrt{dhē}$; *fio* with a far better semasy than by the identification with $\sqrt{bhū}$, while *suffio* shows too good a semasic concordance with *upa* + $\sqrt{dhā}$ ³ to be inevitably referred to *θύω*.³

¹ Conjectural reading; cf. Schoell ad loc.

² Latin varies between *bilo* and *bēto*, which is in line with my explanation. The spelling *baeto*, for which there is very slight MS warrant, is only a palaeographic variant for *bēto*. There is no cogency whatever in comparing the Osc. word *battels* with *bilo*, for its signification is utterly dark (cf. Bugge, KZ. XXII, p. 438 sq.).

³ I am not sure but *θύω* can be brought into accord with $\sqrt{dhē}$ | *dhi*. The semasy for the sense 'sacrifice' has been exploited in the text. We have but to mention Lat. *proficiscor* 'set out' to give early warrant for use as a verb of motion. For the three most immediate uses of $\sqrt{dhē}$ 'put, set, make,' English shows plenty of phrases implying motion, and some of them rapid or hostile motion: 'make off, make forward, make at'; 'set out, set forward, set on'; 'put off <home>, put out,' etc.; the phrase 'then he *put out*' two persons rendered for me by *scooted* and *skedaddled*. It is not necessary to posit an Aryan $\sqrt{sedo}$ 'go' (cf. Prellwitz, s. v. *ᾠδός*), for this meaning can come from the sense 'set out' by decomposition. I note *φροῦδος* (< *πρό* + *ᾠδός*) 'clean gone' as a source from which the meaning may have got back to the simple root. Thus, in point of semasy *ᾠδός* is subsequent to *φροῦδος*. In Latin *facio* never became a 'decomposite' to *proficiscor*. A word needs to be said on the phonetics. There can be no doubt of the vowel *u* having a connection with this root. Plautus gives ample warrant for *creduit*, Sk. *crdd* + $\sqrt{dhā}$, and *perduit*: Grk. *πέρω*, Sk. $\sqrt{spr}$ -*dh*, where we must recognize composition with

Support has been derived for *fio* : *√ bhū* from Celtic *biu*, which Windisch referred in Curtius' Grundzüge to this root. Against this etymology Stokes declared himself in his review of this work. Meantime Osthoff (M. U. IV 16, Ann.) based on it an Italo-Celtic phonetic law. Zimmer (KZ. XXVI, p. 423) declared, with Stokes, for the equation with Lat. *vivo*, which Plautus uses as a stronger *sum* (cf. Brix, Trin.⁴ 390). Windisch (KZ. XXVII, p. 165) defends his view on the semasic ground that *biu* never means 'live' in the full sense of the word, and on the phonetic ground that the Celtic correspondents of Lat. *vivus* always show *i*. The combination of these two objections makes an objection to his etymology. There was an Aryan variation *ǝ* in this word (cf. *vivus* : *βιος*). What wonder if Celtic adapted this variation to varying uses! Stokes (KZ. XXVIII, p. 84) declares: "The forms belonging to this root often retain their original meaning 'to live,'" and maintains the tenet that *biuu* is a genuine representative of **bivo* (<**givo*). Bartholomae (l. c., p. 190) brings into the argument the Ang.-Sax. forms, but these have no claim to being considered original. Gothic knows only *im*, *is*, *ist* in the sg., to which OHG. has made analogical forms *b-im*, *b-ist* (*b-is*), with retention of *ist*, while Anglo-Saxon has the forms *com*, *eart*, *is*, and beside them *bēo*, *bist*, *bip*. Analogy and syncretism have been very fully at work in the paradigm of the copulative verb. In *bist* the influence of the (Goth.) pret. *wast* and *waist* 'thou knowest' added a *-t-* to the first analogical form *bis*. In Ang.-Sax. 3d pers. *bip* : 2d pers. *bist* we have to see nothing but analogy to *bindest*, *bindep*, or any regular verb. The 1st pers. *bēo*, 3d plur. *beoð* represent Aryan **bhevo*, **bhevont-i*.¹

√ dhē (this by way of addition to my comparison in A. J. P. XIII, p. 480). Unexplained hitherto has been this vocalization. In Sk. *dhā-nu-te*, Grk. *θρω*, and inferentially in Latin (cf. *danunt* : *dare*), we see that this group had the nasal inflexion. If we assume a primitive **dhi-no/u* to *√ dhē* | *dhi*, the change to **dhi-no/u* is explicable phonetically. These syllables produce 'rounding' by anticipation, and thus *i* becomes *u* (cf. Vietor, Germ. Pronunc.², p. 10). Anticipative rounding has also produced the 'velars' (Proc. A. P. A. 1894, p. ix). To this phonetic condition we can refer Grk. *γυνά* < Aryan **gēnā* | *gēnā*. I note further Sk. *√ sā* | *st* 'bind' and Lat. *su-o* 'sew.' Sk. *√ siv* | *syā* is a compromise form.

¹ Cf. v. Feilerlinger in KZ. XXVII, p. 439 sq. His explanations of *bis* (2d sg.), *bip* (3d sg.) as representatives of Aryan **bhvesi*, **bhveti* are not based on the warrant of any actually occurring forms, and the explanation by analogy given in the text seems to me sufficiently strong without creating a *bis* as descendant of a primitive **bvis*, as an additional source for the analogy.

I sum up this argument by stating that Lat. *fit*, O.Ir. *bith*, Ang.-Sax. *bīð* are none of them referred with cogency to an Aryan **bhūyē*, while the two first have just as credible connections with other roots, and thus this 'law' is based on altogether insufficient etymological material.

In Greek also *√dhē* has become identified with a tense-voice-formation, the aor. and fut. pass. The passive voice is an accident of later adaptation. It is almost certain that the Aryans had reached no finite passive forms. They had, however, emphatic ('middle') forms in *-dh-*. In Greek there were doubtless other simple *-θ-* forms besides *-με-θα* and *-θι*, but the compound *-σθ-* forms prevailed after a conflict, of which *-με-σθα* shows traces. What wonder, then, if we find *-σθ-* beside *-θ-* in the aorist.¹

Seeing so many cases of development of inflexion by composition with *√dhē*, we must, it seems to me, return to the older explanation by which the weak German preterit was referred to this source. I take it that there are no insuperable phonetic objections in the way (cf. Brug., Gr. II, §907), and no other explanation gives so precise a correspondence of form as to equate Grk. *-θη-* with Goth. 2d sg. *-dēs*. In the 1st sg. *-da* (<*-dhō*) corresponds precisely to Lat. *-bo*, and to this the 3d pers. *-da* was associated by the analogy of the strong preterit. But there was previously a 3d sg. **nasidēþ* which was also a 2d plur., for we are under no compunction to believe that the *nasida*-type was always past. So when this 2d plur. **nasidēþ* did receive past interpretation, it was extended to **nasidēþ-up* > *nasid-ed-up*, thus: 3d sg. *nam* : 2d plur. *nem-up* = 3d sg. **nasidēþ* : 2d plur. *nasid-ed-up*.

The greatest argument against connecting this weak preterit with *√dhē* is the O.Ir. *-t* pret., but no valid objection can be made to regarding this pret. act. as just the equivalent of the pret. pass. in *-t*. In two persons it has the 'deponent' inflexion, and we

¹Extremely neat is Henry's *ἐ-γώ-σ-θης* = Sk. *d-jñā-s-thās* (Bull. Soc. Ling. VII, p. 29), but I have given reasons (supra, p. 3) for not showing any confidence in Grk. *θ* = Sk. *th*. For the *σ* of *γώ-σ-τός* I posit the demonstrative doublet *te* | *ste*. Convincing proof of this can be given from the suffixes *-ter* | *-ster* in Lat. *ven-ter* : Grk. *γα-στήρ*; cf. also *Μέν-τωρ* and Lat. *mon-itor* with *mon-STR-are*. The *-σθ-* aorists may be patterned on *-σμ-* of the pf., e. g. *ἐ-γώ-σ-μαι*, but I would base aor. and pf. both on the ptc. doublet. I note that the ptc. suffix *-ne* also had a by-form *-ne* (Brug., Gr. II, §66). We can refer to this suffix *-ste* the group of formations for which Aryan *tt* > *st* has been assumed (Brug., Gr. I, §469).

shall see below that the 'deponent' is either act. or pass. at will; this suits the origin of the *-to*-suffix entirely (Part I, p. 416).

The Lithuanian impf. in *-davau* (Brug., Gr. II, §908) is perhaps also to be referred to this source. Perhaps the original 1st sg. was *-d-au*, whence, by doubling the ending, *-d-av-au*.¹

THE ACC.-IMPV.—Sanskrit and Greek have a final *-m* that characterizes their impv. forms. I cite *duhām* 'let one milk,' *δείξον* 'show thou,' and Syrac. *λάβον* : Att. *λαβέ*. These are terminal accusatives, just like our English '*home*,' which any dog understands to mean 'go home.' Thus *duhām* would mean 'to the milking.' The parallel group *λαβέ* || *λάβον* is on the same footing as Sk. 'injunc.' *bharata* || impv. ('mid.') *bharatām*, where *-tām* has the dithematic intention, as in 'subj.' *bharās* beside 'injunc.' *bharas*. In 3d dual *-ātām* theme and ending are both dithematic, and this dithematism characterizes the 2d and 3d dual of the entire 'middle.' We thus see that the *-m*-endings, as well as the *-dh*-endings, have come into play as inflective endings from the 'emphatic' impvs. Even thus there were not enough forms to go round, so we have in Sk. *bhavatām* not only a 3d sg. 'middle,' but a 3d dual act., and further a 3d dual 'middle' *bhāvetām*, formed by adding the self-same ending to the monothematic 1st pers. *bha-ve* (not in use as an impv., but sufficiently attested by the ending in Grk. *λῦ-σ-αι*, Part I, p. 439). It seems hardly necessary to note that in Sk. 2d plur. *-dhva-m*, Grk. 2d dual *σθo-v*, the *-m* is due to the impv. Likewise in Grk. 1st sg. mid. *-ομην* we have the same extension of 1st sg. act. *-ομ* that we have in Sk. 3d sg. middle *-atām* to 3d sg. injunc. *-at*.

THE 2D SG. PF. *-stha*.—For this ending also an agglutinative origin is to be sought. I take this to be the 2d sg. of *√sta*² and to mean 'thou art.' Every one knows how frequently forms of Sk. *√stha* are a mere copula³ (cf. Böhtlingk, p. w., s. v. 11); the same semasy is vouched for by *ιστημι* (cf. L. and Sc., s. v. B); in Latin *stare* is often little more than an emphatic copula (cf. Aen. II 639; III 210; VI 471, 652, 697), and is used almost like *fui* in making passives (e. g. ib. III 403 *quin ubi transmissae steterint* trans aequora classes), a use that is paralleled in Sk. (cf.

¹ In any case the ending *-au* is to be referred, like Gothic *-au*, Sk. *-āu*, to an Aryan *au* (Part I, p. 429).

² This, like *dā*, is a 'demonstrative' root (supra, p. 2, f. n. 3).

³ In modern Hindu dialects this development has gone on, and just as in Fr. *étais* to Lat. *stare*, the older sense is entirely lost.

Grassmann, Wört., s. v. 8, and Delbrück, SF. V, p. 407); in O.Ir. also this root has become a copulative verb (cf. Windisch, Gram., §386).

No phonetic objection can be made to taking this ending as *-st(h)a* instead of *-tha*. Historically it appears as *-σθα* in Grk., as *-st-ī* in Latin; these forms have been interpreted as analogical in Greek from roots ending in *-d/t+l(h)*, whence *-σθ-*; but to explain the Lat. form we have to resort to such forms as *diks-tī*. It were simpler to regard *-st-* as belonging to the primitive form, and this suits the conditions in Gothic better than the prevalent explanation. Thus the very important irregularities *waitst*, *qast* (<**wait*+*st*, **qat-st*) are removed; forms like *skal-t* are thus explicable out of **skal-st*. In Indiranian the ending seems unquestionably *-tha*. I would suggest that this form arose out of the perf. **vaitstha*¹ (>Sk. *vet-tha*), but we must reckon with the possibility of an Aryan doublet *-ta* || *-sta* of probable demonstrative origin.

THE CONCEPTION OF VOICE in a developed stage, at least, could hardly have been present to the Aryans. An emphatic and a simple inflexion we can allow them (supra, p. 2), but the facts do not warrant us in going further than this statement, that endings in nasals just mentioned and developments from the emphatic forms in *-dh-* (supra, p. 4), along with 2d sg. *-sa* || *-sai*, 3d sg. *-ta* || *-tai*, may have begun to have a 'voice' value in the primitive period. Because both Greek and Sanskrit occasionally

¹ The question arises whether *-st-* in Indiranian did not pass through the stage *-tpt-*, whence Sk. *-tth-* in *vet-tha*. It is known that the *kh* of modern India approximates to *ʃ* (Wh.³ 61 *δ*), and the question must be regarded as an open one whether the 'aspirates' were not closer to the spirants than is generally supposed, for it seems possible to point the Vedic tradition in this way (Wh.³ 37 *d*). In Sk. *ṣsthā* we can explain the *th* as similarly due to the reduplication *tiṣṭh-*, i. e. *stt* = *ṣṭh*. In line with this would fall Sk. *ṣṣṭhā* 'sixth,' whence perhaps the Indiranian *-tha-* of ordinal formations. With the elimination of the *-ṣṭh-* cases the Sk. examples for *-th-* are much diminished. As a noun-forming suffix (Wh.³, §1163) *-tha* may have arisen thus: *ukṭhā* 'saying' stands for Indiranian *uxṭā*, with *xt* from *kt*, a phonetic change known in primitive Germanic, in Avestan, in Oscan and Umbrian, Celtic and primitive Slavic (Brug., Gr. I, §462). The ptc. *uk-tā* would be a re-inforcement of the ptc. suffix from other sources, just as primitive Iranic *ft* falls back in Avestan to *pt* (Brug., Gr. I, §473, 1). Similarly *prṣṭhā* 'back' would fall under the phonetics of *tiṣṭhā* above. If we note the adv. suffix-doublet *-dā* || *-dhā* we need not look on the *th* of *-thā* as original, especially as we have the doublet *dtha* || *ddha*.

attach the passive value to 'middle' forms, we cannot infer that this was an Aryan phenomenon, for Greek aorists in $-\eta\upsilon \parallel -\theta\eta\upsilon$, as well as Lat. *fio*, show passive value with act. form, and in the Celtalic passive we are only to see a development from the deponent; for the inflective characteristics develop from the same sources as the Sk. perf. act. (Part I, p. 432).¹

THE NUMERALS.—In the three first numerals I see demonstrative stems. In *oi-* of the *unus*-group we have the 1st pers. interjection *ai* (Part I, p. 424); I compare the phrase 'Number One,' so often used in slangy English for the 1st person. In many children's games the counting-out formulas naively begin with the counter. In *du* of the 2d person we have the compound demonstrative *ta-wa* (Part I, p. 430),² or *da-wa*, with *da* used as in *deipo* (supra, p. 3). Back of *tr-* of the 3d person lies *ta-ra*, meaning 'that one yonder,' with the ordinal *tr-lo* (likewise a compound demonstrative) preceding possibly the stem *tri*.³ Hopkins's explanation of **ge-tur* (A. J. P. XIII, pp. 85-6) as '(one) and three' seems to me very plausible. For **pe-ge* I abide by the old association with *finger*, and think that **pen* meant originally 'hand.' I compare *πῆψ* 'hand' (i. e. laborer), and, with *r(l)/n* inflexion, the syncretic Sk. form *pāñi* 'hand.' We may

¹ I am but just made aware that Zimmer (KZ. XXX 224 sq.) has also made an explanation of this passive from the standpoint of a "3. plur. act. konjunker Flexion auf *-ur* (**dicur*), von deren unpersönlichem Gebrauche die ganze Passivbildung ausgegangen sei" (Stolz², p. 361, Anm.). On the impersonal origin of the passive I refer also to my suggestion in A. J. P. XV, p. 221; and I cite here in addition from the first draft of this essay: "The middle of both Greek and Sanskrit verbs is also used as a pass. This I trace to the upgrowth of these forms from infinitives where the distinction of act. and pass. is obliterated. We find in the following Sk. sentence an explanation of the entire construction of so-called attraction with the infin. (Lat. gerundive): *ahām rudrāya dhānūr ā tanomi brahmadviṣe śdrave hantavāi u* (RV. X 125, 6) 'I stretch for Rudra the bow for his enemy, for the arrow and for slaying.' These are all dat. of purpose in a sense: it does not signify that we call *rudrāya* a dat. of advantage, or of ind. obj., *brahmadviṣe* a dat. of disadvantage, *śdrave* a dat. of agent, and *hantavāi* a dat. of purpose. The stretching of the bow fulfils a purpose for each of these objects. If we omit *śdrave* we may feel *brahmadviṣe hantavāi* as a pass., 'in order that his enemy may be slain,' or as an act., 'for him to slay his enemy.' It was this double act.-pass. potentiality that the impv.-infin. forms **dhyāi* $\parallel$ **dhai* took into the new emphatic mood.

² I was in error in attributing this semasy for *two* to Benfey (Part I, p. 430) so far as I know, it is a new suggestion.

³ We need hardly doubt that the primitive Aryan was capable, like the Hindu (cf. Wh.² 24 a), of confusing *ṛ* and *ri*.

also compare Eng. *fin* and *span* ('hand-stretch') : $\sqrt{s} > pen$ 'stretch' (cf. Brug., Gr. II, p. 136, Anm.), and possibly Lat. *penes*, for which a very convenient translation is 'in the hands of.' As to *six*, we have strong traces of a duodecimal system in Lat. *sescenties* 'six hundred' used as an indefinite number. If the *F* of $\sigma > Fi\xi$ (Aryan $s^*akš$, cf. Pedersen, I. F. V 86) is parasitic (cf. the author, Proc. A. P. A. 1894, p. ix), I suggest that we have in Lat. *sex* a congener of *sequor*, which meant 'following,' the next number to 'five.' In *septem* we have perhaps an indirect extension of *sex*.¹ For the estimation of $\delta\epsilon\tau\acute{o}$ we must consider $\delta\gamma\delta\omicron\omicron\varsigma$ 'eighth.' I would see here in general a dual, as Fick does, but back of $*oklāu$ a more primitive $*ok + dvāu$, with an actual 'two' for the suffix. In the cardinals the previous $\epsilon\pi\tau\acute{\alpha}$ has affected it, but in the ordinals $\delta\gamma\delta\omicron\omicron\varsigma$ represents the more primitive condition, while $\epsilon\beta\delta\omicron\mu\omicron\varsigma$ has been assimilated to $\delta\gamma\delta\omicron\omicron\varsigma$. For 'nine' and 'ten' I have nothing to add to the current view that $\epsilon\pi\nu\acute{\epsilon}\alpha$ possibly means 'one new one' (as an addition to eight), and that $\delta\acute{\epsilon}\kappa\alpha$ is connected with Aryan $d\acute{e}k\parallel d\acute{i}k$ (supra, p. 5) and means 'receive with both hands.'

THE EMBRYOGENY OF ROOTS.—The agglutinative processes employed in an analysis of the inflexions bring us close to the embryogeny of the root. Thus $\sqrt{dh\bar{e}}$ has been explained as after all but a demonstrative, and it has been further assumed that many so-called roots in $-k$ may contain, after all, a shorter root $+ke$. Thus Lat. *facio*, which goes back to $\sqrt{dh\bar{e}}$, has become in turn, to all intents and purposes, $\sqrt{fac}$. A demonstrative lies also, as I shall seek to prove, back of the substantive verb $\sqrt{es-}$, which indeed is to be explained as $\sqrt{e-s-}$. The Aryan 2d sg. is $*e-si$, not $*es-si$. In Latin $e-s$ we have doubtless the earliest form ($<es$), before the $-v$ -endings (Part I, p. 423) were developed. The various etymologies that have been proposed for the copulative assumed for it a weakened meaning out of something primitively more definite. In Hebrew the copulative verb is an adverb of a demonstrative value with verb-endings.²

¹ I note the English phrase 'at sixes and sevens.' Compare also the Lat. indefinite *sex septem* 'six or seven' (Hor. Ep. I 1, 58 and Ter. Eun. 332). Phonetically the relation of *sex* and *septem* cannot be bridged from our present standpoint, for we can hardly assume completed labialization of a 'velar' in the primitive period. I note, however, that Hillebrandt has made precisely this suggestion for Sanskrit phonology (BB. XIX 244-6).

² In Sanskrit the pronoun *ayam* is also used as a predicate without a verb (cf. Grassmann, Wort., s. v. *iddm*).

Any negro in the South verifies this condition, for his '*dar he*' means 'there he is.' Another element in the copulative verb is *stha*, which is, after all, probably only an enlargement of the demonstrative *sta*¹ which, as I have suggested above, is represented in the 2d pers. -*stha*. In Sk. *stha-s* 'you two are' we have a pluralization of 2d sg. (subsequently 2d plural) *stha*-. Aryan 3d sg. **esti* contains the root '*e*' plus this same -*st*. There was a parallel form **eti* (Sk. *āti*, Grk. *ἐτι*,² Lat. *et*) which was crowded out by **e-sti*. The semasiotic connection is sufficiently indicated by the term 'copulative' applied to Lat. *est* and to *et*. In Lat. *sum* for *s-om* 'this me' we are to see an earlier form than in Sk. *a-sm-i*. From the 2d sg. **e-si* the *e* worked, doubtless, first to *st* (3d sg.) and thence to the 1st sg. Here it stopped in Sk., but in Grk. the *e*- was carried into the dual and plural also. Greek has forms that are entirely free from the -*s*-, e. g. *εἰσί*, Dor. *ἐσι*. But Greek also preserves a form *ἐν*, e. g. in λ 414 *περὶ δ' ἄλλοι ἱταῖροι | νωλεμέως κτείνοντο σὺς δὲ ἀργυρόδοτες | οἱ ῥα τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο*, etc. Here *ἐν* means 'belong to' and is not a preposition. Autenrieth, s. v. *ἐν*, specially notes that *ἐστί*, *εἰσί*, *ἦν* are often to be 'supplied' with it. For cases of *ἐν* in the sg. I refer to ι 134-6 *ἐν δ' ἄροσις λείη . . . ἐν δὲ λιμὴν εὐορμος*. Not only was the form *ἐν* in existence, but also *ἐνι*, a pair like Lat. *est* || *ἐστί*. It is well known how *ἐνι* is interpreted as *ἐνεσσι* (cf. Autenrieth, s. v. fin., and L. and Sc., s. v. *ἐνεμι* II δ). I cite from ι 126 *οὐδ' ἄνδρες νηῶν ἐνι τέκτονες*. This use of *ἐνι* persisted in Attic. Cf. Plat. Phaed. 77 E *ἀλλ' ἴσως ἐνι τις καὶ ἐν ἡμῶν παῖς*.

When we thus conceive of *ἐν* as a form of the copulative verb, an easier explanation is possible for 3d sg. impf. *ἦν* as a reduplicated *ἐν*. There is no reason, in the nature of things, why the *na*-ending (Part I, p. 432) should have been a plural rather than a sg. Still, we may explain this as a special Greek phenomenon that got its start from the idiom *πάντα ἐστί* = *πάντα εἰσὶ*.

Gothic also bears testimony to the root *e*- in its 1st sg. *i-m*, for it cannot be proved that this stands for **immi*, inasmuch as there is a question whether -*sm*-³ in Gothic gave *mm* (cf. Osthoff, *Perf.*, p. 428, Anm.).

¹ This has been previously suggested by Steinthal, as I am informed. In English *st* means clearly 'hush, there he is.'

² Homer also uses the form *ἐτ'* beside *ἐτι*, though we know how averse he was to the elision of -ι (cf. Kaegi, *Gr. Gram.*, §227, 8, Anm.).

³ For this group in pronominal inflexion I think we must recognize a doublet -*sm*- | -*m*-, on the basis of Lith. *tėmūi*, O.Bulg. *tomu*, beside O.Pruss. *s-tesmu*;

In the Greek 2d sg. impf. ἦσθα I would see a syncretism of a 2d sg. **ē-s* plus a 2d sg. *stha* (supra, p. 16). A comparable syncretism is to be seen in Sk. *āsīs*. This I take to represent the 2d sg. *ās* (<Aryan **ē-s*) plus a 2d sg. **īs* (<**ēs*, supra, p. 5). There seems to occur no inj. **asīs*, but we are perhaps entitled to infer one from the Lat. fut. *erīs*.¹ The comparison of *āsīs* with Lat. *erās* has been defended at length by Bartholomae (Stud. II, p. 63 sq.), but his *āi* || *ā/z* series is not convincing (supra, p. 10). I explain *erās* as a feminine verb-form (Part I, p. 438). We may, however, start from *brāvīs*, etc., injunctives, where in the termination *-īs* we may see a dithematic Aryan *-ēs* || *-īs*. To this type may belong Lat. *velīs*.

Combining this explanation of *√e-s* with the theory of the origin of the thematic vowel and vb.-endings (Part I, p. 413), we are able to take a form like Sk. *bharasi* and divide it *bhar-asi*, precisely equivalent to Eng. *thou art bearing*.

Other roots are perhaps also capable of ultimate analysis into demonstratives. Thus in Sk. *bhavasi* we may see *bhō + asi* 'sir! thou art,' which finally became a more emphatic copula 'become.' In *bho* we are to see a call, a monothematic vocative (supra, p. 421) to a stem *bhā*. It is not necessary, however, to reject a belief in an impv. *bha + wa*.

Roots of more pointed meaning may also be derived in the same way. I take for illustration the Lat. impv. *ce-do*. Its first part is infallibly a demonstrative, and we have no right² to separate this *-do* from the impv. ending *-dum* (supra, p. 2). From the mere call 'hither' the sense 'hither with it,' 'bring here,' 'give here' has developed. Now we can apply the same

and Lith. *tami*, O.Bulg. *tomī*, to Sk. *tdsmīn*, pronominal dat. and locs. If we bear in mind the frequency of 1st pers. demonstratives (Grk. *ōde*, Lat. *hic*, e. g.), it is not going far afield to institute a connection in Sk. between dat. sg. *asmāi* 'to this <me>' and *asmān* 'us.' Even if *asmān* go back to Aryan *ṛs + mans*, an unemphatic + an emphatic pluralization of acc. sg. *ma* (Part I, p. 419), we can assume that *ṛs-mans* was the feeling for the form beside *ṛs-s*, and that from this source the group *-sm-* got into pronominal inflexion. But *-m-* arose in the instrumental as an inflective element (Part I, p. 420). It is this we have in the O.Bulg. instrum. *lēmī* and in the locs. cited for Lith. and Bulg., as well as in their dat.-abl. plural. In the fem. inflective element *-sy-* we are also to see an analogical extension: Sk. gen. sg. *ta-sy-ās* is only a feminine to masc. *ta-sy-a*, and from this source the infection spread.

¹ Cf. *erīs* in Plautus (Trin. 971; cf. Brix, Einleit.⁴, p. 20).

² I have anticipated objections to this statement above, p. 2, f. n. 3; p. 16.

semasy to *bhara*, Grk. *fé-pe*: it was a call to a person, a vigorous 'you there!', which afterwards shifted to the sense 'bring here.' I especially note the post-Homeric adverbial *fépe* 'come, well.' In Sanskrit, Greek and Latin the emphatic inflexion ('mid.' or 'pass.') means 'move rapidly.' While this sense is explicable from reflexive or passive collocations, it may derive along the lines of the interjection *fépe*. I note that *deûpo* (supra, p. 3) in Homer connotes haste.

But *cedo* also means 'tell,' and thus vouches for the semasic development of the Aryan call (impv.) **sekwe* 'there you!'. This means 'say' in Grk. *êr-venε*, 'follow' in *ἐπομαι*, and 'see' in Ger. *sehen*. In English, per contra, the impv. 'say,' or 'say there!', comes to about the same thing as 'you there!', being a summons to attract the attention of a second person.

The Sk. root *skṛ* || *kṛ* 'do, make,' with impv. *kara*, is made up, like *ce-do*, of two demonstratives *kā* + *ra*. Its semasy is similar to that of *√dhē* (supra, p. 2). A certain interest attaches to the form *akat* (ÇB.; cf. Wh., Vb.-Roots, s. v. *kṛ*), which seems to be without the *-r*.

The same elements may be reversed. Thus, beside Lat. *ce-do* 'give' we have Greek *δέ-κο-μαι* 'receive,' while Lat. *docco* 'show' is like *cedo* 'tell' in meaning, and Ionic *δείκνυμι* 'show'¹ tells the same story.

I turn to note some roots of equivalent meaning where the final demonstratives differ. I have shown above, p. 13, how Sk. *dhū* 'run' is a by-form of *√dhē* || *dhī*. There are besides in Sanskrit *dhāva-ti*² 'run,' which may be from *dhā* + *va*, *dhava-te* 'flow,' from *dhā* + *va*, *dhanā-yan* 'run,' from *dhā* + *na*, and *dhanva-ti* 'run,' from *dhā* + *nva*. Beside these we must set Grk. *θρόσκεω* 'leap,' which implies a root **dher* 'run.'³ Recalling the demonstrative

¹Of extreme interest is the relation of *δείκνυμι* to this form. I note that *δείκνυμαι* 'greet' is compared with Sk. *dāgnati*, as to which Prellwitz (Etym. Wört., s. v. *δείκνυμαι*) says: "ei neben ε steht für altes ē, oder ε ist nur metrisch gedehnt." My own explanation of the vocalism is given above, p. 6. Now *δείκνυμι* may be explained in the same way, and to meet the case of Lat. *docco* we must write the Aryan root as *dēk* || *dīk*.

²Of interest is the second *√dhāv* 'rinse,' used in composition only with *ā*- and *nī*-. Its relation to *√dhē* is like that of Lat. *in-ficio* 'dye.' We need not interpret the *-v* as being any more a part of the root than the *-c* in the Latin word.

³Cf. Dunn in Class. Rev. VIII, p. 95. Here Sk. *dhārdyati* 'cause to run, urge on' is cited, but I cannot verify this meaning in the Petersburg dictionaries. I note, however, *dhāra* 'stream' ('run').

doublet *dha* || *da*,¹ we shall not be inclined to separate from this group the roots *dr-am* || *dr-ā* 'run' and *dru* 'run.' We may imagine that back of these lies a stem *da+ra*; *dr-am*² || *dr-ā* are formations like *gam* || *gā*, while *dravati* (: '√*dru*') stands in the same relation to √*drā* as *dha-va-ti* to √*dhā*. In the above forms, even if we limit ourselves to those in *dh*⁰, we can see the ORIGIN OF THE INTERCHANGE OF *r/n* in verb-roots, which must be entirely parallel to the same phenomenon in noun-inflexion.

Interesting formations under this head are the Sk. roots *vac* and *vad* 'say.' Back of these must lie impvs. **ve-kwe* and **ve-de*, with a meaning something like 'you there!'. The developed meaning 'say' can be understood by our use of 'say' in the sense of 'you there!' (cf. also **se-kwe* above).

Sometimes it is the prior demonstrative that varies. Such a condition obtains in the Sk. roots *dhṛ*, *bhṛ*, *hr* (**ghṛ*), whose meanings 'hold,' 'bear,' 'take' lie very close together. For the two first we are prepared to recognize the demonstratives *dha* (supra, p. 2) and *bha* (supra, p. 21) at once. No demonstrative *gha* is known, unless we are to find it in Sk. *a-hā-m*, the particles *ha*, *hi*, Lat. *h-i-c*.

For certain reduplicating roots we may reach an even simpler origin, arising from the infant's first unconscious utterances, to which a sense is given by the parents; typical for these is 'papa' || 'appa'; cf. Grk. *πάππα* || *ἄππα*, *πάτα* || *ῥάτα* (*ῥέττα*),³ names of the father. In Hebrew the same utterance is found as *abba*, and this consonantization we have in Lat. *aba-vus* 'grandfather.'

¹ It seems to me that these initials *dh* || *d* must have had a common origin. I suggest that in the Aryan period intervocalic *-d-* was pronounced with the previous syllable, and the following vowel was preceded by the glottal buzz as in German (cf. Vietor, *Germ. Pronunc.*, p. 57). Now *d*+the glottal buzz (*d'*) is, according to Ellis (cited by Clark, *Man. of Ling.*, p. 166), the Hindu pronunciation of the 'aspirate' *dh*. May we not assume that a primitive *da-dū-ti* became *dad'-ā-ti*? Or perhaps the aspirates were sonant spirants, and arose from sonants in intervocalic position, just as in the later Avestan and in Irish this same phenomenon took place. The extension of *d'* or *ð* from reduplicated syllables through the whole family of words would not then be a matter for surprise. The passing of all the 'aspirates' in Sk. sporadically into *k* is more easily explicable if their original value was that of spirants. I cite on *dh*⁰ || *d*⁰ Noreen, *Urgerm. Lautlehre*, §51, Anm. 1.

² I note also √*bhr-am* 'wander,' which is possibly an extension of √*bhr* 'move rapidly.'

³ This vocalization shows the change of *a* to *e* due to the consonantal environment (cf. Part I, p. 425).

Note Lat. *ata-vus* beside Grk. *ἄττα*. The same types are found in the word for 'mother'; thus beside *mama* we have Ger. *amme* 'nurse' and Lat. *ami-ta* 'aunt,' while in Sk. *am-ba* 'mother' the *-b-* comes from confusion with *abba*. Now, these utterances were interpreted also as calls for food, as in Lat. *mamma* 'breast,' and *papilla* 'breast,' diminutive to *pappa*, which, according to Nonius (cited in L. and Sh., s. v.) was the infant's word for food, or rather perhaps for drink (cf. *papilla*). The latter form was of wider employment: I note Pl. Epid. 727 novo liberto opus est *quod pappet*, 'something to eat.' If we transfer the same conditions to Aryan we can see a child's *papa* || *baba*, a call for something to drink or eat, back of Lat. *bibere*, Sk. *pibāmi*, Grk. *πίνω*. The word was of course afterwards worked up into a system. Its non-reduplicated kin we find in Lat. *pa-scere* 'feed,' Grk. *παίωμαι* 'eat,' Sk. *√pā* 'protect.' Doubtless *πατήρ* 'father' and Sk. *pa-ti* 'lord' belong here. The whole stock sprang from the loins of Aryan '*papa*.' The earlier linguisticians connected Lat. *māter* 'mother' with *mē-tior*¹ 'measure.' I would fain connect them both with *mama* || *amma*, and *ἀμώ* and *metere* 'reap' as well, for reaping was a primitive feminine employment.

Onomatopoetic words are of too common origin in our own time for any question to be raised as to their Aryan existence. I call attention to Vedic *√kṣu*, which is a very perfect example, if we can infer from modern to ancient sneezing. Grk. *πρίω* 'spit' is also a very perfect imitation of the act, and I am much inclined to doubt its derivation from *s)pyū-* (cf. Brug., Gr. I, §131). The onomatopoetic word was sometimes the name of the action, i. e. a noun, sometimes representative of the act, i. e.

¹For the vocalization I refer to my general theory (Part I, p. 425); but I especially remark that no theory of phonetic law keeps us from re-uniting an Ionic *η* and a Doric *ā* in a primitive Greek *ā*. Now, there must have been a start in the primitive Greek period to this subsequent differentiation, for dialect is ultimately of the individual. So in the Aryan period original *a* and derived *e* may for a time have stood side by side. We may infer from the Sk. interchange of *r* and *l* (Wh.³, §53 *b*) that this period was not necessarily a brief one. That adaptation of *a* to one meaning and of *e* to another resulted is a very natural supposition. The problem of individual dialect has been too much neglected. I have known more than one child that could not distinguish *pen* and *pin* in articulation. If we assign such a peculiarity to the mother of a family in a segregative population, it might in a few years affect numerous persons; and if later on a more gregarious habit brought the community closer together, we should have two contemporaneous pronunciations.

a verb.¹ I note the English *caw*, noun and verb: the same *motif* is expanded in Sk. *kāka*, Lat. *corvus*, Grk. *κόραξ* 'crow.'

There was another source of roots in what may be termed 'conventional onomatopoeia,' I mean especially the 'sound-roots.' These are characterized by the 'sonorous' letters *r* (*l*), *n*, *m*. I note cursorily for *r* the Sk. roots where it is initial only, *√raṭ* 'howl,' *√ran* 'ring,' *√rap* 'chatter,' *√rambh* 'roar,' *√ras* 'roar,' *√rā* 'bark,' *√rās* 'roar,' *√ri* 'flow,'² *√riph* 'snarl,' *√riḥ* 'sing,' *√ru* 'cry,' *√rud* 'weep.' Bloomfield (IF. IV, p. 76) gives a brief list of Aryan sound-roots in *-n*,³ and Persson (Lehre v. d. Wurzelerweiterung u. W.-variation, p. 69) gives a list of such roots in *-m*. The adaptability of these sounds to the formation of such roots lay in their capacity for continuous sonority, with *crescendo* and *decrecendo* effects to suit the 'gustiness' of sounds, as, e. g., of waterfalls or rapids.

I turn, in conclusion, to a brief glance at the deflected grade, i. e. *o* for *e*. Its home is in the verb. I have cast doubt upon its chief noun-occurrences above (Part I, p. 425), and the same explanation by infection is applicable to the *-ter/-tor-* and *-en/-on-*variations in nominal suffixes. It was the view of Grimm that *-oi-*, say, for *-ei-* had a semasiic and not a phonetic origin. Extant accentual facts do not warrant us in explaining *-oi-* as 'post-accentual' (Part I, p. 414).⁴ Possibly some acci-

¹I refer to Mod. Lang. Notes, IX, col. 270, where I have found in the implosive 'click' sound of the tongue the *motif* lying back of the Aryan words for *tongue* and *lick*.

²I note RV. X 53, 8 *dṛṣṇavati riyate* 'Stony-brook flows <noisily>.' Dean Byrn called attention in his 'Principles of the Structure of Language' to the occurrence of *-r-* in words for water.

³In a footnote on this passage Prof. Bloomfield notes the Sk. doublet *√suar* | *√suan* 'sound,' and he suggests the parallelism of **swen* | *swer* 'sun, light.' "Sound and light! The especial adaptiveness of the sound category is therefore perhaps not far removed psychologically from that of light, times and seasons." Language testifies very clearly to this in English 'loud' of colors, and we hear from many sides that trumpet-tones are 'red.' It is curious to note the Sk. 'color-roots' with initial *r*: *√raj* 'color,' *√ru-c* 'shine,' and *rudhird* 'red.' After all, the psychology may be as simple as the transfer of strong epithets from the objects of one sense to another: I note the phrase 'a howling swell.' Involved in this semasiy is *√raj* 'rule': compare *βοῆν ἀγαθὴν* 'good at a shout,' an epithet of a great warrior.

⁴Compare my readjustment of the accentual conditions in A. J. P. XIII, p. 479, but, after all, it is a readjustment. I note that Streitberg, following Kretschmer, regards the *o/e*-variation as not an accentual phenomenon (cf. IF. I, p. 90, footnote).

dental association started the type. As to this I make the following suggestion: just as Sk. *diçáte* 'he points,' Grk. *δείκνυμι* || *deiknuyμι* are referable to a root *dĕk* || *dĭk* (supra, p. 22), so we might unite Sk. *vadati* 'he speaks' with Lat. *videre*, Grk. *εἶδον* 'see' with a root *vĕd* || *vĭd*, back of which lies a demonstrative *ve + de* 'you there!' interpreted as 'look' or 'say.'¹ We may suppose that beside this was a *voi-da*, a still more passionate 'you there!', interpreted as 'look out'; even more acute was *voi + st'(a)*, with a last element like our English *hist!*² When this complex was definitely understood as a call to the attention, an impv. *void + dhi* came into being, subsequently developed under accentual influence to **viddhi*; cf. Sk. *viddhi*, Grk. *ἴσθι*. In Sk. *viddhi* still means 'look out,' and Homer uses *ἴδι* in this sense, while in tragedy *ἰδοί* means 'lo!' or even 'hist!'. When **viddhi* was established as impv. 2d pers., then *voi + st'(a?)* was treated as 2d indic. and *voi + da* adapted to the other persons. The passage of meaning from 'see' to 'know' lies through 'understand,' or a parenthetical 'I see,' and so *οἶδα* is used in Greek (cf. L. and Sc., s. v. **εἶδω* B. 7).³

The next step was the re-interpretation of the parenthetic 'I see,' i. e. 'perceive, understand, know,' as 'I have seen, perceived.' Thus the forms in **void°* became associated with the **vĕd- || vĭd-* forms as 'perfects,' or 'intensives.' In Greek and Sanskrit intensive reduplication fell in to share in the creation of the new type, in Latin reduplication was seized on as the most characteristic thing, and in Gothic the vowel-change alone in the large majority of verbs.

It is venturesome, I am aware, to charge the whole 'perfect'-formation to a single association, as I have done. But, after all, the Greek *-κα-perfects*, and possibly the Latin *-ui⁴-perfects*, are

¹ For this association of meaning I again bring in evidence Germ. *sehen* and Grk. *εἵκναι* (supra, p. 22).

² Note Lat. *iſte*, 2d and 3d pers.

³ This use nearly comes up for *οἶδα* in Homer (cf. A 365, p 573), but typical for Homer is *ὁδοῖ ὡς προεβύρετοισιν ἐρινβες αἰὲν ἔπονται*, and very frequently 'lo! how' would render the meaning perfectly well.

⁴ This is a compromise type: Lat. *dedi* is a pf. middle = Sk. *dadé* (pr. or pf.). Latin may have had a form **dedau* = Sk. pf. *dadāsi* (Part I, p. 429). The compromise would be **dedāvi*. This we have perhaps in *mandāvi* 'I have enjoined' (< **māndāvi*). We need not operate with reduplicated forms, for we have the Umbrian form *subocau* = Lat. **subvocau*. For the spelling *subocauu*, Bréal's explanation (T. E. 70) as **auw* represents precisely our English

types that must have proceeded from a like small beginning. The twelve Gothic preterit-presents never strayed far from *wait* 'I know' in meaning, being all an easy remove from 'know, know how, can.'¹

Here I bring to an end these speculations as to the origin of roots and inflexions. Prehistoric and teleological problems are perhaps alike as to their insolubility, still a degree of certainty is reached for late Aryan forms by the comparative method. The elements of noun- and verb-inflexion have been delimited and seen to partly coincide. By the assumption of primitive paratactic sentences I have sought to identify these coincident elements. This method has long been employed in the study of syntax, e. g. in the construction after verbs of fearing in Latin. From incompletely formed verbs like Grk. *δεῖπο*, plur. *δεῖτε*, '<come> hither,' Lat. *cedo*, plur. *cette*, 'hither' (>'bring here'), 'out with it' (>'say'), beside modern locutions, I have sought to lift the veil on the embryogeny of roots. The proper point of view for this task was given long ago by Lucretius:

At varios linguae sonitus natura subegit
Mittere, et utilitas expressit nomina rerum,
Non alia longe ratione atque ipsa videtur
Protrahere ad gestum pueros infantia linguae,
Cum facit ut digito quae sint praesentia monstrent.

—De Rerum Nat. V 1026–30.

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pronunciation of *-ow*. We may then explain Lat. *vocāvi* as **vocāu* affected by *dedi*. In *monui* of the 2d decl. we must see **mōnē-vi*. The exceptions in *-ēvi* are all dissyllables save *delēvi*, which was probably felt as a compound, and *adolēvi*, a quadrisyllable, and so not affected by the accent.

¹ It is because I look upon this verb as ultimately the starting-point of the preterit inflexion that I believe we have in 2d sg. *waist* an original and not an analogical form (supra, p. 16).

DE SCOLIORUM POESI.

AD SUMMOS IN PHILOSOPHIA HONORES AB AMPLISSIMO
PHILOSOPHORUM VINDOBONENSIIUM ORDINE RITE
OBTINENDOS

SCRIPSIT

AUGUSTUS GODOFREDUS ENGELBRECHT
VINDOBONENSIS.



VINDOBONÆ
SUMPTIBUS ET TYPIS CAROLI GEROLD FILII.
MDCCCLXXXII.

EMANUELI HOFFMANNO
GUILELMO HARTELIO
CAROLO SCHENKELIO

D. D. D.

V I T A.

Natus sum Augustus Godofredus Engelbrecht pridie Idus Martias a. h. s. LXI. Vindobonae patre Augusto, architecto Vindobonensi, matre Josepha e gente Dressleriana, quos vivos pia mente colo. fidem profiteor catholicam. ad nonum usque aetatis annum litterarum rudimentis imbutus in urbis patriae ludo, a parentibus carissimis missus sum in monasterii Seitenstadiensis gymnasium, quod a patribus reverendis St. Benedicti collegio ascriptis egregie administratur, ibique per septem annos continuos (inde ab a. LXX usque ad LXXVII) litterarum me dedi studiis, donec gravi correptus morbo coactus sum, ut gymnasio publico derelicto inter privatos parietes ad maturitatis testimonium adipiscendum ipse me praepararem. quod adeptus autumnus anni LXXVIII in academia Vindobonensi antiquarum litterarum studiis operam daturus cum nomen apud illustrissimi philosophorum ordinis decanum, Carolum Schenkelium, fausto omine professus essem, a rectore magnifico v. d. Henrico Siegl in album academicum relatus sum. in hac litterarum sede scholis interfui, quas habuerunt viri clarissimi: G. Hartel, E. Hoffmann, C. Schenkl, Th. Gomperz, O. Hirschfeld, M. Gitlbauer, R. Zimmermann, Th. Vogt. ac primo iam semestri spatio cum participi esse mihi liceret exercitationum philologarum, eximio magistrorum maxime dilectorum Hartelii, Hoffmanni, Schenkelii favore et benevolentia factum est, ut primo statim studiorum academicorum anno ascriberer seminario philologico sodalis ordinarius, qua in socie-

tate per tres annos versatus sum bibliothecae cura simul per unum annum mihi mandata.

Iam cum seminarii exercitationibus interesssem, animus miro quodam ardore inclinabat ad eam rem accuratius tractandam, de qua hoc opusculo agitur, neque magistri, qui seminario praesunt, passi sunt, ut postea ille ardor languesceret. quibus viris, qui studia mea consiliis et exemplo sublevarunt, gratias ago quam maximas semperque agam, et si quid inerit in hoc opusculo, quod illis placeat, dulcissimum et plenissimum strenui laboris fructum percepisse mihi videbor.

De scoliorum seu carminum convivalium, quae erant apud Graecos, origine ac natura si hoc libello disputationem instituero, nemo puto mirabitur, qui quo loco ea sit quaestio hoc tempore accuratius intellexerit. tantum enim abest, ut ea res iam confecta sit atque explicata, ut post ea, quae ante hos centum fere annos Ilgen disputavit, nihil fere a viris doctis collatum sit ad hanc quaestionem expediendam. Ilgenii autem libellum, quamquam is laudabile sane in ea re exploranda posuit studium, quae est litterarum antiquarum hac aetate condicio, non omni ex parte nobis posse satisfacere qui vel aliquot eius paginas obiter perlustraverit facile intellet. quae cum ita sint, haud mihi verendum esse puto, ne rem actam agere videar, si post Ilgenium denuo eam rem in disceptationem vocaverim: quamquam bene sentio, quam arduum sit opus aleaeque plenum in ea quaestione explicanda versari, ubi saepius quibus innitaris certa desint fundamenta ac, cum non ex largo fonte, sed ex tenui aquae vena haurire nobis liceat, interdum ad coniecturas confugiendum sit.

Hanc igitur quaestionem instituturus ante omnia id mihi proposui, ut firmum toti quaestioni quasi fundamentum iacerem veterum testimoniis in medium prolati atque accurate examinatis, ne coniecturis vanis neque veterum auctoritate neque indole sermonis et poesis Graecae comprobatis deceptus a recta disputandi via aberrarem.

Totam autem quaestionem ita sum tractaturus, ut scribendi principia capiam a disputatione de veteribus scriptoribus, qui de scoliorum poesi egerunt, ac deinde virorum doctorum, qui nostra

aetate de eadem re scripserunt, recenseam commentationes. quibus quasi praefationis loco praemissis primum de scoliorum origine dicam, deinde, unde ea nomen traxerint, exponam; tum quid de scoliorum vi ac natura sit statuendum, quod discrimen intercedat inter haec ceteraque carmina convivalia, quando quibusque instrumentis musicis accinentibus scolia cantata sint, describam. quibus rebus absolutis iam pauca addam de poetis, qui scoliis compositis inclaruerunt; denique exploremus necesse est, quo tempore scoliorum poesis floruerit, quandoque eorum usus imminutus sit paulatimque prorsus desierit.

Scoliorum poesis originem ac naturam iam ipsis grammaticis veteribus, qui quidem Caesaris Octaviani Augusti temporibus vixerunt, non satis perspectas fuisse ex commentariis, quos de ea re conscripserunt, intellegitur. ad nostram quidem memoriam paucorum eius modi commentariorum pervenit notitia, quorum auctores fuerunt Tyrannio et Didymus Chalcenterus, de quibus, quidquid expiscari mihi contigit, iam proponam.

Ac Tyrannionem quidem peculiarem libellum de scoliis confecisse docemur a Suida s. v. *σκολιόν*. *ὑπόμνημα ἔγραψε Τυραννίων περὶ τοῦ σκολιοῦ μέτρου, ὃ προετάρη αὐτῷ ὑπὸ Γαίου Καίσαρος*, quae verba repetita legimus ex interpolatione Marci Musuri in scholiis ad Aristophanis Ran. v. 1302. quamquam mirum videri potest, quod grammaticus ille *περὶ τοῦ σκολιοῦ μέτρου*, at non *περὶ τῶν σκολιῶν μελῶν* scripsisse a Suida perhibetur. quam ob rem, si Suidae verba premes, statuendum tibi erit Tyrannionem libro illo non tam de scoliorum poesi in universum disputavisse, quam in diversa singulorum scoliorum metra inquisivisse, qua in re explicanda scolia, quae circumferebantur, diligenter colligeret deque diversissimis metris — nam nullo certo metro astricta fuisse haec carmina postea demonstrabimus — ageret necesse erat. atque eius modi disquisitio quam maxime erat grammatici, qualis erat Tyrannio; parum autem

richt
eingeführt
heller

veri simile esse videtur illo libro accuratius etiam de scolorum origine, nomine, vi ac natura disputatum fuisse, quippe cum tales quaestiones graviores ac subtiliores sint, quam quae isti homini tribui possint. quae cum ita sint, non esse videtur, cur Suidae diffidamus, qui disertis verbis de scolio metro Tyrannionem scripsisse tradit, neve quis contenderit μέτρον Suidae loco idem valere ac μέλη.

Quis autem fuerit Tyrannio ille ex eodem Suida comperimus, qui duos grammaticos ¹⁾ aetate non ita multum inter se distantes commemorat s. v. *Τυραννίων* ... Ἀμισσηνός. ἐχρημάτιζε δὲ Κορύμβον, γεγονώς ἐπὶ Πομπηίου τοῦ μεγάλου, καὶ πρότερον κτέ. ac de altero Tyrannione haec refert: *Τυραννίων*, ὁ νεώτερος, Φοῖνιξ, πατὴρ Ἀρτεμιδώρου, μαθητὴς Τυραννίωνος τοῦ πρεσβυτέρου· διὸ καὶ ὠνομάσθη Τυραννίων, πρότερον καλούμενος Διοκλῆς. αἰχμάλωτος δὲ γενόμενος καὶ αὐτὸς ἐπὶ τοῦ πολέμου Ἀντωνίου καὶ Καίσαρος ὑπὸ τινος Δύμαντος ὠνήθη, τοῦ Καίσαρος ὄντος ἀπελευθέρου, εἰτα ἐδωρήθη Τερεντία τῇ τοῦ Κικέρωνος γυναικί, ἐλευθερωθεὶς δὲ ὑπ' αὐτῆς ἐσοφίστευεν ἐν Ῥώμῃ κτέ. iam vero Hermannus Planer, qui de Tyrannione grammatico peculiarem scripsit commentationem programmati gymnas. Joachims-thal. quod est Berolini (a. 1852) insertam ²⁾, p. 8 libellum illum περὶ τοῦ σχολιοῦ μέτρον Tyrannioni maiori Amiseno tribuit, quem Caio Caesari, a quo hunc libellum conficere iussus est, aequalem fuisse dicit. atque idem iam statuerat Kuester in adnotatione ad Suidae locum (s. v. *Τυραννίων*). contra Bernhardt Suidae verba ad Tyrannionem minorem spectare putat. quae quaestio difficilis satis est diiudicatu, quamquam nostra hoc loco haud multum interest, utrum hunc an illum eius libelli auctorem habeamus. perversissime autem statuit Benseler in lexico s. v. *Τυραννίων*, qui Cai imperatoris temporibus floruisse Tyrannionem illum, qui de scolorum metro scripserit, existimet.

¹⁾ De Tyrannione Messenio philosopho, quem tertio loco affert Suidas, nihil omnino notum est.

²⁾ Cf. La Roche, Die Homerische Textkritik im Alterthume, pag. 108.

Alteram de scoliis commentationem scripsit Didymus Chalcenterus, celeberrimus ille grammaticus, qui Augusti floruit temporibus; cf. Etymolog. Magn. s. v. *σκολιά· τὰ συμποιακά ἔσματα*. *Δίδυμός φησι διαφόρους ἐτυμολογίας ἐν τῇ τρίτῃ τῶν συμποσιακῶν*. M. Schmidt in libro, cui inscripsit 'Didymi Chalcenteri grammatici Alexandrini fragmenta' Lipsiae 1854 (cf. M. Schmidt, commentationis de Didymo Chalcentero IV. part. II. de Didymi symposiacis. Schweidnitz 1853) p. 380 a Didymo Chalcentero aliena esse putat *συμποσιακά* et suspicatur auctorem *συμποσιακῶν* esse Didymum, Heraclidis filium, grammaticum pariter atque musicum nobilissimum, Neronis aequalem, Didymum autem Chalcenterum de scolorum veriloquio egisse in libro *περὶ ποιητῶν* vel *περὶ λυρικῶν ποιητῶν* composito, qui passim commemoratur in Etym. Magn. s. v. *προσφῳδαί, ὕμνος*. quam ob rem Etymologici locum sic emendandum esse censet p. 371: *Δίδυμός φησι διαφόρους ἐτυμολογίας ἐν τῇ περὶ ποιητῶν καὶ Ἡρωδιανὸς ἐν γ συμποσιακῶν*. Herodianum enim grammaticum Puteolis *συμπόσιον* scripsisse tradit Stephanus Byzantius s. v. *Δικαιόχρεια*. sed admodum dubia est ea res ac certe rectius agemus, si Didymum eandem rem et in symposiacis et in libro *περὶ ποιητῶν* — quamquam dubitari potest, num in libro de poetis lyricis conscripto de scolorum veriloquio fusius egerit — tractavisse statuemus, quam si symposiaca a Didymo Chalcentero aliena et locum Etymologici corruptum esse sine ulla causa existimabimus. ceterum Schmidt sibi ipse constituisse non videtur, quippe qui p. 371 hanc proferat sententiam, p. 382 autem nimio coniectandi studio eo usque feratur, ut vel librum *περὶ ποιητῶν* Chalcentero abiudicandum esse contendat.

Artemonem etiam de scolorum usu librum conscripsisse censet de la Nauze (Mémoires de l'académie des Inscriptions vol. IX p. 324 et 328), Athenaei loco (XV 694 A) ad eam rem confirmandam usus. sed nullo pacto ex his Athenaei verbis: *ὥς φησιν Ἀρτέμων ὁ Κασανδρεὺς ἐν δευτέρῳ βιβλίῳ χρήσεως* id, quod mente sibi finxit de la Nauze, licet colligere: immo multo veri similis est Artemonem eam rem in libro *περὶ*

βιβλίων χρήσεως leviter tantummodo et quasi ἐν παρέργῳ tetigisse.

Dura sâne utimur condicione, quod nec Tyrannionis nec Didymi commentarii ad nostram pervenerunt memoriā. sed forte fortuna accidit, quod Athenaeus Deipnosophistarum libro ultimo⁷⁾ anthologiam eius modi carminum inseruit, scolia dico sex et viginti, qui numerus, quamvis sit satis exiguus, si comparamus ea, quae Eustathius tradidit de scoliorum ingenti copia (1574, 14: *μυρία δὲ τοιαῦτα (σκολιά) περιφέρονται*), tamen nobis maximi est pretii, cum ad huius poesis melicae generis vim ac naturam cognoscendam hoc ex fonte aut plurima hauriamus oporteat aut fere omnia.

Hic illic etiam apud alios scriptores veteres, grammaticos, scholiastas, lexicographos scoliorum mentio fit atque in primis de nominis veriloquio exstant sententiae veterum, quorum nomina, cum de scoliorum nominis significatione agemus, recensebimus atque auctoritatem et fidem accuratius examinabimus.

Ab illo igitur Athenaei loco profecti recentiore aetate iam dudum viri docti in scoliorum poësim inquisiverunt ita, ut praecipue artem criticam in scoliis ab Athenaeo servatis exercerent ac metra in singulis restituere conarentur carminibus. inter quos primus nominandus est Paulus Leopardus, qui in 'Emendationum libr. XII. cap. 8' (insunt in Gruteri Thesauri Critici III. p. 244 sqq.) 'scoliorum et carminum convivalium quorundam emendationem' dedit. post eum de eodem argumento scripserunt Hadrianus Junius in 'Animadversionum libro III. cap. 7' (cf. Grut. Thes. Crit. IV. p. 387 sqq.), Schottus et Nunnesius ad Procli chrestomath. p. 10, de la Nauze, Mémoires sur les chansons de l'ancienne Grèce, cf. Mémoires de l'académie des Inscript. et Belles-Lettres vol. IX. (a. 1736) p. 320—347, quam disputationem ab Eberto in linguam Germanicam conversam invenies adiectam operibus Friderici de Hagedorn (Hamb. 1764 vol. III. et ed. a. 1773 vol. V. p. 1—83), Burette 'Ad Plutarchi

⁷⁾ cf. Athen. XV 694 C—696 B.

librum de musica c. 28', cf. Mem. de l'acad. vol. XV. p. 311 sqq., H. H. Cludius 'Etwas von den Skolien der Griechen', cf. Bibliothek der alten Literatur und Kunst, vol. I. Gotting. 1786 p. 54—62 et vol. III. ib. 1788 p. 32—57, de Santen 'Observationes de scoliis Graecorum', in eiusdem bibliothecae vol. V. 1789 inedit. p. 20—25. denique Burgess (cf. Classical Journal vol. XXIV. n. 48 p. 367 sqq.) pauca quaedam scolia critice tractavit.

Quae dissertationes omnes exigui sunt pretii longeque superantur eo libro, quem scripsit Carol. Dav. Ilgen: 'ΣΚΟΛΙΑ hoc est carmina convivialia Graecorum metris suis restituta et animadversionibus illustrata praemissa disquisitione de hoc genere carminis' Jenae 1798. singulari enim ille instructus doctrina primus quidquid scitu dignum esse videbatur enucleare studuit, nec profecto ausus essem post eum eandem rem iterum tractare, nisi complura atque ea gravissima ab Ilgenio falso esse explicata atque inde ab illo in omnibus circumferri historiae litterarum Graecarum compendiis intellexissem. qua re factum est, ut ea, quae statuerat Ilgen, tantam assequerentur auctoritatem, ut, nisi funditus quaestionem redintegraveris, obloquendo vix cuiquam feceris fidem.

Eodem fere tempore, quo Ilgen, Frid. Jacobs in Antholog. Graec. vol. VI (Animadvers. vol. I. p. I.) p. 291 sqq. et vol. XII (Animadvers. vol. III. p. II) p. 401 sqq., et paulo post Joannes Schweighaeuser in Animadvers. ad Athenaei Deipnosophistas vol. VIII. p. 241—287 scolia ab Athenaeo servata recensuerunt adnotationibusque suis illustraverunt. deinde de scoliis et carminibus popularibus egerunt: Carolus Zell, 'Ueber die Volkslieder der Griechen' in libro cui inscripsit 'Ferienschriften' Friburg. 1826 p. I p. 53 sqq., Herm. Koester 'De cantilenis popularibus veterum Graecorum', dissert. inaug. Berol. 1831 p. 70 sqq., quo cum libello conferas eiusdem scriptoris 'Commentationis de scoliis fascicul. I. (un.)' progr. Flensburg. 1846, quo in primis de scoliis nomine explicando agitur, Andreas Hallström 'De scoliis Graecorum comment. academ.' Londini Gothorum. 1827, qui Ilgenii librum impudenter expilavit, Jan. Guil. Grim 'Prolusio scholastica

de scoliis Graecorum' Dordraci 1839, qui complura scolia Latinis versibus reddidit adnotationesque, quae maximam partem interpretationi inserviunt, adiecit. — De carminibus convivalibus in universum egit Aug. Ferd. Ribbeck 'Ueber die Tafelgesänge der Griechen' in hoc libro 'Mittheilungen aus Aug. Ferd. R.'s — schriftlichem Nachlasse, herausgeg. von Friedr. Ribbeck und Friedr. Zelle' Berol. 1848 p. 160—170⁴⁾. iam, ut temporum sequar ordinem, nomino Hartungium, qui de scoliis egit in operis, cui inscripsit 'Die griechischen Lyriker' vol. IV. Lips. 1856 p. 226—240, cum iam anno 1846 in 'Diario litterarum antiquarum' p. 564 sq. suas de hoc carminum genere sententias breviter explicasset, atque ultimo loco eum, qui novissime egit de eadem re, Fr. Runckium, libello 'De scolorum origine et usu', dissertat. Rostoch., in lucem edito Berolini 1876, quamquam vereor, ut ulla ex hac dissertatiuncula, quae XVI continetur paginis, redundet utilitas (cf. Hiller in Bursiani Annal. vol. XIX. p. 134 sq.).

Iam si, ne quid omisisse videamur, addiderimus ea, quae Baehr in Paulyi Encyclopaediae vol. VI. p. 871 sq., Bode 'Geschichte der hellen. Dichtkunst' vol. II. p. 2. p. 455—467, Ulrici 'Geschichte der hellen. Dichtkunst' vol. II. p. 376—386 de scoliis exposuerunt, et quae in Bernhardyi, Muelleri, Murei aliorumque compendiis historiae litterarum Graecarum leguntur, vix nobis verendum erit, ne silentio praetermiserimus, quod vel alicuius momenti sit in hac quaestione explicanda.

Scoliorum, quae nobis servata sunt, textum praebent praeter Ilgenium, Jacobsium, Grimum ii, qui poetas lyricos edendos curaverunt, Brunck, Schneidewin, Bergk, Hartung.

⁴⁾ Scriptoris nomen librique genuinum titulum Otto Ribbeck, ill. prof. Lips., litteris datis mecum communicavit simulque addidit ex eo libro utpote ad popularem vulgaremque sensum accommodato nihil ad hanc quaestionem expediendam peti posse. Nicolai Hist. litt. Graec. I 112, qui huius libelli mentionem fecit, et nomen et titulum falso attulit.

I. De scolorum origine.

In libro illo Plutarchi *περὶ μουσικῆς*, sane pretiosissimo, locus reperitur, quo de rebus, quas veteres poetae melici inde a Terpandro novaverint in arte musica, disputatur. ac de Terpandro ipso ut melicorum poetarum principe haec traduntur c. 28: *εἰποὶ τις ὦ τᾶν, οὐδὲν οὖν ὑπὸ τῶν ἀρχαίων προσεξεύρηται καὶ κεκαινοτόμηται; φημὶ καὶ αὐτὸς ὅτι προσεξεύρηται, ἀλλὰ μετὰ τοῦ σεμνοῦ καὶ πρέποντος. οἱ γὰρ ἱστορήσαντες τὰ τοιαῦτα Τερπάνδρῳ μὲν τὴν τε δώριον νήτην προσετίθεσαν οὐ χρησαμένων αὐτῇ τῶν ἔμπροσθεν κατὰ τὸ μέλος. καὶ τὸν μιξολύδιον δὲ τόνον ὅλον προσεξευρηθῆναι λέγεται, καὶ τὸν τῆς ὀρθίου μελωδίας τρόπον τὸν κατὰ τοὺς ὀρθίους, πρὸς (τε) τῷ ὀρθίῳ (καὶ τὸν) σημαντὸν τροχαῖον. ἔτι δέ, καθάπερ Πίνδαρός φησι, καὶ τῶν σκολιῶν μελῶν Τέρπανδρος εὐρετὴς ἦν.* iam si novissima verba respexeris, videbis, quid omnino compertum habeamus de scolorum origine, cum alius locus praesto non sit, quo accuratius de hac re exponatur.

Parva igitur ut ita dicam stipe contenti inquiramus statim necesse est, quonam loco quoque in carmine Pindarus illud de Terpandro rettulerit. ac Pindarum ipsum inter alia carminum genera etiam scolorum coluisse poesim notissimum est. cuius rei testimonium luculentissimum praeter Suidam, qui s. v. *Πίνδαρος* inter alia poesis melicae genera a Pindaro exculta etiam scolia affert, Pindari ipsius sunt versus, qui apud Athenaeum XIII 574 B leguntur:

ἀλλὰ θαυμάζω, τί με λείποντι Ἴσθμοῦ
δεσπόται τοιάνδε μελίφρονος ἀρχάν, εὐρόμενον σκολιοῦ
ξυνάορον ξυναῖς γυναιξίν.

quod si iam constat, haud difficile videtur ad coniciendum Pindarum in scolio quodam a se confecto Terpantri ut scoliorum inventoris mentionem fecisse. eodem enim modo etiam dithyrambi originem celebravit in hyporchemate et dithyrambo quodam, cuius rei memoriam ad nos propagavit schol. Pind. Olymp. XIII 25: ὁ Πίνδαρος δὲ ἐν μὲν τοῖς Ἵπορχήμασιν ἐν Νάξῳ φησὶν εὐρεθῆναι πρῶτον διθυράμβον, ἐν δὲ τῷ πρώτῳ τῶν Λιθυράμβων ἐν Θήβαις.

Itaque restat, ut inquiremus, num exstent huius scolii vestigia in Pindari reliquiis. atque unicus quidem locus, quo Pindarus Terpantri mentionem fecit, traditur ab Athenaeo XIV 635 D: ἀγνοεῖ δὲ ὁ Ποσειδώνιος, ὅτι ἀρχαῖόν ἐστιν ὄργανον ἡ μάγαδις, σαφῶς Πινδάρου λέγοντος τὸν Τέρπανδρον ἀντίφθογγον εὐρεῖν τῇ παρὰ Λυδοῖς πηκτίδι τὸν βάρετον.

τόν ῥα Τέρπανδρός ποτ' ὁ Λέσβιος εὐρεν
πρῶτος ἐν δειπνοῖσι Λυδῶν
ψαλμὸν ἀντίφθογγον ὑψηλᾶς ἀκούων πηκτίδος.

quos versus revera e scolio depromptos esse testatur idem Athenaeus XIV 635 B: διόπερ καὶ Πίνδαρον εἰρηκέναι ἐν τῷ πρὸς Ἱέρωνα σχολιῷ τὴν μάγαδιν ὀνομάσαντα ψαλμὸν ἀντίφθογγον κτέ.

Pindarus igitur hoc loco dicit Terpantrum barbitum invenisse, cum audivisset in epulis Lydorum pulsationem consonam altae pectidis. qua autem ratione barbitum invenerit non edocemur: sed haud difficilis ea res est ad intellegendum. pectis enim eodem modo quo magadis — nam negat Athenaeus hoc loco inter duo illa instrumenta ullam intercedere differentiam ⁵⁾ — duobus diapason, et graviore et acutiore, constituisse fertur ita,

⁵⁾ cf. Athen. XIV 635 B: Μέναιχμος δ' ἐν τοῖς περὶ τεχνιτῶν τὴν πηκτίδα, ἣν τὴν αὐτὴν εἶναι τῇ μαγάδι, Σαπφώ φησιν εὐρεῖν. id. p. 635 E: πηκτίς δὲ καὶ μάγαδις ταῦτόν, καθά φησιν ὁ Ἀριστόξενος καὶ Μέναιχμος ὁ Σικυνώιος ἐν τοῖς περὶ τεχνιτῶν.

ut bini soni utriusque diapason inter se respondententes consonarent; cf. Boeckh, de metris Pindari p. 261 sqq., qui perspexit nomen magadidis tribui cuivis instrumento sive chordis intento sive inflando, in quo soni graves et acuti diapason inter se distantes simul proferrentur. *ψαλμὸν ἀντίφθογγον* igitur Pindarus dixit antiphoniam — ut voce utar apud eos, qui artis musicae sunt periti, satis trita — duorum diapason, et gravioris et acutioris; cf. Athen. XIV 635 B: *τὴν μάγαδιν ὀνομάσαντα ψαλμὸν ἀντίφθογγον διὰ τὸ δύο γενῶν ἅμα καὶ διὰ πασῶν ἔχειν τὴν συνφθίαν, ἀνδρῶν τε καὶ παιδῶν*, id quod apud alios scriptores etiam *ἀντίσπαστον* vel *ἀντίζυγον* nominatur⁶⁾. Terpander autem unum diapason idque gravius adhibuisse videtur ad barbitum fabricandum secundum Pindarum, cuius verba Athenaeus recte intellexit, cum diceret p. 635 D: *τὸν Τέρπανδρον ἀντίφθογγον εὐρεῖν τῇ παρὰ Λυδοῖς πηκτίδι τὸν βάρβιτον*. quamquam Athenaeus sibi ipse oblocutus est eo, quod ante (p. 635 B) *ψαλμὸν ἀντίφθογγον* recte ad magadidem vel pectidem, hoc autem loco ad barbitum rettulit. sed reputandum est duas in voce *ἀντίφθογγος* latere significationes, quarum altera est 'consonans sive antiphoniam duorum diapason praebens', altera 'ex adverso respondens'. ex quibus ea, quam posteriore loco attulimus, suo iure usus est Athenaeus, non eo quidem consilio, ut Pindari locum ad verbum interpretaretur, sed ut eum accuratius explicaret. ac sive verba Pindari, qui fortasse ipse utroque sensu vocem illam adhibuerat, pleniora ante oculos habuit, sive eodem tantum usus fragmento suo Marte hanc explicationem protulit, certe rem acu tetigit. facile autem explicatur, cur Terpander ad barbitum fabricandum diapason gravius adhibuisse sit putandus.

⁶⁾ cf. Athen. XIV 635 C: *καὶ Φρόνιχος δ' ἐν Φοινίσσαις εἰρηκε ψαλμοῖσιν ἀντίσπαστ' αἰέδοντες μέλη.*

καὶ Σοφοκλῆς ἐν Μυσοῖς·

*πολύς δὲ Φρὺξ τρίγωνος, ἀντίσπαστά τε
Λυδῆς ἐφύμνει πηκτίδος συγχορδία.*

cf. p. 636 B, ubi Diogenis poetae tragici versus commemoratur:

ψαλμοῖς τριγῶνων πηκτίδων ἀντιζύγοις.

pectidem enim acute sonuisse concludas inde, quod Pindarus l. c. eam nominat ὑψηλήν et Telestes apud Athen. XIV 626 A dicit ὀξυφώνοις πηκτίδων ψαλμοῖς. si igitur barbitum erat ἀντι-φθογγον πηκτίδι, quam ipsam scimus sonuisse acute, diapason autem acutius sonis, qui ipsi sunt acuti, eum tonorum nume- rum, quo Graeci utebantur, excessit, recte contendisse nobis videmur Terpandrum diapason gravius adhibuisse ad barbitum fabricandum. quam rem iam perspexit Car. de Jan 'De fidibus Graecorum' diss. inaug. Berol. 1859 p. 27 sqq.

Sed barbitum Pindari loco commemoratum nihil aliud significat quam citharam, quacum id saepissime confundebatur a veteribus scriptoribus⁷⁾, crassioresque tantum habebat fides ita, ut graviore essent barbiti soni (cf. Pollux Onom. IV 59 βαρύ-μυτον). inventionem igitur citharae unum diapason complectentis ad analogiam pectidis Lydiae, quae duo diapason exhibebat, Ter- pandro assignari loco Pindari, cum ante Terpandrum cithara duo tetrachorda complecteretur, quae ita sese excipiebant, ut alterius tetrachordi sonus acutissimus simul gravissimus alterius esset (cf. Volkmann 'Plutarchi libellus de musica' Lips. 1856 p. 158), mihi quidem certissimum est. qua de re conferas Aristotelis Probl. XIX 32: διὰ τί διὰ πασῶν καλεῖται, ἀλλ' οὐ κατὰ τὸν ἀριθμὸν δι' ὀκτώ, ὥσπερ καὶ διὰ τετάρων καὶ διὰ πέντε; ἢ ὅτι ἐπὶ ἥσαν αἱ χορδαὶ τὸ ἀρχαῖον, εἰτ' ἐξελὼν τὴν τρίτην Τέρπανδρος τὴν νήτην προσέθηκε — id quod etiam Plutarchus loco supra allato tradit — καὶ ἐπὶ τούτου ἐκλήθη διὰ πασῶν, ἀλλ' οὐ δι' ὀκτώ δι' ἐπὶ γὰρ ἦν.

Tali igitur modo si Pindari fragmentum partim interpre- tamur, partim explemus, sine dubio rectius de hoc loco statue- mus, quam si inventionem lyrae septemchordis, cum antea cithara quattuor tantum chordarum nota fuerit, his celebrari sumemus versibus, qua de re Terpander ipse gloriatus esse dicitur apud

⁷⁾ Conferantur loci, qui ad modos, quibus efferebant scolia, pertinent, hi: Phot. bibl. 821. 8 sqq. Hesych. s. v. μυρρίνης κλάρος ἢ δάφνης, ubi legimus ad barbiti sonum scolia cantata esse.

Strabonem XIII 618 C: καὶ Τέρπανδρον δὲ τῆς αὐτῆς μου-
σικῆς τεχνίτην γεγενῆσθαι φασὶ καὶ τῆς αὐτῆς νήσου, τὸν πρῶτον
ἀντὶ τῆς τετραχόρδου λύρας ἑπταχόρδῳ χρησάμενον, καθάπερ ἐν
τοῖς ἀναφερομένοις ἔπεσιν εἰς αὐτὸν λέγεται·

σοὶ δ' ἡμεῖς τετραγήρην ἀποστρέψαντες ἀοιδὴν
ἑπτατόνῳ φόρμιγγι νέους κελαδήσομεν ὕμνους⁹⁾.

nam quominus hoc statuamus, impedimur disertō Aristotelis testi-
monio supro allato, qui septem chordarum usum perantiquum⁹⁾
esse tradit, aliisque causis, quas enumeratas invenies apud
Volkmannum in commentario ad Plutarchi libellum de musica
p. 78 sqq. ceterum Terpantrum a Lydis, ut apparet e Pindari
verbis, citharam excultiorem recepissee, non est quod miremur;
nam gentes Asianas, in primis Lydos artes musicas prius quam
Graecos excoluisse notum est¹⁰⁾.

At Boeckh ad fragmentum Pindari, de quo agimus, haec
adnotavit: 'In hoc fragmento agitur de fidibus a Terpanthro ex-

⁹⁾ cf. etiam Euclid. introd. harm. p. 19 Meib., Clem. Alex. Strom.
VI p. 685 C Sylb.

⁹⁾ Etiam Nicomachus II p. 29 iam Mercurium lyram septemchordem
invenisse tradit respecto sine dubio eo versu, qui est hymni in Mercurium
quingagesimus primus. quibus adde quae Athen. XIV 635 F dicit: *Εὐφορίων*
τε ἐν τῷ περὶ Ἰσθμίων τὰ πολυχόρδα φησὶ τῶν ὀργάνων ὀνόμασι μόνον
παρηλλάχθαι παμπάλαιον δ' αὐτῶν εἶναι τὴν χρῆσιν.

¹⁰⁾ Plut. de mus. c. 6: *ἐκλήθη δ' Ἀσιὰς* (scil. *ἡ κithάρα Κηκίωνος*
τοῦ Τερπάνθρου μαθητοῦ) *διὰ τὸ κεχρησθαι τοὺς Ἀσπίους αὐτῇ κithαρῶδους*
πρὸς τῇ Ἀσίᾳ κατοικοῦντας. schol. Apollon. II 777: *Ἀσίαν δὲ ἐνταῦθα τὴν*
Λυδίαν φησίν. οὕτω γὰρ *ἡ Λυδία* πρότερον *ἐκαλεῖτο.* διὸ καὶ *ἡ κithάρα Ἀσία*
ἐκλήθη διὰ τὸ ἐν τῇ *Λυδίᾳ* πρῶτον εὐρεθῆναι. cf. praeterea Car. de Jan., de
fidibus Graec. p. 10: „cithara non a Graecis ipsis, sed a gentibus Asiaticis
— fortasse Lydis — inventa est. vide Etym. Magn. s. v. *Ἀσιατὶς*. *ἀσιάδος*
(sic) [at recte se id habet, si Plutarchi locum modo commemoratam respici-
mus] *κροῦματα τῆς κithάρας οὕτως Ἀριστοφάνης εἶπε παρωδῶν τὸ ἐξ Ἐρε-*
χθέως Ἐδρηκίδου. ἡ τρίχορδος (?) κithάρα οὕτω καλεῖται. εἰρηται δὲ, ὅτι ἐν
Ἀσίᾳ τῇ πόλει τῆς Λυδίας κειμένη ἐν Τμώλῳ πρῶτον εὐρέθη. — Ab Asianis
Graecos recepissee citharam admodum verisimile est etiam ideo, quod exstat
in sacris libris nostris Daniel 3, 5 sqq. vox caldaica KITHAROS, quam
Graeci una cum illa recepissee videntur.“

cogitatis, ad quas canebantur scolia. dicebat autem Pindarus de fidibus Terpandreis et Lydiis conviviis, quod in convivio ad fides Lydio modo attemperatas scolium illud canebatur. atque idem ii, qui inde a Boeckhio Pindari fragmenta illustraverunt, statuerunt (cf. Bergk, Poetae lyr. Gr. I⁴ 424). sed equidem de illis versibus paulo aliter iudicandum esse censeo. etenim verba ἐν δέλτοις Λυδῶν non significant scolia ad fides Lydio modo attemperatas cantata esse, sed indicant Terpandrum in conviviis Lydiis carmina convivalia ad pectidis sonum cantata audivisse. et quo quaeso consilio poeta id in scolio illo commemorare potuit, nisi eo, ut adderet ad carminum, quibus utebantur Lydi in conviviis, analogiam Terpandrum ad barbiti modo inventisonum carmina convivalia i. e. σκολιὰ μέλη pepigisse? itaque concedamus necesse est Pindarum in versibus, qui hos sequebantur quique servati non sunt, dixisse Terpandrum, cum citharam vel barbitum unum diapason complectentem invenisset, primum σκολιὰ μέλη canere a Lydis edoctum esse. neque enim sine consilio verba ἐν δέλτοις posita sunt, quae prodere videntur poetam in versibus sequentibus de carminibus convivalibus mentionem fecisse, id quod eo veri similis est, quod versus servatos e scolio depromptos esse supra diximus. accedit denique Plutarchi testimonium haud spernendum. nam unas et solus fons, ex quo accuratiorem de artis musicae apud Graecos historia notitiam petamus, est ille de musica dialogus, quo Plutarchus eius historiam inde ab Amphionis temporibus, qui ex Heraclidis Pontici sententia citharam invenisse fertur, explicavit. librum autem illum Plutarchus eo composuit consilio, ut non quid ipse sentiret in medium proferret, sed sententias veterum scriptorum maxima qua posset usus diligentia congereret. quod quanta religione fecerit scriptor, ostendit R. Westphal in libro, cui inscripsit 'Plutarch über die Musik' (Vratislaviae 1865). ex quadraginta enim capitibus, in quae inde a Wytttenbachio dialogus ille dividi solet, quattuordecim Plutarchus ipse confecit, cetera ad verbum fere aliunde, in primis ex Aristoxeni et Heraclidis Pontici operibus deprompsit (l. c. p. 26). atque etiam capita 28—31, quibus ex-

ponitur, quid novatum sit in arte musica a veteribus poetis, a scriptoris nescio cuius libro sunt deprompta (l. c. p. 25). quibus perpensis iam non video, cur diffidamus verbis supra allatis, quibus confirmatur Pindarum Terpandrum scolorum inventorem dixisse, praesertim cum loci Pindarici exstet fragmentum, in quo de scolorum inventionem agi quamquam pro certo affirmare non licet, tamen facili coniectura assequaris.

Sed si locum Plutarchi accuratius inspexerimus, videbimus, cum omnia Terpandri inventa ad musicam pertineant, ut neta Dorica, totus tonus myxolydius, modus orthiae cantilenae, trochaeus semantus, etiam scolorum inventionem nihil aliud significare, quam Terpandrum carmina convivalia ad modulos legibus musicis astrictos atque ad barbiti sonum cantare docuisse, cum antea carminum popularium instar cantarentur assa ut ita dicam voce nullo instrumento accinente.

Haec si mente tenemus, apparet Ilgenium perperam Plutarchi verba interpretatum esse, cum p. CXLVII haec diceret: 'σκολιὰ μέλη, quae Pindarus intellegit, sunt nihil aliud, quam cantus lyrici, et celebrat Thebanus vates Terpandrum tamquam inventorem μελοποιίας lyricae' (cf. etiam p. LXXVII). sed id non vitio vertendum est Ilgenio, si reputamus Pindari locum ei fuisse incognitum. quem si novisset, certe non de melopoeia lyrica in universum, sed de carminibus convivalibus agi intellexisset.

Satis notum autem esse puto, quid sibi velint veteres hunc illumve poetam poesis quoddam genus invenisse referentes. etenim qui huic poesis generi rudi antea ac minus exculto maiora attulit incrementa primusque id vel ad artis praecepta revocavit vel ab aliis gentibus acceptum in patriam introduxit, ad eum deferre solebant veteres eiusdem rei inventionem. atque ita fieri potuit, ut Terpander scolia invenisse perhiberetur a veteribus, quamquam omni dubio est maius tales breves cantilenas convivales in ore hominum fuisse versatas iam longe ante Terpandrum, sed artificiosiore compositione musica carminum popularium instar prorsus caruisse. nam carminibus etiam in conviviis iam antiquissimis temporibus usos esse Graecos ut facile suspiceris in gente

ad hilaritatem nata neque omnino ab arte musica aliena, ita confirmatur similitum apud Romanos carminum usu, quamquam per se patet carmina illa Graeca et Romana pro gentis utriusque natura atque indole longe inter se fuisse diversa. Terpander autem carmina illa convivalia ad lyrae sonum cantare docuit Graecos. quam ob rem non mirabere, si inter alia Terpandri inventa musica etiam scoliorum. inventionem apud Plutarchum enumeratam invenieris.

Paucis iam verbis attingere mihi liceat Ilgenii opinionem, qui versibus qui in hymno in Mercurium leguntur 52—57 scoliorum poesim significari putat:

αὐτὰρ ἐπειδὴ τεῦξε χερσὶν ἐρατεινὸν ἄθρομα,
πλήκτρῳ ἐπειρήτιζε κατὰ μέρος· ἢ δ' ὑπὸ χειρὸς
σμερδαλέον κονάβησε. θεὸς δ' ὑπὸ καλὸν ἄειδεν
ἐξ αὐτοσχεδίας πειρώμενος, ἥντε κοῦροι
ἤβηται θαλίῃσι παραιβόλα κερτομέουσιν,
ἀμφὶ Δία Κρονίδην καὶ Μαιάδα καλλιπέδιλον.

cui equidem sententiae non possum accedere. nam neque carmen in convivio canit hoc loco Mercurius neque verba ἥντε κοῦροι ἤβηται θαλίῃσι παραιβόλα κερτομέουσιν spectant ad scolia. dicit enim poeta Mercurium carmen ex tempore cecinisse in Iovis et Maiæ honorem eodem modo, quo iuvenes cavillentur inter se in conviviis. summa autem comparationis, id quod Franke recte intellexit, in eo est posita, quod iuvenes illi carminibus se lacesunt non meditatibus. itaque non carmina ad citharae sonum cantasse eos apparet ex his versibus, sed verba de iuvenibus dieteriis subitis et fortuitis inter se pugnantis dicta sunt. quod si Ilgen (l. c. p. LXVII adn. 60), ut obiter id quoque commemorem, affirmat παραιβόλα significare 'invicem, alterna contentione', falsus est; nam idem est παραιβόλα ac παραβλήδην vel ut Latine dicam 'occulte'.

Deinde ne id quidem verum est, quod Ilgen p. LXXXIII contendit, hymnum in Mercurium aetate superiorem esse Terpandro. immo post ac fortasse multo post Terpandrum hymnus ille compositus est. qua de re conferantur: Voss 'Mythologische

Briefe' I p. 216, Matthiae 'Animadversiones in hymnos Homericos' (Lips. 1800) p. 56—66, Greve, 'De hymno in Mercurium Homericō', diss. inaug. Monast. 1867, Lohsee, 'De hymno in Mercurium Homericō', diss. inaug. Berol. 1871, quibus adde ea, quae Baumeister in prolegg. ad hunc hymnum exposuit. quae cum ita sint, apparet nos nihil lucrari ex hoc loco, quo scoliorum poesim significari Ilgen putat. plane autem similes loci possunt afferri complures, velut Pind. Ol. I 22:

οἶα παίζομεν φίλαν
ἄνδρες ἀμφὶ θαμὰ τράπεζαν,
Apollon. Rhod. Argon. I 457 sqq:

μετέπειτα δ' ἀμοιβαδὶς ἀλλήλοισι
μυθεῖνδ', οἷά τε πολλὰ νέοι παρὰ δαιτὶ καὶ οἴνῳ
τερπνῶς ἐψιόωντο, ὅτ' ἄατος ὕβρις ἀπέη.
quibus locis inspectis quis quaeso putabit agi de scoliorum poesi?

II. De scolorum nomine.

Veteres grammaticos ne pilo quidem melius quam nos edoctos fuisse, unde scolia nomen traxissent, sat clare perspicitur, si locos veterum scriptorum, qui de ea re verba fecerunt, accuratius tractaverimus. quamquam enim iam Aristotelis temporibus vixisse traduntur, qui primi, quod sciamus, de scolorum nomine disputaverunt, Dicaearchum dico et Aristoxenum, tamen alii in alias discesserunt partes ita, ut singulae eorum sententiae inter se consociari non possint et facile solam etymologiam vocis *σκολιός*, non ipsam cantiuncularum naturam diversarum illarum interpretationum causam fuisse intellegatur. sat infirmum igitur veteres huic quaestioni explicandae reliquerunt fundamentum, ac vehementer dolendum est viros doctos, qui nostra aetate de scoliis fusius scripserunt, eandem quam veteres ingredi viam satis duxisse, quo factum est, ut probabilitatis quandam speciem secuti modo hanc, modo illam veterum sententiam amplecterentur atque interiorum scolorum nominis et naturae conexum prorsus fere neglegerent.

Sed priusquam singula veterum scriptorum testimonia examinemus, pauca mihi exponenda esse puto de accentu, utrum *σκόλιον* an *σκολιόν* sit scribendum, cum utraque lectio reperiatur promiscue in libris manuscriptis¹¹⁾. ac *σκόλιον* qui scripserunt,

¹¹⁾ De forma *σκόλλα*, quae legitur apud Pollucem VI 108, cur plura verba faciamus, non esse videtur.

id tantummodo egerunt, ut distingueretur carminis convivalis nomen ab adiectivo *σκολιός*: qua de re conferatur Eustathius p. 1574, 12: *σκόλια δὲ τοῦτό τε καὶ κατ' αὐτὸ λέγεται τῷ μὲν τόνῳ πρὸς διαστολὴν τοῦ κοινῶς σκολιοῦ ἢ πράγματος ἢ λόγον.* hunc secuti sunt lexicographi recentiores, veluti L. Dindorf in Thesauro s. v. *σκόλιον* et C. Keil, qui in quinta lexici Passoviani editione p. 1460 s. h. v. haec dixit: 'Die gemeine Betonung ist *σκολιόν*, die genauere und richtigere der besten Handschriften *σκόλιον* vgl. Ilgen p. LXXXIV.' at Ilgen, quem laudat Keil ad sententiam suam confirmandam, prorsus contrarium statuit p. LXXXV his usus verbis: 'Sed hae argutiae sunt seriorum grammaticorum; veteribus scriptoribus illud discrimen ignotum fuit'. qua de re is rectissime iudicavit; nam cum saepius etiam dicatur *σκολιδν μέλος*, apparet *σκολιόν* esse adiectivi formam, sive additur *μέλος* sive omittitur. deinde id etiam possit afferri argumentum, quod Pollux, Hesychius, Proclus, Suidas alique grammatici de accentus discrimine nihil omnino adnotaverunt, quam ob rem nescio, cur Eustathii testimonium pluris faciamus, quam ceterorum grammaticorum silentium, qui certe, cum omnes ab adiectivo *σκολιός* huius nominis originem repeterent, mirum illud accentus discrimen adnotavissent, si omnino tale quid iis fuisset cognitum. itaque desinant tandem editores Pindari, Aristophanis, Platonis, Plutarchi aliorum pervicaciter perseverare in falso illo accentu, qui, sive libri manuscripti suffragantur, sive refragantur, prorsus abiciendus esse videtur.

His igitur expositis iam ad locos veterum, quibus de huius nominis origine accuratius exponitur, tractandos accedamus. ac prima quidem quae ad nos pervenit de scolorum nomine sententia Dicaearcho, Aristotelis discipulo (cf. Cicer. de legg. III 6) debetur, cuius verba apud Suidam s. v. *σκολιόν* exstant haec: *σκολιόν· ἢ παρόλνιος φῶδῃ. ὥς μὲν Δικαίραρχος ἐν τῷ περὶ μουσικῶν ἀγώνων διὰ τρία γένη ἦν φῶδων, τὸ μὲν ὑπὸ πάντων ἀδόμενον καθ' ἓνα ἐξῆς, τὸ δ' ὑπὸ τῶν συνετωτάτων, ὥς ἔτυχε τῇ τάξει· ὁ δὲ καλεῖσθαι διὰ τὴν τάξιν σκολιόν.* eadem verba reperiuntur in Photii lexico s. v. *σκολιόν* et verbis *διὰ τὴν τάξιν*

omissis in scholiis ad Platonis Gorgiam 451 E. atque idem valet de scholiis ad Aristophanis Ran. v. 1302 et Vesp. v. 1239, quamquam totus locus ibi a Musuro interpolatus esse videtur, cf. Dübneri edit. scholiorum p. 460 et 535. paululum immutata autem praebet haec verba scholiasta ad Luciani pro lapsu inter salutandum c. 6: *σκολιόν, ἡ παροίνιος ᾠδή, ὡς καὶ Δικαίαρχος ἐν τῷ περὶ μουσικῆς· δύο (δὲ?) γένη ἦν ᾠδῶν...*; quae sequuntur cum Suida ceterisque consentiunt. ac Dicaearchi liber utrum inscriptus fuerit *περὶ μουσικῶν ἀγώνων*, quod Suidas alii-que affirmant, an *περὶ μουσικῆς*, quod scholiastae Luciani nititur testimonio, ut inquiramus, non huius loci esse videtur, quam ob rem eos, qui accuratius de ea re edoceri volunt, ad Naekii de Dicaearchi scriptis disputationem *Musei Rhenani* vol. I (1833) p. 40 sqq. insertam relegasse sufficiet. maioris autem momenti est, quod Luciani scholiasta duo, Suidas tria horum carminum genera fuisse dicit. quod si verba, qualia codicibus traduntur, respicimus, de duobus tantum carminum convivalium generibus agi videtur. sed quominus id pro vero accipiamus, Artemonis obstat testimonium apud Athen. XV 694 A; ubi autem de duobus carminum convivalium generibus sermo est, veluti apud Plutarchum *Quaest. sympos.* I 1, 5, de quo loco postea accuratius disseramus oportet, res ita est comparata, ut ea carmina aut ab omnibus simul aut a singulis deinceps cantata esse referatur. eo vero, de quo agimus, loco carmina illa in conviviiis aut a singulis deinceps, aut a singulis nullo certo ordine servato cantata esse legimus, id quod nec per se veri simile est, quoniam hymni vel pæænes ab omnibus convivis simul cantati a conviviiis numquam poterant abesse, nec Dicaearchi hanc sententiam fuisse vel inde elucet, quod omnibus locis legitur *τρία γένη* excepto Lueiani scholiasta, qui sine dubio verba corrupta esse intellexit et locum suo Marte correcturus perperam scripsit *δύο*. itaque rem acu tetigisse videtur Fridericus Ast, qui in libro, cui inscripsit 'Grundriss der Philologie' p. 105 hunc locum ita constituit: *ὅτι τρία γένη ἦν ᾠδῶν, τὸ μὲν ὑπὸ πάντων ᾄδόμενον, τὸ δὲ καθ' ἕνα ἐξῆς, τὸ δὲ ὑπὸ τῶν συνεισιτάτων κτλ.* (cf. etiam Dobraei *Adversaria* ed. Wagner

III 51 et Naekii opuscula ed. Welcker I 349), quam emendationem pro sua nuper vendidit Franc. Runck l. c. p. 4. H. Koester autem in libro, quem de scoliis composuit, p. 6 scribi iussit: τὸ μὲν ὑφ' ἀπάντων ἀδόμενον, τὸ δ' ὑπὸ πάντων καθ' ἓνα ἐξῆς κτέ. sed tot verba suppleamus necesse non est atque acquiescendum in Astii emendatione, quam Koesterum fugisse vel maxime miror¹²⁾.

Genuinis verbis sic restitutis iam Dicaearchi examinemus sententiam. putabat igitur is scoliis nomen datum esse ex canendi ordine. nam cum peritissimus quisque caneret, ceteri autem, qui canere non didicissent, praeterirentur, seriem canendi iustam, ex qua alter exciperet canendo alterum iuxta accubantem, derelictam esse et turbatam, indeque i. e. propter ordinem obliquum, ex quo iam, qui canendi esset peritus, tantum exciperet, scoliis nomen inditum esse.

Sed hanc sententiam non omnibus Dicaearchi aetatis grammaticis probatam esse confirmatur eo, quod Aristoxenus, Dicaearchi aequalis et condiscipulus (cf. Cicer. Tuscul. I 18, 41 et epist. ad Att. XIII 32, 2), et Phyllis quidam musicus¹³⁾ prorsus aliam de scoliorum nomine sententiam protulerunt, quae iisdem locis, quibus Dicaearchi verba leguntur, commemoratur his verbis:

¹²⁾ Siebenkees in anecdot. Graec. Norimb. 1798 p. 30 coniecit: τὸ μὲν ὑπὸ πάντων ἀδόμενον, τὸ δὲ ὑπὸ πάντων μὲν, οὐ δ' ὁμοῦ, ἀλλὰ καθ' ἓνα ...

¹³⁾ Suidas et Platonis Aristophanisque scholia habent Φύλλης, scholia Luciani Φίλων, Photius Φίλης, Athen. I 21 F: Φίλλης ὁ Διήλιος μουσικός. fragmenta huius musici Deliaci collecta sunt a Muellero, fragm. histor. Graec. IV, p. 476. de scriptis eius haec tradit Athen. XIV 636 B: Φίλλης ὁ Διήλιος ἐν δευτέρῳ περὶ μουσικῆς, XIV 634 D: ξυνέγραψε ... περὶ ἀνθιγῶν. cur autem Ilgen scribere maluerit Φύλης (l. c. LXXXVIII adn. 68), equidem non assequor; nam etiam Snidae loco, quem ille attulit, quo confirmaretur ista scribendi ratio: Φύλλης· ἡ τοῦ δένδρου. καὶ Φύλλης ὁ μουσικός, hoc nomen scriptum est littera λ geminata, quamquam huius loci nulla omnino est auctoritas, cum verba καὶ Φύλλης ὁ μουσικός desint in optimis libris manuscriptis.

ὥς δ' Ἀριστόξενος καὶ Φύλλης (Φίλων schol. Luc. Φίλης Photius) ὁ μουσικός, ὅτι ἐν τοῖς γάμοις περὶ μίαν τράπεζαν πολλὰς κλῖνας τιθέντες παρὰ μέρος ἐξῆς μυρρίνας ἔχοντες (ἢ δάφνας addit schol. Plat.) ἥδον γνῶμας καὶ ἐρωτικὰ σύντονα (συμποεῖα exhibet schol. Plat.)· ἡ δὲ περίοδος σκολιὰ ἐγένετο διὰ τὴν θέσιν (σύνθεσιν schol. Plat.) τῶν κλινῶν (σκολιάν addit schol. Aristoph.). haec igitur verba omnes habent, pleniorē autem Aristoxeni sententiam unus servavisse videtur Platonis scholiasta, qui haec adiecit: ἐπὶ οἰκημάτων πολυγωνίων οὐσῶν καὶ τοῦτω καὶ τὰς ἐπ' αὐτὰς κατακλίσεις παραβύστους γενέσθαι. οὐ διὰ τὴν μελοποιῶν οὖν, διὰ τε τὴν τῆς μυρρίνης σκολιὰν διάδοσιν, ταύτῃ καὶ τὰς φῶδας σκολιὰς καλεῖσθαι. Aristoxenus igitur et Phyllis putabant scolia inde appellata esse, quod in nuptiis circum unam mensam exstructam in cenaculo, ut ita dicam, multangulo plures collocarentur lectuli convivales non recto atque usitato ordine dispositi, sed ita ut singuli lectuli inter se oblique essent collocati (παράβυστοι) — id quod cubiculi forma multangula secum ferebat —: hanc igitur ob lectulorum collocationem obliquam etiam carmina, quae ibi vicissim¹⁴⁾ ita, ut alter alteri deinceps myrti ramum traderet, cantata essent, obliqua i. e. scolia dicta esse.

Aristoxeni sententiam respexisse, sed male intellexisse videtur Plutarchus in Quaest. sympos. I 1, 5, ubi haec leguntur: ἄλλοι δὲ φασὶ τῇ μυρρίνῃ οὐ καθ' ἑξῆς βαδίζειν, ἀλλὰ καθ' ἕκαστον ἀπὸ κλίνης ἐπὶ κλίνην διαφέρεισθαι τὸν γὰρ πρῶτον ἔσαντα τῷ πρώτῳ τῆς δευτέρας κλίνης ἀποστέλλειν, ἐκείνῳ δὲ τῷ πρώτῳ τῆς τρίτης, εἰτα τὸν δεύτερον ὁμοίως τῷ δευτέρῳ, καὶ τὸ ποικίλον καὶ πολυκαμπές, ὥς ἔοικε, τῆς περιόδου σκολιδὸν ὠνομάσθη. qui Plutarchi error inde natus est, quod is Aristoxeni verba παρὰ μέρος, quae hoc loco idem valent ac κατὰ μέρος vel ἐν μέρει, falso interpretatus est 'contra

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¹⁴⁾ παρὰ μέρος interpretandum esse 'alternis, vicissim' docuit Koester l. c. p. 7 adn. 1; idem enim est παρὰ μέρος ἐξῆς atque illud Dicaearchi καθ' ἕνα ἐξῆς, quamquam id non de scoliis dicitur a Dicaeargo.

vel praeter iustum ordinem' et verba a scholiasta Platonis servata *ἐπὶ οἰκημάτων . . γενέσθαι*, quae explicationem sententiae Aristoxeni continent, neglexisse videtur, quo factum est, ut explicationem illam ab Aristoxeni sententia mirum quantum differentem neque ullis comprobata argumentis proferret.

Eodem modo etiam Dicaearchi verba Plutarchus male intellexisse videtur paulo ante ea, quae modo exscripsimus, hac sententia prolata: *ἐπεὶ τοι καὶ τὰ σχολία φασιν οὐ γένος ἁσμάτων εἶναι πεποιημένων ἀσαφῶς, ἀλλ' ὅτι πρῶτον μὲν ἦδον φῶν τοῦ θεοῦ κοινῶς ἅπαντες μᾶ φωνῇ παιανίζοντες, δεύτερον δ' ἐφεξῆς ἐκάστῳ μυρσίνης παραδιδομένης, ἣν αἶσακον, οἶμαι διὰ τὸ ἄδειν τὸν δεξιόμενον, ἐκάλουν, ἐπὶ δὲ τούτῳ λύρας περιφερομένης ὁ μὲν πεπαιδευμένος ἐλάμβανε καὶ ἦδεν ἀρμοζόμενος, τῶν δ' ἀμούσων οὐ προσιεμένων σχολιδὸν ὠνομάσθη τὸ μὴ κοινὸν αὐτοῦ μηδὲ ῥάδιον*. Plutarchus igitur idem quod Dicaearchus statuit, cum dicat peritissimum quemque (cf. *πεποιημένων οὐκ ἀσαφῶς* et *ὁ μὲν πεπαιδευμένος*) scolia cecinisse, sed verbis Dicaearchi *διὰ τὴν τάξιν* aut perperam intellectis aut adeo neglectis non propter obliquum cantus et lyrae circuitum, sed propter difficultatem talia pangendi carmina scolia appellata esse contendit. ceterum utrum casu an consulto primo eandem viam quam Aristoxenus et Dicaearchus ingressus, postea in argumentatione absolvenda ab iis discesserit, nihil ad hunc locum pertinet et vix puto diiudicari poterit; mihi certe, quae intercedat inter Plutarchi et Aristoxeni Dicaearchique sententias similitudo, breviter significavisse sufficit.

Iam revertamur ad graviorem testem, Artemonem Casandrensem, qui Aristarchi et Cratetis temporibus vixit¹⁵). cuius

¹⁵) Artemonis fragmenta collecta leguntur apud Muellerum frag. histor. Gr. IV p. 340, qui de vita et scriptis Artemonis haec dicit: 'Aristarchi et Cratetis aut aequalis aut suppar fuit: scripsit *περὶ συναγωγῆς βιβλίων* (cf. Athen. XII 515 E) et *περὶ βιβλίων χρήσεως*. ad eundem referenda est collectio epistularum Aristotelis (Dem. de eloc. §. 223, cf. Walz in praef. ad rhet. Gr. vol. IX et Stahr, Arist. p. I p. 206). hoc si recte fit, probabiliter statuimus vixisse eum ante Andronicum, qui Sullanis temporibus

de hac re sententia legitur apud Athenaeum XV 694 A: σκολιὰ δὲ καλοῦνται οὐ κατὰ τὸν τῆς μελοποιίας τρόπον οἷ σκολιὸς ἦν· λέγουσι γὰρ ἐν ταῖς ἀνειμέναις εἶναι σκολιὰ· ἀλλὰ τριῶν γενῶν ὄντων, ὡς φησιν Ἀρτέμιων ὁ Κασανδρεὺς ἐν δευτέρῳ βιβλίων (codd. βιβλίῳ) χρήσεως, ἐν οἷς τὰ περὶ τὰς συνουσίας ἦν ἀδόκιμα, ὧν τὸ μὲν πρῶτον ἦν, ὃ δὲ πάντας ἄδειν νόμος ἦν, τὸ δὲ δεύτερον, ὃ δὲ πάντες μὲν ἤδον, οὐ μὴν ἀλλὰ γε κατὰ τινα περίοδον ἐξ ὑποδοχῆς, τρίτον δὲ καὶ τὴν ἐπὶ πᾶσι τάξιν ἔχον, οὗ μετεῖχον οὐκέτι πάντες, ἀλλ' οἱ συνετοὶ δοκοῦντες εἶναι μόνοι καὶ κατὰ τόπον τινὰ εἰ τύχοιεν ὄντες· διόπερ ὡς ἀταξίαν τινὰ μόνον παρὰ τὰλλα ἔχον τὸ μὴθ' ἅμα μὴθ' ἐξῆς γενόμενον, ἀλλ' ὅπου ἔτυχεν εἶναι, σκολιὸν ἐκλήθη. verba τὴν ἐπὶ πᾶσι τάξιν ἔχον ab Ilgenio falso explicantur p. LXXXVII adn. 67: 'tertium autem genus est, quod quidem ad omnes ordine pertinebat', quae interpretatio adversa fronte repugnat verbis proxime sequentibus: οὗ μετεῖχον οὐκέτι πάντες. recta autem verborum explicatio ultro sese nobis offert, si respicimus ea, quae sequuntur: τὸ δὲ τοιοῦτον ἦδετο, ὅποτε τὰ κοινὰ καὶ πᾶσιν ἀναγκαῖα τέλος λάβοι; vertenda igitur sunt verba τὴν ἐπὶ πᾶσι τάξιν ἔχον 'post omnia, omnium postremum', cf. Grim l. c. p. 37 adn. 9. verba autem κατὰ τόπον τινὰ εἰ τύχοιεν ὄντες genuina esse non possunt et propter sensum, qui fere contrariam usitatae scoliorum explicationi praebet sententiam, et propter verba sequentia ἀλλ' ὅπου ἔτυχεν εἶναι, quibus eandem sine dubio rem significaturus erat Athenaeus. neque vero ad stipulari possum Ilgenio, qui hanc scripturam tueri studet explicando: 'qui loco quodam, si quidem acciderat, erant h. e. loco quisque, quem casus tulerat, accumbebant', laudatque Dalecampii interpretationem: 'qui loco certo quodam accubissent', quae quidem recte se habere videtur, si verba ipsa respicimus, sed prorsus tolerari nequit, si de scoliis haec dicta

Aristotelis scripta edidit. ab altera parte Artemo iunior (?) erat, quam Dionysius Scytobrachion, cuius ipse in opere περὶ συναγωγῆς βιβλίων meminit quique Apollodori fere aequalis fuit c. 150 a. Chr.' (cf. Mueller II p. 6 not.)

esse reputamus. quod si Cludium (l. c. I p. 56) secutus voculam *εἰ* deleveris, eadem restabit difficultas, ut alia, quae possint proferri contra hanc emendandi rationem, reticeam. bene autem huius loci sensum perspexit Casaubonus, cum haec coniceret: *καὶ καθ' ὅτινα οὖν τόπον τύχοιεν ὄντες*. propius adeo ad litterarum, quae traditae sunt, similitudinem accessit Schweighauser: *καὶ κατὰ τόπον ὅτινα οὖν τύχοιεν ὄντες*. at sine dubio legendum est: *καὶ κατὰ τόπον ὅτιν' αἰεὶ τύχοιεν ὄντες*, nam una syllaba *ον*, quae post *τόπον* facillime intercideri potuit, addita genuina restituta est lectio, quae plane respondet enuntiato sequenti: *ὅπου ἔτυχεν εἶναι*. hanc igitur coniecturam proposuit Runck l. c. p. 6, qui sine causa necessaria etiam *ὄντες* in *ἔχοντες* mutavit. cetera autem Athenaei verba non habent, quae offendant, quare nimius in coniciendo fuit Runck, qui pro *γενόμενον* scripsit *γένος ἀδόμενον* et verba *ἀλλ' ὅπου ἔτυχεν εἶναι* e glossemate nata esse censuit. nam post *μὲθ' ἅμα μὴθ' ἐξῆς* necessario desiderantur verba *ἀλλ' ὅπου ἔτυχεν εἶναι*, quippe quibus demum explicetur scoliolorum nomen.

Quid igitur Artemonem de scoliolorum nomine tradidisse comperimus? tria is carminum convivalium genera fuisse contendit; alia enim ab universis convivis, alia a singulis ex ordine, alia a peritioribus tantummodo nullo certo ordine servato cantata esse. atque tertii generis carmina scolia appellata esse, cum neque simul ab omnibus, neque deinceps a singulis, sed confuso ordine atque interrupta canentium serie ab uno alterove efferrentur. itaque iam primo patet aspectu Artemonem idem statuuisse ac Dicaearchum. sed quo clarior fiat ea res, utriusque scriptoris verba apponam:

Dicaearchus

ὅτι τρία γένη ἦν ᾠδῶν
τὸ μὲν ὑπὸ πάντων ἀδόμενον,

τὸ δὲ καθ' ἓνα ἐξῆς,

Artemo

τριῶν γενῶν ὄντων
ᾧ τὸ μὲν πρῶτον ἦν, ὃ δὴ πάν-
τας ᾄδειν νόμος ἦν,
τὸ δὲ δεύτερον, ὃ δὴ πάντες μὲν
ἤδον, οὐ μὲν ἀλλὰ γε κατὰ τινα
περίοδον ἐξ ὑποδοχῆς,

Dicaearchus

τὸ δ' ὑπὸ τῶν συνεταγμένων, ὥς
ἐτυχε τῇ τάξει· ὃ δὲ καλεῖ-
σθαι διὰ τὴν τάξιν σκολιόν.

Artemo

τρίτον δὲ καὶ τὴν ἐπὶ πᾶσι τάξιν
ἔχον, οὗ μετεῖχον οὐκέτι πάν-
τες, ἀλλ' οἱ συνετοὶ δοκοῦντες
εἶναι μόνοι καὶ κατὰ τόπον
ὄντιν' ἀεὶ τύχοιεν ὄντες...,
σκολιδὸν ἐκλήθη.

haec igitur ita sunt comparata, ut vix a vero aberremus, si contendimus Artemonem Dicaearchum ducem esse secutum eiusque verba ante oculos habuisse.

Alia scolorum nominis explicatio exstat in Photii bibliotheca cod. 239 p. 321 a. 3 ed. Bekker, qui eam e Procli chrestomathia decerpit: τὸ δὲ σκολιδὸν μέλος ἦδετο παρὰ τοὺς πότους· διὸ καὶ παροίνιον αὐτὸ ἔσθ' ὅτε καλοῦσιν· ἀνειμένον δὲ ἐστὶ τῇ κατασκευῇ καὶ ἀπλούστατον μάλιστα· σκολιδὸν δὲ εἴρηται οὐχ ὥς ἐνόησεν (cf. Suidam s. v. σκολιόν· τὸ ῥάδιον κατ' ἀντίφρασιν) κατ' ἀντίφρασιν — τὰ γὰρ κατ' ἀντίφρασιν ὥς ἐπίπαν τοῦ εὐφημισμού στοχάζεται, οὐκ εἰς κακοφημίαν μεταβάλλει τὸ εὐφημον —, ἀλλὰ διὰ τὸ προκατελιγμένων ἤδη τῶν αἰσθητηρίων καὶ παρειμένων ὀλῶ τῶν ἀκροατῶν τηνικαῦτα εἰσφέρεισθαι τὸ βάρβιτον εἰς τὰ συμπόσια καὶ διονυσιάζοντα ἑκαστον ἀκροσφαλῶς συγκύπτεισθαι (sic emendavit Sylburg scripturam traditam συγκόπτεσθαι) περὶ τὴν προφορὰν τῆς φῶδης· ὅπερ οὖν ἐπασχον αὐτοὶ διὰ τὴν μέθην, τοῦτο τρέψαντες εἰς τὸ μέλος σκολιδὸν ἐκάλουν τὸ ἀπλούστατον. Proclus igitur ipse scolia carmina simplicia fuisse statuit, sed, cum eorum interpretationi, qui scolia κατ' ἀντίφρασιν nomen accepisse opinabantur, accedere nollet, scolia, quamvis fuissent carmina facilia ad pangendum, tamen difficilia (δύσκολα) visa esse sibi persuasit convivis vino titubantibus et propter crapulae gravedinem mente impeditis turbatisque.

A Procli explicatione non ita multum recedit Orionis sententia in Etymologico Magno s. v. σκολιόν· ἀπὸ τοῦ μεθύουσι καὶ σκολιδῶς ἔχουσι τὰ αἰσθητήρια ᾗδεσθαι. neque id mirum.

nam Orio Thebanus ¹⁶⁾ teste Marino vita Pr. c. 8 Procli magister fuit (cf. Maur. Schmidt, Did. fragmenta p. 390). porro si recte observata sunt ea, quae dicit Schmidt l. c.: 'Didymi περὶ ποιητῶν tractatum primarium atque adeo unicum non modo Orioni in locis aliquam multis, sed etiam Proclo Lycio in duobus prioribus chrestomathiae libris fontem fuisse non sine maxima veri specie suspiceris', sine dubio iure contendemus e Didymo fluxisse, quae utrique sunt communia et Orioni et Proclo. at Didymum eandem quam Proclum et Orionem amplexum esse de scoliorum nomine sententiam aegre mihi persuadeo; nam sat absurdam eam esse vix quisquam infitias ibit. egisse autem de scoliorum nominis origine Didymum ex Etym. Magn. s. v. σχολίων· Διδυμός φησι διαφόρους ἐτυμολογίας ἐν (τῷ) τρίτῳ τῶν συμποσιακῶν scimus, ubi fortasse attulit, sed non approbavit illud nominis veriloquium, quod Orioni et Proclo maxime arrisisse non Didymo ipsi vitio est vertendum.

Procli explicationi adversatur Eustathius p. 1574, 12 his verbis: σχολία δὲ τοῦτο τε καὶ κατ' αὐτὸ λέγεται τῷ μὲν τόνῳ πρὸς διαστολὴν τοῦ κοινῶς σχολιοῦ ἢ πράγματος ἢ λόγου· τῇ δ' ἐννοίᾳ οὐχ ὅτι σχολία εἰσι λόγῳ ψόγον, ἀλλὰ κατὰ τινα μελοποιῖας νόμον, ὃς οἷα εἰκὸς οὐ πρὸς εὐθὺ ἐμέλπετο, ἀλλὰ ποιικίλως ἐσκολιοῦτο. calami sine dubio lapsu apud Ilgenium exaratum est λόγῳ ψόγον, quem errorem Runck nimis credulus veram scripturam esse ratus coniecit: λόγων ψόγον 'ut tortuosus verborum sonus vel artificiosius genus dicendi' significaretur. Koester autem quamquam codicum scripturam compertam habuit, tamen, quid verba tradita significarent, ignorans coniecit: εἰς λόγον ψόγον. sed recte exhibent codices λόγῳ ψόγον, quod significat: 'sensu malo, sensu reprehensionis', qualem sensum Orio et Proclus in scoliorum nomine inesse opinati sunt.

Denique Hesychius haec habet de scoliorum nomine s. v. σχολιά· τὴν παροίνιον φάσιν οὕτως ἔλεγον οὐ διὰ τὸν τῆς μελο-

¹⁶⁾ De Oro et Orione, quorum nomina sescenties confunduntur a veteribus scriptoribus, egregie disputavit Fr. Ritschl Opusc. I pp. 582—673.

ποιῆας τρόπον, ὅτι σκολιῶς ἦν, ἀλλ' ὅτι οὐχ ἅπαντες ἤδον αὐτά, ἀλλὰ μόνοι οἱ συνετοί, nimirum propter canendi difficultatem ¹⁷⁾. cum Hesychio igitur altera, quam attulimus, consentit Plutarchi explicatio.

Saepius scolia commemorantur eorumque nomen explicatur in scholiis ad Aristophanis comoedias, ubi scholiastae modo hanc modo illam sequuntur explicationem, novam non afferunt. veluti in scholio ad Vesp. v. 1222 haec leguntur: ἀρχαῖον ἔθος ἐστιωμένους ἄδειν ἀκολούθως τῷ πρώτῳ, εἰ παύσαιτο τῆς ψῆδης, τὰ ἐξῆς· καὶ γὰρ ὁ ἐξ ἀρχῆς δάφνην ἢ μυρρίνην κατέχων ἤδε Σιμωνίδου ἢ Στησιχόρου μέλη, ἄχρις οὗ ἤθελε, καὶ μετὰ ταῦτα, ὃ ἔβούλετο, ἐδίδου οὐχ ὥς ἡ τάξις ἀπῆτει· καὶ ἔλεγεν ὁ δεξιό-μενος παρὰ τοῦ πρώτου τὰ ἐξῆς κάκεινος ἐπεδίδου πάλιν, ὃ ἔβούλετο. διὰ τὸ πάντα οὖν ἀπροσδοκῆτως ἄδειν καὶ λέγειν τὰ μέλη σκολιὰ εἴρηται διὰ τὴν δυσκολίαν. ad Vespas. v. 1239: ἐνιοὶ δὲ φασιν ὥς ἐκ τοῦ ἐναντίου προσηγορεύθησαν σκολιὰ τὰ παρσίνια μέλη· ἀπλᾶ γὰρ αὐτὰ ἐχρῆν εἶναι καὶ εὐκολα ὥς παρὰ πότον ἀδόμενα· οὐκ εὖ δὲ τοῦτο· τὰ γὰρ δύσφημα ἐπὶ τὸ εὐ-φημότερον μεταλαμβάνεται, οὐ μὴν τοῦμπαλιν· ἀλλ' ὅτι οὐκ ἀπὸ τοῦ ἐξῆς ἡ λύρα τοῖς συμπόταις ἐδίδοτο, ἀλλ' ἐναλλὰξ διὰ τὴν σκολιὰν τῆς λύρας περιφορὰν σκολιὰ ἐλέγετο. vides igitur hoc loco Dicaearchi Artemonisque repeti sententiam. priore autem loco duae confusae sunt explicationes, altera Dicaearchi, qui propter singularem canendi ordinem scolia vocata esse statuit, altera Plutarchi Hesychiique, qui ex canendi difficultate ea nomen traxisse coniecerunt. Eustathii autem sententia legitur in scholio ad Ran. v. 1302 (1329 ed. Inverniz.): σκολιὰ μέλη τινὰ προσηγορικῶς οὕτω λεγόμενα· καὶ προπαροξύνεται τοῦνομα πρὸς διαστολὴν τοῦ ἐπιθέτου· οὕτω δὲ λέγεται διὰ τὸ μὴ κατ' εὐθὺ μέλπεσθαι, ἀλλὰ σκολιῶς ¹⁸⁾.

¹⁷⁾ Plutarchus quaest. symp. V 3, 2 σκολιὸν ἐπίγραμμα dicit epigramma obscurum et difficile intellectu.

¹⁸⁾ Hoc scholion reperitur in editione Inverniziana, deest apud Duebnerum.

Diversas quoque scoliorum nominis etymologias Ioannes Tzetzes in carmine, cui inscribitur *λαμβοὶ τεχνικοὶ περὶ κωμῶδίας*¹⁹⁾, attulit inde a v. 82 usque ad v. 92. quos versus iam, ne multis utar in referendo verbis, totos exscribam:

σκαμβῶν μετ' αὐτὰ νῦν μελῶν κλῆσιν μάθε.
 λέγοντες ἦσαν ταῦτα καιροῖς τῶν πότων.
 σκαμβὰ δ' ἔφασκον ὥς ἀπλᾶ μᾶλλον τάδε·
 ἄλλοι δέ φασιν, ὥς ἀναγκαῖον πότοις
 ἄδειν ὑπῆρχε πρὸς ψαλάγματα λύρας·
 ὅσοις ἐνῆν δὲ μηδαμῶς λύρας τέχνη,
 δάφνης λαβόντες εἰτε μυρσίνης κλάδους,
 ἦδον καλοῦντες σκαμβὰ τὰ λύρας μέλη·
 ἄλλοι δὲ τοὺς ἄδοντας εἶπον τὴν λύραν
 οὐχὶ κατ' εὐθύ, συστροφαῖς δὲ λαμβάνειν·
 οὕτω τὸ λοιπὸν κλῆσιν ἔσχε τὰ μέλη.

Tzetzes igitur Suidae sententiam de scoliorum nomine amplexus est, quamquam in eo erravit, quod vocabulo *σκαμβός* in ea re explicanda usus est; nam *σκαμβόν* non eodem modo quo *σκολιόν* sensu translato est difficile (*δέσκολον*), quam ob rem neque κατ' ἀντίφρασιν dici poterat *σκαμβά* pro ἀπλᾶ. praeter ea hoc loco Plutarchi et Dicaearchi commemoravit Tzetzes sententias. cur autem haec carmina *σκαμβά* appellaverit: utrum scolia antiquitus hoc habuerint nomen an Tzetzes id propter metri rationem solam adhibuerit, haud difficile est dictu; nam cum hoc loco excepto scolia nusquam *σκαμβά* appellentur, veri similis esse videtur Tetzem ipsum hoc nomen, cum *σκαμβόν* eandem vim haberet ac *σκολιόν* (cf. Hesych. s. v. *σκολιά· σκαμβά*), praestulisse utpote ad versus quos pangebatur accommodatum.

Iam habes omnes veterum locos, quibus, unde originem traxerit scoliorum nomen, explicetur. nunc brevi in conspectu

¹⁹⁾ Tzetzae carmen exstat in tribus codicibus: cod. Paris. Reg. 2644, ex quo editum est a Duebnero (cf. Mus. Rhén. 1836 p. 154 sq. et prolegg. ad schol. Aristoph. p. XXV sq.) et codicibus Barocciano et Meermaniano, quos excussit Cramer (Anecd. Oxon. III p. 334 sqq.).

ponamus varias huius nominis explicationes. exstant autem in universum quidem sex inter se discrepantes sententiae, quas in hac tabella breviter adumbrabo:

A. σκολιόν = ἐπικαμπές.

a) propter canentium ordinem, qui erat obliquus. quem ordinem obliquum explicaverunt

I. alii ita, ut peritiores tantum cecinisse, canendi imperitos praetermissos esse statuerent (Dicæarchus atque Artemo) *apud Aiken. XV 694 A* *apud Linsd.*

II. alii ita, ut unumquemque quidem cecinisse, sed propter obliquam lectulorum in nuptiis collocationem canendi ordinem inflexum fuisse affirmarent (Aristoxenus, Phyllis, similiterque Plutarchus loco, quem attulimus, priore).

b) propter melodiae, quam dicunt, modum, qui

III. vocabatur σκολιόν μέλος (Eustathius). 1574, 12.

B. σκολιόν = δύσκολον.

a) propter canendi difficultatem,

IV. cum canendi tantummodo peritimitterentur (Plutarchus loco altero, Hesychius).

b) propter talium carminum pangendorum facilitatem, unde iam statuebant alii

V. κατ' ἀντίφρασιν scolia appellata esse (Suidas); alii

VI. convivarum animis vino excitatis ac turbatis carmen adeo facillimum visum esse difficillimum (Orio et Proclus).

Hac ex discriptione iam luculenter apparet, quem ad modum scriptorum singulorum sententiae inter se sint comparatae, neque minus luculenter patet iam, veteres ipsos fabulatos esse de scoliorum nomine neque certius quicquam compertum habuisse. quo modo enim, quaeso, tot tamque variae poterant circumferri sententiae, nisi res ipsa plane fuisset ignota? etenim hae explicationes omnes versantur in eo, ut certa quaedam adiectivi σκολιός statuatur significatio atque ad scoliorum nomen explicandum adhibeatur a grammaticis parum curiosis, utrum vel e sermonis

natura atque indole vel ex ipsius carminum generis ingenio id fieri possit necne.

Sed iam videamus, quid nostrae aetatis viri docti de scoliis nomine statuerint. Cludius igitur l. c. I p. 54 putat iam antiquissimis temporibus pervulgatos fuisse cantus, sed rudes ac sine artificio; temporum demum decursu certa quaedam genera adamata esse, ὀρθά (ἐπη, ᾠσματα, μέλη) nominata, antiquos autem illos modos musicos nulla artis lege astrictos permansisse in multis carminibus, quorum metra hanc ob rem fuisse incerta vel σκολιά (ἀτακτα). carmina autem vulgo scolia appellata metro illo incerto fuisse composita atque hanc ob rem nomen accepisse. cum Eustathio igitur consentire videtur Cludius itemque Koester, qui (de cantilenis popul. vet. Graec. p. 72 et de scoliis p. 13) ab ipsius melopoeiae natura scolia appellata esse contendit. atque idem fere statuunt Ulrici l. c. II 380 et Mueller I³ 317²⁰).

Santen autem l. c. in scoliis quondam pedem amphibrachym, cui etiam nomen fuerit scolio, usitatissimum fuisse suspicatur atque inde scolia nomen traxisse contendit. quam ad sententiam fulciendam unum profert argumentum e Diomede grammatico sumptum, qui p. 475 P (I 479. 11 K) haec dicit: 'scolius quoque ideo (scil. amphibrevi dicitur), quia habiliter componitur scolio; est autem citharae (legendum est 'cantilena' cf. Santen in Ter. Maur. p. 90) species mensalis'²¹).

Dicaearchi sententiam Ilgen l. c. p. CLXXVII amplectitur, quem secuti sunt Hallström p. 19, Grim p. 8, Runck p. 9 alii, in primis, qui litterarum Graecarum scripserunt historiam, Bernhardy, Mure, Nicolai. Bode l. c. II b p. 465 de scolorum nominis origine hoc modo disputavit: 'Verschiedene Formen passten nicht auf eine und dieselbe Melodie; und da sie Athenäus

²⁰) Jacobs l. c. VI 291 Eustathium sententiam suam e Didymo hausisse existimat.

²¹) Notatu dignum esse videtur excepto hoc uno loco apud scriptores Latinos scolorum nusquam mentionem fieri.

(XV 694) bei demselben Gastmahle nacheinander singen lässt, so musste es einem jeden Gaste freistehen, mit der metrischen Gestalt zugleich auch die Tonart zu wechseln, und vielleicht führte die ganze Dichtungsart gerade von diesem Umstande ihren Namen'.

Duae quae commemorentur restant sententiae, quarum utra sit monstruosior ac perversior, non ausim diiudicare: Riemeri et Hartungii. ac Riemer in lexico Graeco II 895 sq. ed. IV haec dicit: 'Was Stoff und Inhalt betrifft, so sind es kurze, abgerissene Gedanken, lyrische Aphorismen, so dass man sie füglich von *κόλος*, *κολιός* ableiten könnte (!)'. Hartung autem (Griech. Lyr. IV p. 228) ita argumentatur: 'Die Lieder können Quergedichte (*σκολιός* = *ἄνισος* d. h. von dem einen zum andern springend) darum genannt worden sein, weil sie als Entgegnungen in die Quere kamen, oder auch weil sie durch witzige Anordnung aus ihrem eigenen Geleise gerissen wurden (!)'.

Nunc quoniam enumeravimus, quidquid a veteribus recentioribusque grammaticis de scolorum nomine est prolatum, nostrum esse puto, ut accurate examinemus unamquamque sententiam, qua re demum perfecta, quid ipsi statuamus, certius enuntiare licebit. ac primum quidem Dicaearchi, quem scolorum nomen ab inflexo canendi ordine derivasse supra diximus, examinemus sententiam, quippe quae tanto opere arriserit Ilgenio, ut eam unice veram esse comprobare studeret. qui autem hunc secuti sunt, nulla omnino nova attulerunt argumenta, magis Ilgenii quam Dicaearchi ipsius auctoritate rem esse profligatam arbitantes. primum igitur argumentum Ilgen affert talem nominis explicationem non abhorreere a Graecorum more, quippe cum per analogiam etiam *κύκλια μέλη* (vel *ἄσματα*) et *κυκλίου χορούς* inde nomen accepisse constet, quod a choris circa aram dei ductis cantata sint, itemque *στροφή* et *ἀντιστροφή* (dicendum erat: *ἀντιστροφος*) a versione et reversione saltantium nomen habeant (cf. l. c. pp. XCIV et CLXXVII). altero autem usus est Ilgen argumento ex ipsa re petito, quo explicaret, qui factum

esset, ut cantus continuatio modo huc modo illuc traheretur pro arbitrio canentium et viam faceret quodam modo *σκολιόν* (cf. p. CLX—CLXXVII).

Age iam inquiramus, num Ilgenii argumenta ea esse videantur, quibus adducamur, ut Dicæarcho adstipulemur. ac primo quidem obtutu facile aliquis opinetur eodem utique modo, quo carminibus cyclicis, etiam scoliis nomen inditum esse, in primis cum utrumque nomen perantiquum esse non possit negari. commemorantur enim iam apud Aristophanem *κύκλιοι χοροί* in Nub. v. 333: *κυκλίων τε χορῶν ἄσματοκάμπτας*, Ran. v. 366: *κυκλοῖσι χοροῖσιν ὑπάρχων*, atque eodem modo *κύκλια μέλη* Av. v. 917 sq.: *μέλη πεποίηκ' εἰς τὰς Νεφελοκοκκυγίας τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλὰ*. alii loci exstant apud Euripidem, Xenophontem, Aeschinem alios, quibus locis facile evincitur hoc nomen non a grammaticis vel metricis demum inventum esse, sed re vera iam antiquitus fuisse in usu. at analogia, quam inter carminum cyclicorum et scolorum appellationem intercedere dicit Ilgen, non multum valet, immo, si rem accurate perpenderit, continuo evanescet. nam primum non omni dubio maius est carmina cyclica nomen habuisse a choro forma orbiculata circa aram dei collocato, qua de re conferatur Hartungii disputatio de dithyrambo in Philologi v. I 397 sqq., qui carmina cyclica et chorum cyclicum inde esse appellata praeefracte negat et nomen ad carminum ipsorum compositionem refert²⁹). sed licet concedatur tritam ac vulgarem carminum cyclicorum explicationem posse defendi, ne sic quidem quicquam lucrabere ad scolorum nomen per analogiam explicandum. si enim chori saltationes per orbem fiebant, certe etiam metrum et rhythmus respondebant huic motui orbiculari, neque quaelibet carminis compositio ad saltandum apta erat, sed ea tantummodo, quae conveniebat decursui incitato et aequabiliter atque uno tenore peracto saltationis cyclicae, id est dithyrambi. itaque saltationem vel artem orchesticam arte cum

²⁹) Hartungii de carmine cyclico sententiam iure amplexus est Bernhady II 1^a p. 660.

metro, rhythmō, melodia fuisse coniunctam nemo non videt, et, si a saltatione cyclica carmina nomen traxisse sumimus, certe non a re quadam externa atque adventicia, ut scolīa e Dicaearchi Ilgeniique sententia, sed arte cum carminum ipsorum vi ac natura cohaerente ea appellata esse concedendum est.

Quid autem dicamus de strophis et antistrophis, quarum nomen simili modo ab Ilgenio in comparationem vocatur, sed meo quidem iudicio falsissime? nam ante omnia dicendum est non certum quoddam carmen hoc indicari nomine neque ipsum carmen vocari stropham, sed significari tantummodo proprietatem quandam ad compositionem metricam et rhythmicam omnium poesis Doricae carminum pertinentem, non carminum ipsorum naturam. itaque haec cum scoliorum nomine comparare non licet, quoniam vocibus *στροφή*, *ἀντίστροφος* artis metricae terminus qui dicitur technicus continetur, voce autem *σκολιόν* certum poesis genus designatur. quae cum ita sint, cur haec duo in primis exempla afferat Ilgen, nulla omnino causa esse videtur. immo talia afferre debebat nomina, qualibus genus poesis quoddam e re externa atque adventicia — id quod e Dicaearchi sententia de scoliorum nomine statuendum est — appellatum esse demonstrari posset: quam ob rem certe maiore iure eius modi nomina, qualia sunt *τραγῳδία*, *κωμῳδία*, *δαφνηφορικά* alia permulta, enumerare potuit. sed quid, quaeso, si ad talia confugiamus, inde lucremur? itaque iam mittamus hanc rem, qua Dicaearchi sententia neque confirmatur neque refutatur. sed qui e Platonis aliorumque scriptis cognoverit fere omnes Graecos disciplinae musicae fuisse peritissimos atque iam a pueris id edoctos esse, is facile concedet haud veri similem esse Dicaearchi sententiam, qui ordinem canendi interruptum et complures convivas in canendo praetermissos esse statuit, quod nemo nisi peritissimus quisque scolium, carminum convivalium genus illud simplicissimum, canere potuisset. hoc enim posterioribus fortasse temporibus, quibus scolīa modo paulo artificiosiore canebantur, qua de re postea agemus, evenire poterat, sed eo tempore, quo Graeci in artes litterasque diligentissime incumbabant, id certe rarissime accidebat. quae res

ut intellegatur, conferas locum, qui est apud Cicer. Disp. Tusc. I 2, quo docemur Themistoclem habitum esse indoctiorem, cum in epulis lyram recusasset; ac similia de Cimone tradidit Plutarchus in vita eius c. 4. quamquam Ilgen tali ratiocinationi obloquitur dicens p. CLXXVII scolia ab initio fuisse certamina ipsorum poetarum mensae familiari simul accumbentium et ex tempore canentium, neque id ipsum sine magna aut exercitatione aut arte fieri potuisse. sed qui, quaeso, potest afferri locus, quo haec confirmetur sententia? ut enim concedamus scolia potuisse cani ex tempore, quis tradit id scolorum fuisse proprium? denique num tu putas in conviviis, ubi sua cuique debebat esse convivae voluptas, carmina fuisse adamata, quae a doctioribus tantummodo poterant cani?

At novum argumentum ad Dicaearchi sententiam confirmandam attulit Runck dicens p. 14: 'cur certam regulam (in ordine canendi) veteres sibi statuisset putandi sint, equidem non video causam. immo dissolutum ac plane liberum fuisse ordinem, cum per se sit simplicissimum maximeque scolorum naturae consentaneum, tum ipsis veterum testimoniis probatur et confirmatur'. quo argumento quid excogitari potest ineptius? namque ut concedamus Runckio ex arbitrio hunc illumve nullis ordinis certi vinculis constrictum cantum excepisse, quo modo scolia appellari poterant a re, quae, ut Runckio quidem videtur, nihil habet insigne et per se intellegitur? itaque non modo nomen a canentium ordine derivari nequit, verum etiam falso tradit Dicaearchus peritissimum quemque cecinisse haec carmina.

Ceterum fictam ac fulem esse Dicaearchi sententiam inde etiam apparet, quod Aristoxenus et Phyllis, qui eadem qua Dicaearchus vixerunt aetate, eam respuerunt. quid ergo sequitur? nihil aliud puto, nisi iam Dicaearchi temporibus scolorum et nomen et usum fuisse abolitum illumque proprio Marte finxisse explicationem nomini atque usui aequae repugnantem. quae si recte disputata sunt, iam tota de scolorum nomine corrui Ilgenii disputatio, quae his finitur verbis p. CLXXVII: 'quae

(sc. Dicaearchi sententia) eo maius habere pondus videtur, quod Dicaearchus Aristotelis est discipulus et ea aetate vixit, ut ipse tali ludicro interesse et scolia canere potuerit; qui igitur non ex opinione et ex mero vocis etymo, sed ex experientia et certa rei exploratione iudicasse putandus est.' at si usque ad Dicaearchi tempora scolia in usu erant, cur Aristoxenus, Dicaearchi aequalis, multo alio modo scolorum et nomen et usum explicavit? ceterum de aetate, qua scolia floruerint et quando obsoleverint, aptius alio loco dicemus. haec igitur de Dicaearchi sententia.

Iusto minoris usque adhuc miror habitam esse Aristoxeni sententiam atque id fere prorsus neglectum esse, quod musicus ille clarissimus scolia non a melopoeiae modo nomen accepisse tradidit. nam certe a musico expectaremus sententiam similem eius, quam tulit Eustathius, qui a modo quodam musico scolia appellata esse contendit. sed Aristoxenus ut Dicaearchi respuit sententiam, quae ei parum veri similis esse videbatur, ita gravis testis est suis quidem temporibus rem fuisse inauditam scolia a melodia nomen traxisse. at quam ipse excogitavit explicationem de lectulis in nuptiis inter se oblique collocatis prorsus reicere non dubito. quid enim? solisne in nuptiis scolia cantata esse statuamus? ac quo modo, quaeso, scolia a lectulis oblique collocatis appellari poterant, si hic mos in nuptiis tantummodo observabatur? an praestat iudicare scolia initio cantus nuptiales fuisse? minime. sed quamvis talis explicatio nobis non probetur, tamen haud inutilia sunt Aristoxeni verba, quippe quibus edoceamur musicorum illius aetatis principi non placuisse scolorum nominis originem repetere a modo quodam musico, neque magis eum potuisse sibi persuadere canendi ordinem fuisse inflexum, quod doctiores tantum canerent; quae duae explicationes iam ob id ipsum, quod ille eas respuit, non magnam prae se ferunt veri similitudinem.

Neque maiorem fidem habeamus oportet Plutarcho, qui non propter ordinem canentium inflexum, sed solum, quod difficilia erant, carmina illa nomen accepisse tradit. quae opinio pariter

reiectanea est atque interpretatio eorum, qui a facilitate talia pangendi carmina κατ' ἀντίφρασιν vel ἐκ τοῦ ἐναντίου scolia dicta esse arbitrabantur. nam hi sunt aperti grammaticorum lus, qui nescii, unde derivarent nomen, ridiculo sane modo rem ignotam explicare studebant. etenim quo iure poterat Plutarchus scolia difficilia esse contendere, quae facillima fuisse constat? contra si facilia erant carmina, num tu putas revera Graecos σκολιόν appellavisse τὸ μὴ σκολιόν, ut 'lucum' a 'non lucendo'?

Plutarchi et Suidae sententiam consociare studet Proclus, qui ipse carmina facilia fuisse concedit, sed convivis vino captis difficilia visa esse carmina simplicissima putat. quae sententia Koestero valde arrisisse videtur, quippe quam e scriptore melioris notae, Didymo, desumptam esse censeret p. 8, dummodo minus accurate verba esse descripta statueremus. quamquam genuina verba restituere — id quod promiserat — Koester omisit²³⁾, cum ei praematura morte abrepto disputationem de scoliis incohatam ad finem perducere non liceret. mihi autem verba Procli sanissima esse videntur paucis, quae non ad rem ipsam pertinent, exceptis, neque offendor, ut Koester, verbis: σκολιόν ἐκάλουν τὸ ἀπλούστατον, quae plane respondent antecedentibus: ἀνειμένον δέ ἐστι τῇ κατασκευῇ καὶ ἀπλούστατον μάλιστα. itaque quid sibi voluerit Proclus, facillimum est intellectu, cum fere idem sit, quod statuit Orio. sed non possumus acquiescere in hac sententia. nam primum nimis quaesita est talis significationis μεταφορά, qualem statuit Proclus, deinde sat absurdum esset contendere Graecos propter vinolentiam atque ebrietatem convivantium scoliis nomen imposuisse.

Quae restat Eustathii sententia, qui scolia a modo quodam musico nomen habere statuit, eam ferri posse non negem, cum apte

²³⁾ Koester quidem p. 13 Procli sententiam recte se habere dicit, dummodo σκολιότητα non ad canentium animos, sed ad ipsum poesis genus rettuleris. sed tale quid vix coniectando e scriptoris verbis elici potest.

a melodia poesis genus appellari potuerit. sed una subest difficultas eaque hand levis: id enim quaeritur, quae fuerit illa melodia. quam difficultatem perperam expedit Santen, qui a pede scolio i. e. amphibrevi nomen ortum esse statuit Diomedis grammatici auctoritatem praetendens. nam primum nusquam in scoliis indagare possumus pedes amphibreves, deinde grammaticus ille ipse non scolia a pede scolio vel amphibrevi, sed pedem scolium a carmine scolio appellatum esse dicit, denique si nomen 'scolius' pro amphibrevi et amphibrevis in scoliis erat usitatus, cur Aristoxenus hanc facillimam explicationem non est amplexus? quod cum non fecerit, mihi quidem certissimum est argumentum pedi scolio nihil esse commune cum scoliis.

Sed quid tum, iam audio clamitantes omnes, si Aristoxeni auctoritate prohibemur, quominus explicationem, quae ex omnibus veri simillima est, amplectamur, ipsa autem Aristoxeni explicatio minime apta est? cum igitur iam eo argumentationem nostram deduxerimus, ut prorsus simus destituti testimoniis veterum auctorum, quippe quae sint sat dubiae auctoritatis, ab ovo rem retractandam esse persuasum habeo et redeundum ad eam aetatem, qua scolia usu recipiebantur, i. e. ad lyricae poesis primordia, num fortasse quaedam possint deprehendi vestigia, quibus nixi nominis originem indagemus.

Ac Terpandrum carmina convivalia excoluisse cantibus, qui in Lydorum conviviis erant usitati, in ea re adiutum iam supra ostendimus. nomen autem scolorum Graecum quin sit et perantiquum, dubitari non potest. nam falsus est Ilgen p. CXXVI adn. 78 dicens: 'nomen *σκολιόν* de carmine mihi quidem antiquissimis temporibus aequè videtur incognitum fuisse ac serioribus de pede'. etenim iam Pindarus dixit apud Athen. XIII 574 B: *τοιάνδε μέλιττονος ἀρχὰν εὐρόμενον σκολιοῦ*, et nomen illud sine dubio iam longe ante Pindarum in usu erat.

Ac nomen quidem ad carminum compositionem melicam pertinere putaverim, quoniam *σκολιὰ μέλη* — ubi enim *σκολιά* legitur altero nomine non adiecto, *μέλη* cogitatione supplendum est —, si ad

verbum vertimus, sunt 'cantilenae inflexae, inflexis melodiis compositae', ut dicitur *ἀνάπαιστα μέλη* et similia. sed de carminibus, quae *σκολιά μέλη* nominantur, tum demum sermo potest fuisse, si quae erant scoliis opposita carmina exstabant. iam cum vox *σκολίος* opposita sit voci *ὀρθός* vel *ὀρθιος*, iure colligas olim carmina quaedam fuisse *ὀρθὰ ᾄσματα* vel *ἔπη* a Graecis vocitata. nam quo modo, quaeso, Graecis in mentem venire poterat *μέλος* quoddam *σκολιόν* appellare, si antea non noverant *ᾄσματα μὴ σκολιά* vel *ὀρθά*? itaque videndum est ante omnia, si quidem fide digna habeatur volumus sententia nostra, num possit demonstrari antiquitus fuisse carmina, quae aut nominata sint *ὀρθά*, aut quorum natura atque indoles ita fuerit comparata, ut *μέλη* iis opposita nominari potuerint *σκολιά*.

Quem ad finem inquiremus oportet, quae fuerit ars musica Terpantri temporibus. ac tradit de ea re Plutarchus de mus. c. 6 haec: τὸ δ' ὅλον ἦ μὲν κατὰ Τέρπανδρον κιθαρωδία καὶ μέχρι τῆς Φρύνιδος ἡλικίας παντελῶς ἀπλή τις οὐσα διέτελει . . . τὰ γὰρ πρὸς τοὺς θεοὺς ἀφοσιωσάμενοι ἐξέβαινον εὐθὺς ἐπὶ τε τὴν Ὀμήρου καὶ τῶν ἄλλων ποιήσιν. δῆλον δὲ τοῦτ' ἔστι διὰ τῶν Τέρπανδρον προοιμίων. de Terpantri autem poesi verbis Glauci apud Plut. c. 5 edocemur: ἐξηλωκέναι δὲ τὸν Τέρπανδρον Ὀμήρου μὲν τὰ ἔπη, Ὀρφείως δὲ τὰ μέλη. versu igitur heroico composita erant carmina illa antiqua et ad citharae sonum, ut Orphei cantilenae, cantabantur. poesis Terpantriae autem laus posita erat in nomis quos vocant condendis, quorum argumenta ad deos pertinebant quique ab aliis poesis melicae generibus, in primis hymnis, eo differebant, quod exstructi erant certis periodis inter se diversis, sed certa lege sese excipientibus, ita tamen, ut compositione antistrophica carerent atque ab uno tantum homine decantarentur (cf. C. H. Walther, commentationis de Graecae poesis melicae generibus particula. diss. inaug. Halis Sax. 1866 p. 38 sqq.). metro in nomis condendis in primis usus est Terpander hexametro dactylico, cf. Plut. de mus. c. 4: οἱ δὲ οἱ κιθαρωδικοὶ νόμοι οἱ πάλαι ἐξ ἐπῶν συνίσταντο, Τιμόθεος ἐδήλωσε. Phot. bibl. cod. 239 p. 320, 5: δοκεῖ δὲ Τέρπανδρος

μὲν πρῶτος τελειῶσαι τὸν νόμον ἡρώφ μετρῷ χρησάμενος. prae-
ter ea Plutarchus de mus. c. 28 eum orthios et trochaeos semantos
invenisse dicit, a quibus metris etiam duorum nomorum genera
nomina accepisse tradit Pollux Onom. IV 65: ἀπὸ δὲ ὀρθίων
Ὀρθίος καὶ Τροχάιος (scil. νόμος λέγεται). itaque ante Terpan-
dram metrum heroicum fere solum in usu fuisse videtur, et quae
Terpander invenit metra, trochaeum semantum et orthium dico,
ita comparata erant, si metrorum illorum usum melicum spectas,
ut non ita multum differrent a versu heroico (cf. Rossbach-West-
phal, Metrik II² 280). quam rem iam, quo facilius intellegatur,
hac tabula proposita illustrabo:

carminis textus	—	—	—	—	—	—
citharae soni	{	— — — —	— — — —	— — — —	— — — —	— — — —
		— — — —	— — — —	— — — —	— — — —	— — — —
		— — — —	— — — —	— — — —	— — — —	— — — —

unde apparet poetam id egisse, ut numeros ad hexametri dacty-
lici normam accommodaret. ante Terpandrum igitur, ut modo dixi-
mus, metrum in carminibus, si carmina popularia nullo certo metro
stricta exceperis, heroicum solum fuisse videtur. atque ipsum
illud metrum, quo carmina antiquissima confecta erant, olim
orthium appellatum esse, ex quibusdam quae etiam nunc exstant
vestigiiis conicias. Hesychius enim verbum ὀρθιάζειν ex-
plicat verbo μαντεύεσθαι, respecto videlicet rhythmō orthio vel
dactylico in oraculis usitatissimo, atque eadem glossa legitur in
Photii lexico, ubi pro ὀρθιάζειν exstat ὀρθριάζειν. deinde apud
Longinum III 7 ed. Weiske (cf. Longini prolegomena ad Hephae-
stionem VII p. 141 ed. Gaisford) a Pythia (vel Orpheo) versus
hexameter dactylicus ὀρθίος nominatur. haec enim dicit Longinus:
ὅτι δὲ τοῦτο (scil. μέτρον καλοῦμεν καὶ τὸν χρόνον) οὕτως
ἔχει, παράδειγμα τεθήσεται, ὃ τινες μὲν Ὀρφῆως, τινὲς δὲ τῆς
Πυθίας παραλαμβάνουσι· περὶ γὰρ τῶν ἐπῶν λέγων ἢ λέγουσα·

ὀρθιον, ἑξαμερὲς τετόρων καὶ εἴκοσι μέτρων.

quae cum ita sint, a veri specie non est aliena coniectura

hexametrum dactylicum, metrum illud antiquissimum, *δρθιον* olim appellatum esse.

Sed ne in aliam partem ac dicta sunt verba mea accipias, scito me haud ignorare grammaticis, qui de arte metrica scripserunt, orthii nomen longe aliud quid significasse. illi enim *δρθιον* (i. e. recte ascendentem) *πόδα* certum quoddam iambi genus nominabant, cf. Aristid. Quint. p. 37 ed. Meib.: *δρθιος ὁ ἐκ τετρασήμερον ἄρσεως καὶ ὀκτασήμερον θέσεως* et p. 38: *ὁ δὲ δρθιος (ἐκλήθη) διὰ τὸ σεμνὸν τῆς ὑποκρίσεως καὶ βάσεως*. (Bacchius sen. p. 25 M: *δρθιος. ἐξ ἀλόγου ἄρσεως καὶ μακρᾶς θέσεως οἷον ὀργή*, de quibus verbis vide quae disputavit Westphal, *Metrik* I^o 96). at nonne eidem nomini, quo grammaticorum temporibus rhythmus ascendens significabatur, antiquissimis temporibus alia subici potuit sententia?²⁴) neque vero ego is sum, qui pro certo affirmare audeam hexametrum olim orthium appellatum esse, quamvis id ex iis, quae supra diximus, non sine quadam probabilitate colligatur. sed si locos, quos supra attulimus, respexeris et verba Maximi Tyrii diss. XXIII c. 5 legeris: *ἀλλ' οὐ πᾶσι καλὰ οὐδὲ ἀεὶ καλὰ· οὐδὲ γὰρ τῶν ἐν μουσικῇ μελῶν εἰς νόμος οὐδὲ εἰς χρόνος. καλὸν μὲν ἐν πολέμῳ τὸ δρθιον, καλὸν δὲ ἐν συμποσίῳ τὸ παροίνιον, καὶ καλὸν μὲν Λακεδαιμονίοις τὸ ἐμβατήριον, καλὸν δὲ Ἀθηναίοις τὸ κύκλιον, καὶ καλὸν μὲν ἐν διαφύξει τὸ ἐγκελευστικόν, καλὸν δὲ ἐν φυγῇ τὸ ἀνακλητικόν· ἥδεῖα μὲν πᾶσα μοῦσα, ἀλλὰ τὸ τῆς ἡρώδης οὐχ ὁμοῖον πᾶσιν*, ubi aperte carmini convivali — quis enim est, qui voce *παροίνιον* lecta non statim de scoliis cogitet — opponitur τὸ *δρθιον*, non poteris facere, quin concedas antiquissima carmina i. e. carmina epica hexametris composita, si ipsa orthia non nominabantur, tamen ea natura atque indole fuisse et veteribus ipsis ita visa esse, ut carmina illis opposita *σκολιά* dici potuerint.

²⁴) Apud Homerum quidem verbum *δρθιος* est *ἄπαξ λεγόμενον* (II XI 11 *ἤϊσεν δρθια*) et significat: 'intenta voce'. atque eandem significationem haec vox etiam apud Pind. Ol. IX 117, Nem. X 76, Aesch. Pers. 389, Cho. 761 aliis locis habet.

Iam quid novavit in arte musica Terpander? citharam unum diapason exhibentem invenit, qua inventa effecit, ut unicuique deinceps voci vel syllabae in recitando citharoedus posset succinere eamque proprio citharae sono distinguere — unde poesis melica originem duxit —, cum antea citharae soni carmini recitando tantummodo praemitterentur, iisque praemissis sola canentis vox declamaret (cf. Bode l. c. II 1 p. 178 adn. 1). atque haec praecclare iam perspexit Ilgen, qui p. LXXXI sic disputavit: 'hunc rudiores et nimis simplicem heroicae aetatis cantum Terpander immutavit et artificiosiores reddidit non amplius satis habens singulis carminis periodis citharae tactu praecinere, sed vocis flexus tum ascendendo tum descendendo fidium sonis perpetuo comitans' (cf. etiam pp. LXXVIII et LXXXIII). quod si Bergk (Hist. litt. Graec. I 432 sq.) demonstrare studuit iam Homero notum fuisse eum canendi modum, qui vulgo ad Terpandrum auctorem refertur, optime hanc opinionem refutavit Susemihl ('Kleine Beiträge zur griechischen Literaturgeschichte. Homer und Terpandros'. Annal. philol. CIX 649 sq.).

Nonne igitur hanc ipsam ob rem aptissime statui poterat Terpandrum *σκολιά μέλη* invenisse? at, dicat aliquis, quamquam tibi concedo Terpandri inventa fuisse eius modi, ut *μέλη* ab eo excogitata nominari possent *σκολιά*, eo ipso apparere videtur *μέλη* illa *σκολιά* non ad scolia i. e. carmina convivalia esse referenda, sed ad totam poesim melicam. si autem tota poesis melica ita appellari poterat, quo modo explicabis sola carmina convivalia scolia nominata esse? haud difficile meo quidem iudicio. etenim iam exposuimus primordia poesis melicae esse repetenda a Lydis, quos carmina melica in epulis cantasse Terpandroque magistros fuisse Pindarus loco, quem supra fusius tractavimus, tradidit. itaque non a poesi sacra, sed a poesi hilari ac populari poesis melica originem duxit, si Pindaro fidem habemus. illud igitur poesis melicae genus, quod carminum popularium simillimum est, antiquissimum habendum est. haec autem sunt carmina illa breviter convivalia. cetera genera melica, quae perantiqua esse non possumus negare, veluti hymni, dithyrambi, hymenaei,

epithalamia, alia a poesi sacra orta sunt et primitus versus heroici legibus astricta erant; melicis vero modis ea temporum demum decursu instruebantur (cf. Bode II 1 p. 99 sqq.).

Terpander igitur poetarum Lesbiacorum princeps breves illas cantilenas populares, quae iam inde ab antiquissimis temporibus sine arte in conviviis cantari solebant, iustis modulis instruxit, et quod cithara tum primum per totum carmen pulsari coepta est — id quod rhythmo *σκολιότητα* quandam versus heroici gravitati vel ut ita dicam *όρθότητι* oppositam afferebat — tales cantilenaе scolia nominabantur. itaque poesis melica initio convivalis fuisse videtur et scoliorum nomine appellata, postea autem, vel, ut rectius dicam, non multo post alia etiam carmina *μελικώς* canebantur, quam ob rem scoliorum nomen non amplius ad totam poesim melicam referebatur, sed ad vetustissimam i. e. carmina convivalia.

Facile autem demonstrari potest revera ab Aeolibus poesim convivalem in primis excultam esse. etenim si illius poetae carmina, qui primus, quod sciamus, in terra Aeolica mansit neque, ut Terpander et Arion, in civitatibus Doricis maximam vitae partem degit, si Alcaei carmina respicimus, videmus ea fuisse *προίμια*, *στασιωτικά*, *έρωτικά*, *συμποτικά*, quae argumenta brevibus poematiis ab uno tantum homine ad citharae sonum cantandis absolvebantur. haec autem carmina omnia apte poterant in epulis cani et revera cantabantur. quam ob rem de Aeolibus Heraclides Ponticus apud Athen. XIV 624 D haec dicit: *οἰκτιὼν ἔστ' αὐτοῖς ἡ φιλοποσία καὶ τὰ ἐρωτικά καὶ πᾶσα ἡ περὶ τὴν διαίταν ἀνεσις*. quid igitur? nonne verum quodam modo praesagiit Hartung, qui l. c. VI 7 in hunc modum disputavit: 'Die Bestimmung (der aeolischen Poesie) anlangend, so scheint diese ganze Poesie eine Tischpoesie zu sein, weil die Lieder bei Tische zum Weine gesungen zu werden bestimmt waren, und alle miteinander von der Art sind, dass sie in einem Commercebuche, wie wir das heutigen Tages zu nennen pflegen, sich gut ausnehmen würden. Es ist das also eine Skolienpoesie, wie es denn auch

keines der alkaeischen und auch der anakreontischen Gedichte gibt, das nicht als Skolion gesungen wurde und gelegentlich auch einmal ein Skolion genannt wurde'.

Tota igitur poesis melica, in qua primum varia metra variis modis ad citharae sonum accommodata adhibebantur, initio scoliorum nomine significata esse videtur. quod nomen usurpatum est, quia contra metrorum dactylicorum in poesi sacra usitatorum rigiditatem νόμος, ut Eustathii utar verbis, ποικίλως ἐσκολιοῦτο in carminibus popularibus et convivalibus, in quibus primis cithara per totum cantum pulsabatur, id quod metro maximam suppeditabat varietatem. hoc igitur modo carmina variis metris composita sunt, quae primum scolia nominabantur, quod nomen postea, cum poesis melica magis magisque excoleretur et alia quoque carmina ac convivalia melice componerentur, non prorsus evanuit, sed non amplius totam poesim melicam significabat. permansit enim nomen in vetustissimo tantummodo poesis melicae genere, carminibus convivalibus. quae cum ita sint, veritatis umbram in Eustathii detegere possis verbis supra iam allatis: (σκόλια λέγεται) κατὰ τινὰ μελοποιίας νόμον, ὃς οἷα εἰκὸς οὐ πρὸς εὐθὺ ἐμέλειτο ἀπλοικώτερον, ἀλλὰ ποικίλως ἐσκολιοῦτο. quamquam in eo falsus est Eustathius, quod a certo quodam modo musico scoliis nomen impositum esse dixit. neque enim certo quodam modo composita erant scolia ita, ut ab eo nomen perfectum esse statuas, sed omnes poesis melicae modi initio videbantur esse obliqui (σκολιοί), quod nomen mansit antiquissimae poesi melicae i. e. carminibus Aeolicis. carmina autem Aeolica antiquitus erant convivalia, quo factum est, ut scolia etiam in posterum significarent carmina convivalia.

Si forte quis miretur, quod inter poetarum Aeolicorum reliquias etiam hymenaei, epithalamia, alia reperiantur, quae certe ad poesim convivalem non pertinent, ei reputandum est nobis fragmenta servata esse eorum tantum poetarum, quorum temporibus poesis Aeolica iam erat exulta ac perfecta (cf. Bode II 2 p. 379). tum enim non amplius satis habebant Aeoles car-

mina brevia convivalia *μυλικά* recitare, sed etiam ea carmina, quae ante carminum epicorum instar composita erant (cf. p. 43 extr.), ad citharae sonos cantare consueverant.

Tali modo si nominis originem explicamus, patet, cur Graeci posteriorum temporum, et musici et grammatici, falsas de ea re protulerint explicationes, deinde, cur tanto opere fluctuent sententiae grammaticorum et veterum et recentiorum, quibus finibus sit circumscribendus scoliorum usus, disceptantium aliaque id genus, quae facile intellegas, si meam amplectare de nominis illius origine sententiam.

III. De scolorum vi ac natura.

Sive forte fortuna accidit, sive altius repetenda est causa, certe res est memoratu digna nos, quamvis accuratissime edocti simus, a quo, quando, quibus adiumentis adhibitis scolia cantata sint, tamen notitiam fere nullam habere, quid fuerit scolorum poesis proprium, quo agnoscerentur primo statim aspectu scolia neque ambigeretur, utrum certum quoddam carmen ad hoc poesis melicae genus esset referendum necne. nam neque veteres auctores, neque, qui nostra aetate de hoc poesis genere disputaverunt, certam idoneamque scolorum protulerunt definitionem, quo fit, ut dubius haereas, libeatne adstipulari iis, qui totam fere poesim convivalem scolorum nomine esse appellandam arbitrantur — quae sententia a nonnullis quidem *ἐν παρέργῳ* prolata est, sed a nemine, quod sciam, explicata —, an illis, qui pauca quaedam carmina, quae aperte a veteribus scriptoribus ita appellantur, scolia habenda esse sibi persuaserunt. instituturus autem accuratius fere primus hanc quaestionem, rem ita agam, ut ante omnia testimonia veterum hac de re diligenter collecta recenseam. sunt autem, quae veteres quasi definitionis loco tradiderunt, haec: Athenaeus XV 694 B: τὸ δὲ τοιοῦτον (σκολιόν) ἤδετο, ὁπότε τὰ κοινὰ καὶ πᾶσιν ἀναγκαῖα τέλος λάβοιεν· τηνικαῦτα γὰρ ἤδη τῶν σοφῶν ἕκαστον ᾠδὴν τινα καλὴν εἰς μέσον ἡξίουν προσφέρειν. καλὴν δὲ ταύτην ἐνόμιζον τὴν παραίνεσιν τέ τινα καὶ γνῶμην ἔχειν δοκοῦσαν χρησίμην τε εἰς τὸν βίον. Aristoxenus et Phyllis apud Suidam et Photium s. v. σκολιόν (cf. schol. Plat.

Gorg. 451 E, schol. Lucian. pro laps. int. sal. c. 6): . . . ἥδον γνῶμας καὶ ἔρωτικά σύντονα (συμποΐα addit schol. Plat.). Photius bibl. cod. 239 p. 321, 5 Bekker: ἀνειμένον δέ ἐστι (σκολιόν) τῇ κατασκευῇ καὶ ἀπλούστατον μάλιστα. Cramer Anecd. Oxon. IV 314, 4: σκολιόν ἐστὶ ποίημα πρὸς συμποσίου συναγωγὴν εὐθέτως ἔχον ἱστορίας καὶ παιδιαίς (corr. παιδιαῖς) οἰκείαις πότῳ συμπεπλεγμέναις. καλεῖται δὲ ἐπίνοιον (corr. ἐποίησιον). schol. Plat. Gorg. 451 E: εἰρησθαι δὲ αὐτὸ σκολιὸν κατ' ἀντίφρασιν, ὅτι ῥάδια καὶ ὀλιγόστιχα ὡς ἐπιγράμματα. Clemens Alexandrinus 72, 3 S: ἀλλὰ καὶ ἐν τοῖς παλαιοῖς Ἑλλήσι παρὰ τὰς συμποτικὰς εὐωχίας καὶ τὰς ἐπιψευκαζούσας κύλικας Ἑβραϊκῶν κατ' εἰκόνα ψαλμῶν ἄσμα τὸ καλούμενον σκολιὸν ἦδετο κοινῶς ἀπάντων ἅμα φωνῇ παιανιζόντων, ἔσθ' ὅτε δὲ καὶ ἐν μέρει περιελιττόντων τὰς προπόσεις τῆς ᾠδῆς. οἱ δὲ μουσικῶτεροι καὶ πρὸς λύραν ἥδον. Eustathius 1574, 14: μυρία δὲ τοιαῦτα (σκόλια) περιφέρονται, τὰ μὲν σκωπτικά, τὰ δὲ πρὸς ἔρωτα, πολλὰ δὲ καὶ σπουδαῖα. Suidas s. v. σκολιόν· τὸ ῥάδιον κατ' ἀντίφρασιν, μέλος τι ὀλιγόστιχον.

Iam si perlustramus, quae redundant ex his locis de poesis huius indole, haec sunt: scolia erant carmina brevia ac minuta ita, ut prae se ferrent epigrammatum fere speciem (cf. schol. Plat. et Suid. loco altero). metra autem fuisse minus legibus astricta ac simplicia tradidit Photius. porro si ea, quae de argumentis Athenaeus, grammaticus apud Cramerum, Eustathius rettulerunt, comprehendimus, ea ad convivia, amores, philosophiam, historiam alia pertinuisse comperimus. plus vero uno nomine memorabilis est locus e Clemente Alexandrino depromptus, unde scolia similia fuisse psalmorum Hebraicorum cognoscimus et cantata esse a convivis cum communiter carmen efferentibus, tum etiam invicem succedentibus in canendo et per cantici vices propinationem circumagentibus. ac primum memorabilis est locus, quod comperimus similitudinem quandam intercessisse inter psalmos et scolia, quam quidem similitudinem Clemens omisit accuratius explicare; sed si quis psalmorum vim ac naturam perspectam habuerit, ei non difficile erit ad intellegendum, quibus

potissimum rebus illa similitudo agnoscatur. etenim psalmi, ut nomine ipso confirmatur, ad psalterii vel citharae sonum cantabantur eodem modo quo scolia, et, cum utrumque carminum genus cena iam ad finem perducta cantaretur, neque inde multum differebant. quamquam negari non potest hanc comparisonem non omni ex parte recte se habere; nam scolia cena quidem finita, sed inter pocula i. e. per symposium canebantur: psalmis tam demum locus erat, cum totum convivium erat finitum, neque fas erat inter vel post psalmorem recitationem symposium continuare. deinde affirmat Clemens scolia cum a singulis, tum ab omnibus simul cantata esse, id quod adversa fronte pugnare videtur cum iis, quae de hac re tradiderunt Dicaearchus, Athenaeus, Plutarchus, alii, qui ab uno tantum conviva, ut erat poesis Aeolicae proprium, scolia cantata esse tradunt. sed de hac re postea accuratius agemus.

Haec sunt, quae veteres de scolorum vi ac natura tradiderunt. pauca sane ac quae non sufficiant, ut penitus cognoscatur poesis illius genus. neque vero magis dilucida sunt ea, quae viri docti nostrae aetatis de ea re protulerunt. qui enim aliter fieri potuit, ut Ilgen quinquaginta scolia nobis servata esse putaret, Bergk (Poet. lyr. Graec. III^a 1287 sqq.) triginta, Hartung (Griech. Lyr. VI 51 sqq.) viginti septem? adde quod quae in libellis, quibus de scoliis agitur, et in compendiis, quibus historia litterarum Graecarum explicatur, et passim hic illic de scolorum natura leguntur, tam ambigua, vaga, incerta sunt, ut primo intellegas aspectu rem nondum satis esse exploratam accurataque egere disquisitione, qua certius quid statuatur. nam Ilgen ipse accuratius definire omisit, quid eius carminis esset proprium, quod appellatur scolium. novissime autem qui de scoliis egit Runck l. c. eam rem explicare aggressus est perperam, cum e locis illis, quibus scolia a peritissimo quoque cantata esse traditur, concluderet (p. 10): 'fuisse scolia initio quasi florem poesis, non unicuique notam, plenam sententiarum, non sine sale'. cur autem multa quae nobis supersunt scolia in istam sententiam non quadrent, ipse his studet explicare verbis: 'attamen

quid impedit, quominus antiquissimis temporibus eas tantum cantilenas scoliorum numero ascriptas esse arbitremur, in quibus praecepta fuerint vitae bene constituendae vel his similia, tum paulatim inscitia videlicet originis principalisque verbi significationis alia quoque parva carmina convivalia iis esse admixta? etenim quia inter cenam maxime recitabantur, idem fere habuere *σκολιόν* et *παροίνιον*. num igitur, quaeso, quicquam lucramur, si cum Runckio facimus? nam ut taceam de inficeta illa opinione scolia initio praecepta tantummodo continuasse, Runck graviter contra omnem rationem peccavit, quod iis carminibus, quae scolia fuisse veteres diserte tradiderunt, ad quaestionem instituendam non usus est fundamento, sed ex solo nomine vel eo, quod canendi peritissimos tantummodo scoliis esse usos grammatici rettulerunt, rem ita explicare conatus est, ut contenderet scolia fuisse carmina graviora ac difficiliora praecepta vel tale quid continentia. quid? num igitur omnia carmina, quibus praecepta continentur, atque ea sola scolia esse dicamus? quo quid est absurdius? itaque mittamus novissimum scoliorum poesis commentatorem et ipsi rem denuo aggrediamur.

Scolia fuisse carmina convivalia diserte traditur ab omnibus; cf. Etym. Magn. s. v. *σκολιά*· τὰ συμποτικά ᾄσματα. Phot. s. v. *σκολιόν*· ἡ παροίνιος ᾠδή. Hesych. s. v. *σκολιόν*· τὴν παροίνιον ᾠδὴν οὕτως ἔλεγον. Eustath. 461, 22: *σκόλιον εἰς αὐτοὺς (Ἀλκμαιωνίδας) ᾗδετο, ἡγουν μέλος τι ἐψάλλετο παροίνιον τοιοῦτον*. Cramer, Anecd. Oxon. IV 314. 6: *καλεῖται (σκολιόν) δὲ ἐπ-οίνιον*. Pollux Onomast. VI 108: *καὶ παροίνια δὲ ᾄσματα ἦν καὶ σκολιά*.

Quem locum novissimum miro quodam modo interpretati sunt viri docti. putant enim duo discerni hoc loco carminum genera: *παροίνια* et *σκολιά* (cf. Ilgen pp. LXXI et CXCIV, Hallström p. 31, Grim p. 42, Bernhardt I⁴ p. 73, Koester de cant. pop. p. 70 adn. 1, Runck p. 13, Ulrich II 377 adn. 223, Bode II 2 p. 457 alii). sed perperam. nam verba non haec significant: 'et *παροίνια* et *σκολιά* erant', sed: 'etiam *σκολιά* erant

carmina convivalia' (ᾄσματα παροίνια), id quod luce clarius colligitur et e totius loci indole et ex iis, quae antecedunt §. 107: τῶν μέντοι συμποτικῶν καὶ αἰνιγμα καὶ γοῖφος, ubi τῶν μέντοι συμποτικῶν idem valet atque illud παροίνιον ²⁵⁾.

Id vero mihi proferendum esse videbatur contra Ilgenium ceterosque, quia illi hoc nixi loco demonstrare studebant παροίνια et σχολιά carmina fuisse inter se prorsus diversa. attamen id neque hoc neque alio veterum loco comprobatur; nam quae Pollux alio loco (IV 53), quem ad unum omnes neglexerunt, enarrat poesis lyricae genera, ubi παροίνια et σχολιά discernuntur, tam perturbata confusaque sunt, ut omnem fidem huic loco derogemus necesse sit. sed quo melius id intellegatur, totum apponam locum: τὰ δὲ ποιήματα καὶ ᾠδαὶ καὶ ᾄσματα καὶ μέτρα καὶ λόγοι ἑμμετροί, ἔπη, ἥρωεῖα, ἑξάμετρα, ῥαψῳδία, ἐλεγεία, πεντάμετρα, τρίμετρα, ἐπιγράμματα, ἱαμβοί, ἱαμβεῖα, ἀνάπαιστα, μέλη χορικά, τετράμετρα, στροφή, ἀντίστροφος, ἐπῳδός, ὕμνοι, προσόδια, παιᾶνες, δαφνηφορικά, τριποδηφορικά, διθύραμβοι, ἰθυφαλλικά, ὠσχοφορικά, παροίνια, ἰόβακχοι, ὑπορχήματα, θρίαμβοι, ἐπιλήνια, ἐπιλοῖμια, παρθένεια, ἐπιθαλάμια, ἐγκώμια, ἐπίνικοι, σκολιά, θρήνοι, σιλλοί, κωμῳδία, τραγῳδία, πάροδος, στάσιμον, ἐμμέλεια, κομματικόν, ἔξοδος, εὐκτικά, ἐμβατήρια, ὑμέναιος, νόμοι, προοίμια, προαύλια, προνόμια, ἱουλοί, οὐλαμοί, οὐπιγγοί, λίνος, ἐπιμύλιος ᾠδή, ἡμερος καὶ ἡμαδος, καὶ ὁ δὲ ᾄδων ἱμασιδός. iam quicumque hanc nominum legerit seriem, concedet nihil auctoritatis inesse in Pollucis verbis, cui certe non in animo fuit singula poesis distinguere genera, sed quotquot reperire potuit afferre nomina, incuriosus utrum certam quandam rationem sequeretur in iis enumerandis necne, quam ob rem bis posuit unum idemque genus, cum diversis id significaretur nominibus.

Contra autem si Procli partitionem poesis melicae (Phot. bibl. cod. 239 p. 319, 32) sat aptam inspicimus, παροίνια non

²⁵⁾ Codex Pollucis Parisinus 2670, quem Bekker A vocat, pro παροίνια habet συμποτικά, qua scriptura comprobatur nostra loci interpretatio.

esse commemorata videmus: περί δὲ μελικῆς ποιήσεως φησίν, ὥς πολυμερεστάτη τε καὶ διαφόρους ἔχει τομὰς· ἃ μὲν γὰρ αὐτῆς μεμέρισται θεοῖς, ἃ δὲ ἀνθρώποις, ἃ δὲ εἰς τὰς προσπιπτούσας περιστάσεις. καὶ εἰς θεοὺς μὲν ἀναφέρεσθαι ὕμνον, προσόδιον, παιᾶνα, διθύραμβον, νόμον, ἄδωνίδα, ἰόβακχον, ὑπορχήματα· εἰς δὲ ἀνθρώπους ἐγκώμια, ἐπινίκους, σκολιά, ἐρωτικά, ἐπιθαλάμια, ὕμναλους, σίλλους, θρήνους, ἐπικήδεια· εἰς θεοὺς δὲ καὶ ἀνθρώπους παρθένια, δαφνηφορικά, ὠσχοφορικά, εὐπτικά. — Alter locus e Procli chrestomathia depromptus (Phot. cod. 239 p. 321, 3): τὸ δὲ σκολιὸν μέλος ἦδετο περί τοὺς πότους· διὸ καὶ παροινιον αὐτὸ ἔσθ' ὅτε καλοῦσιν falso explicatur ab Ilgenio p. CXCv sic disputante: 'cum dicat ἔσθ' ὅτε καλοῦσιν, videtur nihil aliud velle, quam scolια interdum quidem vocari παροινια, quia sicut παροινια canerentur περί τοὺς πότους, sed nomen illud alii generi competere'. at num Proclus dicturus erat nomen alii generi competere? minime; nihil aliud enim dicere voluit ille nisi scolια interdum nominari carmina convivalia, quo nomine non aliud carminum genus significatur, sed carminum argumentum exprimitur. conferas etiam schol. ad Aristoph. Vesp. v. 1240: τοῦτ' ἂν λέξεις σκολιόν· τοῦτο οἱ μὲν Ἀλκαίου, οἱ δὲ Σαπφούς. οὐκ ἔστι δέ, ἀλλ' ἐν τοῖς Πραξιλλῆς φέρεται παροινίοις. quo ex loco apparet non diversa carminum genera fuisse παροινια et σκολιά, nam quod Aristophanes ipse distincte nominat σκολιόν, depromptum est e Praxillae carminibus convivalibus. itaque recte B. Stark (Quaestion. Anacreont. libri duo. Lips. 1846 p. 8) contra Ilgenium haec disputavit: 'quod Ilgenius aliud genus carminum convivalium σκολιά, aliud παροινια putaverit, . . . id nulla scriptorum auctoritate nititur. apparet enim παροινια nihil aliud, quam universe carmina inter scyphos cantata significavisse, quorum species fuerint σκολιά'.

Sed iam redeamus, unde orsi sumus. cum enim iam constet scolια fuisse carmina convivalia, circumspiciamus oportet, quae carminum genera in conviviis cantata sint: seiunctis enim iis, quae aperte scoliorum vim ac naturam prodere non videntur, fortasse nobis continget, ut certo possimus definire, quae carmina sint scolια.

De carminibus convivalibus tres in primis exstant loci apud veteres scriptores, quorum maior pars tradit tria fuisse carminum convivalium genera. ac primus est Dicaearchi locus supra iam allatus: Δικαίαρχος ἐν τῷ περὶ μουσικῶν ἀγώνων, ὅτι τρία γένη ἦν ᾠδῶν (scil. συμποτικῶν). τὸ μὲν ὑπὸ πάντων ἀδόμεινον, (τὸ δὲ) καθ' ἓνα ἐξῆς, τὸ δὲ ὑπὸ τῶν συνετωτάτων, ὥς ἐτυχε τῇ τάξει, ὃ δὴ καλεῖσθαι διὰ τὴν τάξιν σκολιόν. alter est Artemonis locus apud Athen. XV 694 B: ἀλλὰ τριῶν γενῶν ὄντων, ὥς φησιν Ἀρτέμων ὁ Κασανδρεὺς ἐν δευτέρῳ βιβλίων χρήσεως, ἐν οἷς τὰ περὶ τὰς συνουσίας ἦν ἀδόμεινα, ὧν τὸ μὲν πρῶτον ἦν, ὃ δὴ πάντας ἄδειν νόμος ἦν, τὸ δὲ δεύτερον, ὃ δὴ πάντες μὲν ᾄδον, οὐ μὴν ἀλλὰ γε κατὰ τινα περιόδον ἐξ ὑποδοχῆς, τρίτον δὲ καὶ τὴν ἐπὶ πᾶσι τάξιν ἔχον, οὐ μετεῖχον οὐκ-ἔτι πάντες, ἀλλ' οἱ συνετοὶ δοκοῦντες εἶναι μόνοι κτέ. vides iam utroque loco aperte tria carminum convivalium genera discerni.²⁶⁾ tertium autem locum, qui exstat in Plutarchi quaest. sympos. I 1. 5, usque adhuc ad unum omnes falso interpretati esse videntur dicentes Plutarchum idem quod Dicaearchum et Artemonem statuere. sed totum locum apponere mihi liceat: ἐπεὶ τοι καὶ τὰ σκολιά φασιν οὐ γένος ἀσμάτων εἶναι πεποιημένων ἀσαφῶς, ἀλλ' ὅτι πρῶτον μὲν ᾄδον ᾠδὴν τοῦ θεοῦ κοινῶς ἅπαντες μιᾷ φωνῇ παιανίζοντες, δεύτερον δ' ἐφεξῆς ἐκάστω μυρσίνης παραδιδομένης, ἣν αἰσάκον οἶμαι διὰ τὸ ἄδειν τὸν δεξάμενον ἐκάλουν, ἐπὶ δὲ τούτῳ λύρας περιφερομένης ὃ μὲν πεπαιδευμένος ἐλάμβανε καὶ ᾄδεν ἀρμοζόμενος, τῶν δ' ἀμούσων οὐ προσιεμένων, σκολιδὸν ἀνομάσθη τὸ μὴ κοινὸν αὐτοῦ μηδὲ ῥάδιον. quem locum ad unum omnes, quod sciam, interpretati sunt ita, ut dicerent verbis πρῶτον μὲν κτέ. primum, δεύτερον δὲ κτέ. alterum, ἐπὶ δὲ τούτῳ κτέ. tertium significari carminum convivalium genus. ad δεύτερον δὲ autem ex antecedentibus ᾠδὴν ᾄδον suppleri iuebant (cf. Ilgen p. CLV).

²⁶⁾ Cur Ulrici l. c. II 378, Bode II 2 p. 456 adn. 2, Baehr in Paulyi encycl. s. v. σκολίων tria scoliorum genera distingui utroque loco contendunt, non video.

p. 24 Σ. makes Plut. depend on Ar. but here he finds only 2 classes: convivial songs. cf. Reitzinger 5

sed perperam. duo enim tantummodo genera discernuntur, quoniam enuntiati constructio sic procedit: *ὅτι πρῶτον μὲν . . . ἦδον, δεύτερον δὲ ἐφεξῆς μυρσίνης παραδιδομένης καὶ ἐπὶ τούτῳ* (praeterea) *λύρας περιφερομένης ὁ πεπαιδευμένος ἐλάμβανε καὶ ἦδεν, σκολίων ὀνομάσθη*. necessario autem verba sic esse construenda intellegitur inde, quod puncto post *ἐκάλουν* posito sententia a verbis *ἐπὶ δὲ τούτῳ* incipiens sensu iusto caret; nam et particula *ὅτι* deest, neque ea quae antecedunt possunt intellegi, quod sententia principalis '*σκολίων ὀνομάσθη*' desideratur. accedit quod voce *ἐφεξῆς*, quae secundum Ilgenii aliorumque interpretationem non ad scolia, sed ad alterum carminum genus referenda est, aperte a Plutarcho ratio, qua in scoliis canendis utebantur, significatur, cum his pergat ille verbis: *ἄλλοι δὲ φασὶ τὴν μυρσίην οὐ καθ' ἑξῆς βαδίζειν*. quae cum ita sint, luce clarius apparet Plutarchum vel, ut rectius dicam, auctorem, quem ille secutus est hoc loco, non cum Dicaearcho et Artemone facere, qui tradunt tria fuisse carminum convivialium genera: primum, quod ab omnibus simul, alterum, quod ab omnibus ex ordine, tertium, quod non ab omnibus, sed a doctissimo quoque ordinis respectu non habito cantatum sit.

Sed ut misso interim Plutarchi loco de Dicaearchi sententia — nam Artemonem Dicaearchi verba repetere patet — disputemus, vehementer dolendum est, quod ille afferre omisit, quae cuique generi carmina sint attribuenda, id quod sine dubio est gravissimum. qua de re primus disputavit Ilgen p. CLII sqq., cuius disputationis summa haec est: initium canendi fiebat paeane h. e. carmine in dei alicuius honorem, quem omnes uno ore canebant. alterum genus erat *ὑπὸ πάντων ᾄδόμενον καθ' ἓνα ἑξῆς*, quo continebantur Stesichori, Simonidis aliorumque praestantissimorum poetarum carmina; in primis vero Anacreontis suspicatur Ilgen et alia eius generis odaria ad hos usus adhibita esse. quibus carminibus nomen fuisse opinatur *παροινίαις*. tertium denique genus fuisse scolia, quae a singulis non ex ordine, sed prout arbitrium convivatoris tulerit, cantata sint. quamquam Ilgenium hic sibi ipsum obloqui facile intelleges, si ea respexeris,

quae p. LXXI dixit: 'cantionum convivalium duo tantum refert Pollux genera, quorum alterum vocat *παροίνια ᾄσματα*, alterum *σκολιά*; sed addi possunt *παιᾶνες* et *κῶμοι*, ita, ut quattuor genera istorum carminum habeamus'. sed hac re, quae est levioris momenti, missa inquiramus, num Ilgen rem in universum recte explicaverit.

Ac conviviorum initio paeanem vel hymnum ab omnibus simul cantatum esse inter omnes constat, cf. Plut. l. c.: *πρῶτον μὲν ἦδον φῶδὴν τοῦ θεοῦ κοινῶς ἅπαντες μιᾷ φωνῇ παιανίζοντες*. Athen. XIV 627 F: *ἀλλὰ μὲν οἱ ἀρχαῖοι καὶ περιέλαβον ἔθει καὶ νόμοις τοὺς τῶν θεῶν ὕμνους ᾄδειν ἅπαντας ἐν τοῖς ἐστιάσεσιν*²⁷⁾. quid autem statuendum sit de altero et tertio carminum convivalium, quorum mentionem facit Dicaearchus, genere, multo difficilior est haec quaestio, cum ille ne uno quidem exposuerit verbo, quae carmina ad alterum illud genus pertinerent. quod si Ilgen affirmat *ᾄσματα παροίνια* ad alterum genus, 'scolia ad tertium referenda esse, haec mera est coniectura, quae iis locis, quos ille affert, non fulcitur. 'finitis', inquit, 'deorum laudibus convivor ei, qui primo loco accumbebat, citharam tradebat eumque iubebat aliquid canere; cf. schol. Aristoph. Nub. v. 1358 (1355): *ἐν τοῖς συμποσίοις κύκλῳ τοῖς ἐστιωμένοις ὁ ἐστιάτωρ διδοὺς λύραν ἐκέλευεν ᾄσαι φῶδὴν*'. qui autem eo scholio explicantur versus hi sunt:

*πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 'κέλευσα
ᾄσαι Σιμωνίδου μέλος, τὸν Κριόν, ὥς ἐπέχθη.*

²⁷⁾ Iam Aleman dicit in frgm. 24 (Bergk.):

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*Φοίναις δὲ καὶ ἐν θιάσῳ
ἀνδρῶν παρὰ δαιτυμόνεσσιν
πρέπει παιᾶνα κατάρχειν.*

Lacedaemoniorum morem describit Philochorus apud Athen. XIV 630 F: *ἔθος . . . ἀν δεικνοποιήσονται καὶ παιανίσαι, ᾄδειν καθ' ἓνα Τυρταίον κρίνειν δὲ τὸν πολέμαρχον καὶ ἄθλον διδόναι τῷ νικῶντι κρέας*. cf. praeterea Plato Symp. 176 A, Xenoph. Symp. 2. 1, Plut. quaest. symp. VII 8. 4, Athen. V 179 D.

Qui loci primo aspectu vel maxime Ilgenii sententiae favere videntur; verbo enim κύκλω idem significatur, quod voce ἐξῆς apud Dicaearchum. sed collato scholio ad Aristoph. Vesp. v. 1222: τὰ σκολί' ὅπως παραδέξῃ· ἐν κύκλῳ γὰρ ἦδον τὰ σκολιά, ἃ εἰσι παροίνιοι φῶδαί, atque alio scholio ad eundem versum: ἀρχαῖον ἔθος ἐστιωμένους ἄδειν ἀκολούθως τῷ πρώτῳ, εἰ παύσαιτο τῆς φῶδης, τὰ ἐξῆς· καὶ γὰρ ὁ ἐξ ἀρχῆς δάφνην ἢ μυρρίνην κατέχων ἦδε Σιμωνίδου ἢ Στησιχόρου μέλη ἀχρὶς οὗ ἡθελε καὶ μετὰ ταῦτα, ᾧ ἐβούλετο, ἐδίδου οὐχ ὥς ἡ τάξις ἀπῆτει. καὶ ἔλεγεν ὁ δεξιόμενος παρὰ τοῦ πρώτου τὰ ἐξῆς, κάκεινος ἐπεδίδου πάλιν, ᾧ ἐβούλετο. διὰ τὸ πάντας οὖν ἀπροσδοκῆτως ἄδειν καὶ λέγειν τὰ μέλη, σκολιά εἰρηται διὰ τὴν δυσκολίαν, intellegitur ea Stesichori Simonidisque carmina, quae in conviviis canebantur, non ad alterum genus, quod Ilgenio appellare placuit παροίνια, sed ad scolia esse referenda (cf. scholium posterius), quae, si fides est habenda scholio priore loco allato, vulgo ordine orbiculato canebantur: fidem autem habendam esse docet locus Plutarchi supra allatus, qui item scolia ἐφεξῆς, docentque Aristoxenus et Phyllis, qui ea παρὰ μέρος ἐξῆς cantata esse affirmant. quae cum ita sint, apparet Ilgenii argumenta parum valida esse, et videndum est, num omnino fuerit alterum illud carminum convivalium genus.

Etenim quae erant carmina in conviviis cantata? praeter hymnos convivii initio ab omnibus simul cantatos valde adamabantur carmina Stesichori et Simonidis (Aristoph. Nub. v. 1356 et schol. ad Aristoph. Vesp. v. 1222), deinde Alcaei (Aristoph. Vesp. v. 1234 cum schol.), Anacreontis aliorumque qui passim commemorantur poetarum lyricorum, denique selecta quaedam ex Homeri, Aeschyli, Euripidis aliorumque eius modi poetarum carminibus (Aristoph. Nub. vv. 1364 et 1371, schol. Aristoph. Nub. v. 1364). quo ex numero secernenda sunt nobis ea, quae sunt poetarum epicorum et tragicorum, nam profecto ne unus quidem locus exstat, quo haec carmina appellentur scolia. quae autem restant carmina lyrica, num quaeso quid reperiri potest, quo cogamur, ut ea in duo digeramus genera, quorum alterum

ab omnibus convivis ex ordine, alterum a nonnullis tantummodo cantatum sit? equidem nihil reperire possum. an tu serio putas carmen quoddam Alcaei vel Anacreontis ab omnibus potuisse cani, scolia autem in Harmodium, Admetum, Aiace[m] alia tantum a doctissimis? minime. itaque neque e re logica alterum illud poesis convivalis genus defendi potest, et, quod Ilgen de nomine 'παροίνια' ut illius generis proprio dixit, id iam satis superque refutasse nobis videmur (p. 50 sqq.).

Sed etiam alia ratione demonstrari potest, quae carmina fuerint scolia. etenim optima via, qua certum quoddam poesis genus cognoscatur eiusque natura recte explicetur, ea esse videtur, ut accurate inquiratur in ea huius generis carmina, quae nobis sunt servata, atque exploretur, quae sit eorum forma quaeque argumenta. quae cum ita se habeant, primum inquiramus in scolorum metra.

Quae Bergk collegit scolia triginta diversissimis sunt composita metris. quamquam notandum esse videtur in dimidia fere eorum parte unum idemque reperiri metrum. scolia enim, quae sunt apud Bergkium inde a primo usque ad quartum decimum, ad hanc normam sunt composita:

$$\begin{array}{cccccccc} - & \sim & - & \sim & - & \sim & - & \sim \\ - & \sim & - & \sim & - & \sim & - & \sim \\ \sim & - & \sim & - & \sim & - & \sim & - \\ - & \sim & - & \sim & - & \sim & - & \sim \text{A.} \end{array}$$

conferas exempli gratia scolium VII:

εἰθ' ἐξῆν ὁποῖός τις ἦν ἕκαστος
τὸ στήθος διελόντ', ἔπειτα τὸν νοῦν
ἔσιδόντα, κλείσαντα πάλιν,
ἄνδρα φίλον νομίζειν. ἀδόλως φρενί.

idem autem metrum deprehenditur in Aristoph. Eccles. v. 938 sqq., ubi iuvenis quidam canit carmen, quod sine dubio ortum est ex imitatione scoli a nobis modo allati:

εἰθ' ἐξῆν παρὰ τῇ νέᾳ καθεύδειν,
καὶ μὴ 'δει πρότερον διασποδῆσαι

*ἀνάσιμον ἢ πρεσβυτέραν
οὐ γὰρ ἀνασχετὸν τοῦτό γ' ἐλευθέρω.*

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de metro ipso C. O. Mueller, Hist. litt. Graec. I³ 317 adn. 120 sic disputavit: 'Die Hendekasyllaben beginnen mit einer gewissen Bequemlichkeit und Schlawheit; aber mit dem dritten Verse tritt durch den anapästischen Eingang ein lebhafter Aufschwung ein, der in dem anmuthigen Paare logaoedischer Reihen im Schlussverse sich in ein schönes Gleichgewicht schaukelt'. quibus adde quae R. Westphal (Metrik II² 774) disputavit: 'In der älteren Skolienpoesie wurde eine mit 2 Phalaeceen beginnende tetrastichische Strophe, die wahrscheinlich auf die lesbische Lyrik oder Anakreon zurückzuführen ist zu einer oft wiederholten Form: Die ganze Strophe ist eurhythmisch eine Verbindung von 2 hexapodischen, 2 dipodischen und 2 brachykatalektischen tetrapodischen Reihen'. haec igitur Mueller et Westphal. sed iam quaeso conferas Athenaei (XIV 625 C) locum, ex quo comperimus Pythermum primum adhibuisse modulos Ionicos eosque in scoliis componendis: *φασὶ δὲ Πύθερμον τὸν Τήμον ἐν τῷ γένει τῆς ἁρμονίας αὐτῷ τούτῳ* (scil. τῷ Ἰαστὶ γένει) *ποιῆσαι σκαῖά (σκολιά restituit Casaubonus) μέλη· καὶ διὰ τὸ εἶναι τὸν ποιητὴν Ἰωνικὸν Ἰαστὶ κληθῆναι τὴν ἁρμονίαν.* Pythermi deinde Athenaeus commemorat versum hunc:

οὐδὲν ἦν ἄρα τᾶλλα πλὴν ὁ χρυσός.

qui versus eandem formam metricam praebet, quam tredecim quae sequuntur in editione Bergkiana scolia, qua de causa iustae locus est suspicioni haec scolia omnia modulis Ionicis decantata esse. quae si vera sunt, tum non e Lesbiaca poesi haec strophæ repetenda est, id quod Westphal l. c. suspicatur, sed ex Ionum poesi, quod altero loco idem statuit, quamquam pro Anacreonte potius Pythermum huius strophæ auctorem afferre debebat, quem ante Anacreontem vixisse²⁸) probabile est.

²⁸) Cf., quae de hac re paulo infra disputabimus.

Scolia XVII—XX exhibent binos versus logaoedicos non ita multum differentes a versu quarto scoliorum, quae modo tractavimus. hoc enim eorum est schema:

— ~ — ~ — ~ — — ~ — ~ — ~
— ~ — ~ — ~ — — ~ — ~ — ~ — ~ — ~ — ~ A.

Scolium Timocreontis (Bergk PLG III³ 1204) duobus versibus²⁹⁾ continetur epitrito-trochaicis sic conformatis:

— ~ — — — ~ — — — — — — — — — — — — — — — —
— ~ — — — ~ — — — — — — — — — — — — — — — — A.

Scolium XV stropham quae vocatur Alcaicam exhibet, scolium XVI constat e quattuor ordinibus logaoedicis ita dispositis:

— ~ — ~ — ~ — — — — — — — — — — — — — — — —
— ~ — — — ~ — — — — — ~ — — — — — — — — — —
— ~ — ~ — ~ — ~ — — — — — — — — — — — — — — — —
— ~ — ~ — ~ — ~ — — — — — — — — — — — — — — — — A.

Quinque scolia (XXI—XXVI), quae Praxillae poetriae ascribuntur, binos versus habent asclepiadeos maiores, atque eodem metro compositum est easdemque fere ac Praxillae carmina continet sententias carmen illud Seleuci, τοῦ τῶν ἰλαρῶν ᾠσμάτων ποιητοῦ (cf. Athen. XV 697 D):

κάγ' ὃ παιδοφιλήσω πολὺ μοι κάλλιον ἢ γαμεῖν
παῖς μὲν γὰρ παρθένῳ κῆν πολέμῳ μᾶλλον ἐπωφελεῖ.

Scolium XXVII distichon, quod dicitur, elegiacum est. scolium XXVIII carmen est duarum stropharum, quarum utraque quinis versibus logaoedicis constat, itemque scolia XXIX et XXX versibus constant logaoedicis.

Ex his, quae modo exposuimus, iam apparere puto scolia ad certa quaedam metra astricta non fuisse idque tantummodo in iis componendis observatum esse, ut paucis versibus singula ab-solverentur carmina. neque certam omnibus scoliis melodiam communem fuisse iam ex antiquae artis musicae indole apparet,

²⁹⁾ Dicendum potius scolium quattuor versibus constare. ego Bergkium secutus sum, qui duos tantum versus constituit.

quoniam non eadem potuit esse melodia in carminibus metris diversissimis compositis.

Ac ne pilo quidem accuratius, quam metra et moduli, definita erant argumenta, quae in scoliis tractabantur. qua de re videas quae Eustathius 1574, 14 tradidit: *μυρία δὲ τοιαῦτα (σκόλια) περιφέρονται· τὰ μὲν σκωπτικά, τὰ δὲ πρὸς ἔρωτα, πολλὰ δὲ καὶ σπουδαία*. praeter ea conferas locos, quos p. 47 sq. attulimus³⁰), et Zenobium I 18: *Ἀδμήτου μέλος τὸ εἰς Ἀδμητον ἀδόμενον μέλος πένθιμον ἐκ τότε οὖν σκολιά καὶ πενθήρη πρὸς τὸν Ἀδμητον ἤδοντο μέλη, μέχρῃς ἂν ἡ Κόρη ἀνέπεμψεν Ἀλκυστιν* (cf. schol. Arist. Vesp. v. 1239), quo loco quasi in eodem genere ponuntur *σκολιά* et *πενθήρη μέλη*. porro si scolia, quae nobis servata sunt, respexeris, videbis contineri iis preces (1—5), facta praeclara carmine celebrata (9—14), sententias et praecepta paucis versibus expressa (7, 8, 15—26), alia, quae, sive cum Eustathio in tres distribuimus partes: scolia cavillatoria, amatoria, seria, sive cum Ilgenio facimus, qui scolia cavillatoria, amatoria, historica, mythica, precatoria, moralia, politica, laudatoria, potatoria distinguit (p. CLXXXVIII sq.), aperte demonstrant quodlibet argumentum potuisse tractari scoliis.

Videmus igitur neque metro vel melodia neque certis quibusdam argumentis scolia esse insignita ita, ut possint discerni his rebus ab aliis carminibus similibus. quid igitur faciendum? num desperandum est futurum esse, ut umquam explicetur scolorum vis ac natura? minime mea quidem sententia. hac enim ipsa re, quod scolorum prae ceteris carminibus convivalibus nihil proprium est, inducimur, ut sumamus et *παροίγια* et *σκολιά*, haec enim vulgo duo carminum potatoriorum statuuntur genera, scolorum nomine fuisse appellata. vides nos in disputando ad eandem pervenisse sententiam, quam ut amplecteremur, ante eramus coacti. facere autem non possum, quin hoc loco Grimii afferam verba

³⁰) Addi potest locus Athen. X 427 D: *ἦν ἀπ' ἀρχῆς τὸ μὲν σπένδειν ἀποδοδόμενον τοῖς θεοῖς, ὃ δὲ κότταβος τοῖς ἐρωμένοις . . . διὸ καὶ τὰ σκολιά καλούμενα μέλη τῶν ἀρχαίων ποιητῶν πλήρη ἐστίν*.

(l. c. p. 42), qui quamquam tantummodo quasi praeteriens egit de hac re, tamen verum praesagiisse videtur: 'cum scolia illa carmina dicerentur, quae ultimo loco inter scyphos nullo accubitionis ordine servato a doctissimo quoque ad lyram canerentur, cum praeter hoc unum nihil nobis traditum sit vel in argumenti natura vel in formae aut numerorum positum, quo scolia generaliter ab aliis carminibus, nisi haec ipsa, ut paeanes, certam aliquam notam habeant, discerni possint, facile apparet omne huius modi iudicium (scil. quod Ilgen fecit, qui *παροίτια* et *σκολιά* distinguenda esse dicit) lubricum esse et incertissimum, atque omnia fere carmina pro scoliis usurpari et cantari potuisse. equidem vehementer dubito, num scolia certum aliquod ac distinctum carminum convivalium genus fuerint.' quae rectissime se habere, partim iam sumus conati demonstrare, partim ex iis, quae modo disputaturi sumus, elucebit.

Etenim iam, cum scolorum nomen explicaremus, suspicati sumus carmina vetustissima Aeolica cantilenas fuisse convivales et scolia appellata esse. quae res facile veterum potest comprobari testimoniis. ac primum quaeso Aristophanis versum inspicias ab Athenaeo XV 694 A servatum: ἄσον δὴ μοι σκολιὸν τι λαβὼν Ἀλκαίου καὶ Ἀνακρέοντος, deinde Aristotelis locum Polit. III 9. 5, qui haec habet: οἷον εἴλοντό ποτε Μιτυληναῖοι Πιττακὸν πρὸς τοὺς φυγάδας, ὧν προειστήκεσαν Ἀντιμενίδης καὶ Ἀλκαῖος ὁ ποιητής. δηλοῖ δ' Ἀλκαῖος, ὅτι τύραννον εἴλοντο τὸν Πιττακὸν ἐν τινὶ τῶν σκολιῶν μελῶν· ἐπιτιμᾷ γὰρ ὅτι·

τὸν κακοπάτριδα

Πιττακὸν πόλεως τᾶς ἀχόλῳ καὶ βαρυδαίμονος

ἑστάσαντο τύραννον μέγ' ἐπαινέοντες ἀολλές.

quod fragmentum Bergk recte quidem inter scolia (frg. 37 A p. 942) rettulit, sed a carminibus stasioticis separavit. quod num iure fecerit, dubito. erat enim μέλος simul στασιωτικόν et σκολιόν. neque vero alterum pendet ab altero. nam carminis argumentum significamus, si στασιωτικόν nominamus, sin σκολιὸν μέλος dicimus, carmen convivale esse indicatur. stasiotica autem in epulis cantata esse confirmatur Aristoph. Vesp. v. 1230 sqq:

ἐγὼ δέ γε,
ἐὰν ἀπειλῇ, νῆ Δ' ἕτερον (scil. σκολιόν) ἄσομαι.
ὦνθρωφ' οὗτος ὁ μαιόμενος τὸ μέγα κράτος,
ἀντρέψεις ἐτι τὰν πόλιν, ἃ δ' ἔχεται ῥοπαῖς.

quos ad versus scholiasta haec adnotavit: ὦνθρωφ' οὗτος ὁ μαιόμενος· παρὰ τὰ Ἀλκαίου· ὦνρη οὗτος ὁ μαιόμενος τὸ μέγα κράτος, ἀντρέψει τάχα τὰν πόλιν· ἃ δ' ἔχεται ῥοπαῖς. ἀντὶ τοῦ ζητῶν μέγα κράτος· οὕτω δ' Αἰολεῖς. et ad vers. 1235: ἀνατρέψεις· ἀνατρέψεις ταχέως τὴν πόλιν, ἥτις πρὸς τοῦτο ῥέπει. ἐκ τῶν Ἀλκαίου δὲ παρῶδει εἰς Κλέωνα ὡς μαιόμενον. unde apparet ea quoque carmina, quae στασιωτικά vocantur a grammaticis, scolia et fuisse et appellata esse. nonne vero id certissimum argumentum est totam poesim veterem Aeolicam olim fuisse convivalem, ita ut carmina scoliorum nomine possent significari? qui autem poesis melicae fragmenta edenda curaverunt, partim veterum grammaticorum exempla secuti, partim suo arbitrio plura genera constituerunt: παροίνια, συμποτικά, ἐρωτικά alia; et recte quidem, modo teneamus his nominibus argumenta tantum carminum significari, uno autem posse comprehendere eius modi carmina convivialia nomine i. e. nomine scoliorum³¹⁾.

Sed etiam apud alias Graeciae gentes hic illic carmina convivialia in universum scolia appellata esse manifestum fit Antiphanis verbis apud Athen. XV 695 F:

Ἀρμόδιος ἐπεκαλεῖτο, παιὰν ᾗδετο,
μεγάλην Διὸς σωτήρος ἄκατον ᾗρ' ^{οὐρανῶν} τις.

quibus versibus veri simile fit solum illud celeberrimum in Harmodium etiam ut paeonem cantatum esse. nam scolia ab omnibus etiam simul cantata esse ut paeanes tradit Clem. Alex. 72, 3 S: σκολιὸν ᾗδετο κοινῶς ἀπάντων ἅμα φωνῇ παιανίζοντων. conferatur etiam Athen. I 23 E: Θεόπομπος

³¹⁾ Quae cum ita sint, apparet Ilgenium falsum esse dicentem p. CXCVI pessime egisse Nauzeum, quod Alcaei carmina inter scolia rettulisset.

*ἐπίνομεν μετὰ ταῦτα
κατακείμενοι μαλακώτατ' ἐπὶ τρικλινίῳ
Τελαμῶνος οἰμῶζοντες ἀλλήλοις μέλη.*

ubi Τελαμῶνος μέλη sunt scolia in Telamonem et Aiacem cantata (scol. 17 et 18 Bergk). atque idem colligi posse videtur e Plat. Gorg. 451 E: οἶμαι γάρ σε ἀκηκοέναι ἐν τοῖς συμποσίοις ῥδόντων ἀνθρώπων τοῦτο τὸ σχολιόν, ἐν ᾧ καταριθμοῦνται ῥδοντες, ὅτι ὑγιαίνειν μὲν ἀριστόν ἐστι κτέ., unde apparet omnes convivas simul illud scolium cantasse. porro nonne mirum in modum quinque scolia, quae ab Athenaeo primo loco afferuntur, cum hymnis concinunt? quis autem haec carmina scolia esse contenderet, nisi forte fortuna ab Athenaeo inter cetera scolia afferrentur? quamquam enim hae cantiunculae differunt ab hymnis qui vulgo dicuntur eo, quod breviores sunt, tamen quin ab omnibus simul cantatae sint, nullo pacto dubitari potest.

Denique si demonstrari potest vel carmina convivialia elegiaca inter scolia numerata esse, non amplius licet dubitare, quin quodlibet carmen lyricum in symposiis cantatum appellatum sit scolium. atque inter scolia ab Athenaeo servata hoc reperiatur distichon elegiacum:

*ἐγχει καὶ Κῆδωνι, διάκονε, μῆδ' ἐπιλήθου,
εἰ δὲ χοῆς ἀγαθοῖς ἀνδράσιν οἰνοχοεῖν.*

falso enim Ilgen p. 95 descripsit huius carminis metrum, quamquam paulo post (p. 97) de ea re dubitans ipse haec adiecit: 'quoties certo lego Athenaei textum, toties aures meae in numerum elegiacum inclinant.' primus autem e libris manuscriptis distichi formam restituit Dindorf in editione Athenaei a se curata. ac distichon carminum melicorum instar cantari potuisse colligitur ex Athen. XIV 620 C, quamquam hoc loco non de carminibus convivialibus agitur: Χαμαιλέων δ' ἐν τῇ περὶ Στησιχόρου καὶ μελωδηθῆναι φησιν οὐ μόνον τὰ Ὀμήρου, ἀλλὰ καὶ τὰ Ἡσιόδου καὶ Ἀρχιλόχου, ἔτι δὲ Μιμνέρμου καὶ Φωκυλίδου. Κλέαρχος δ' ἐν τῇ προτέρῃ περὶ γρίφων τὰ Ἀρχιλόχου, φησίν, ὁ Σιμωνίδης ὁ Ζακύνθιος ἐν τοῖς θεάτροις ἐπὶ δίσκου κατήμενος ἐροαψφίδει.

Λυσανίας δ' ἐν τῷ πρώτῳ περὶ ἱαμβοποιῶν Μνασίωνα τὸν ῥαψωδὸν λέγει ἐν ταῖς δελξεσι τῶν Σιμωνίδου τινὰς ἱάμβων ὑποκρίνεσθαι. et ib. XIV 619 B: ἤδοντο δὲ Ἀθήνησι καὶ οἱ Χαράνδου νόμοι παρ' οἶνον, ὥς Ἑρμιππὸς φησιν ἐν τῷ ἑκτῷ περὶ νομοθετῶν³²⁾.

Quibus ex locis videmus etiam carmina elegiaca, iambica, alia iustis modulis decantata esse in symposiis, quae carmina scolia nonnumquam appellata esse testis est scolium XXVII. recte igitur statuit Welcker affirmans etiam in Theognidis carminibus, qualia nunc habemus, inesse scolia³³⁾. apte enim partes quaedam selectae e poetae Megarensis elegiis cani poterant in conviviis (cf. Welcker in prolegg. ad Theogn. edit. p. XCVII sq.). ac de symposiaca elegia scripserunt Fr. Osann in Symbol. ad histor. litt. Graec. et Lat. I p. 38 sqq. et Nicol. Bach 'De symposiaca Graecorum elegia' in programme Fuldensi 1837, qui, quamquam nihil conferunt ad nostram rem, tamen in eo consentiunt, quod scolia ipsa, quamquam proprie ad Aeolicum μέλος referantur, tamen nonnumquam elegiacam quoque induisse formam statuunt. quae cum ita sint, iam dubium non esse videtur, quin omnes illae breves cantilenae convivales, quae primum ab Aeolibus excultae postea a ceteris quoque gentibus Graecis adamatae sunt, scolia sint habenda et appellanda.

At, dicat aliquis, quid de Dicaearchi sententia iudicandum est? num tu fictum esse statuis, quod ille de scoliis a peritissimo quoque nullo ordinis respectu habito cantatis dixit? nequaquam, sed putaverim Dicaearchi explicationem ad posteriora re-

³²⁾ cf. Plut. de mus. 8: ἐν ἀρχῇ ἐλεγεία μεμελοποιημένα οἱ ἀνέδοι ἤδον et Theogn. v. 289 sqq.:

... . θοίνης δὲ καὶ ἐλλαπίνῃσι παρέσση
ἐν πάσαις, πολλῶν κείμενος ἐν στόμασιν.
καὶ σε σὺν ἀλλίσκοισι λιγυφθόγοις νέοι ἄνδρες
ἐνδόσμως ἔρατοὶ καλὰ τε καὶ λιγέα
ᾄσονται.

³³⁾ De Theognidis scoliis conferas etiam, quae disputavit Leutsch, Philol. XXX p. 218.

ferendam esse tempora, quibus, quin revera scolia modo illo artificioso cantata sint, non est quod dubitemus. quae res ut clarius demonstretur, inspiciamus locum unicum, quo scolia a singulis convivis cantata proferuntur. exstat autem apud Aristophanem in Vesp. v. 1220 sqq., ubi convivii legitur descriptio, in quo scolia canuntur. sed cum summum huius loci videatur esse momentum, eum integrum exscribam:

- 9 **ΒΔΕ.** αὐλητρίς ἐνεφύσησεν. οἱ δὲ συμπόται
εἰσὶν Θέωρος, Αἰσχίνης, Φανός, Κλέων,
ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.
τούτοις ξυνὼν τὰ σκόλι' ὅπως δέξει. **ΦΙΛ.** καλῶς.
- ΒΔΕ.** ἀληθεῖς; **ΦΙΛ.** ὥς οὐδείς Διακρίων δέξεται.
- 15 **ΒΔΕ.** ἐγὼ εἶσομαι· καὶ δὴ γάρ εἰμ' ἐγὼ Κλέων,
ἄδω δὲ πρῶτος Ἀρμόδιον· δέξει δὲ σύ.
οὐδείς πάποτ' ἀνὴρ ἔγεντ' Ἀθήναις —
- ΦΙΛ.** οὐχ οὕτω γε πανοῦργος (οὐδὲ) κλέπτῃς —
- ΒΔΕ.** τοῦτ' ἐν δράσει; παραπολεῖ βοῶμενος·
30 φήσῃ γὰρ ἐξολεῖν σε καὶ διαφθερεῖν
καὶ τῆσδε τῆς γῆς ἐξελεῖν. **ΦΙΛ.** ἐγὼ δέ γε,
ἐὰν ἀπειλῇ, νῆ Δί' ἕτερον ἄσομαι.
ᾧνθρωφ', οὗτος ὁ μαιόμενος τὸ μέγα κράτος,
35 ἀντρέψεις ἐτι τὰν πόλιν· ἃ δ' ἔχεται ῥοπαῶς.
- ΒΔΕ.** τί δ', ὅταν Θέωρος πρὸς ποδῶν κατακείμενος
ἄδη Κλέωνος λαβόμενος τῆς δεξιᾶς·
'Αδμήτου λόγον, ᾧταῖρε, μαθὼν τοὺς ἀγαθοὺς φίλει,
40 τοῦτ' ἐν λέξεις σχολιόν, **ΦΙΛ.** ᾠδικῶς ἐγὼ,
οὐκ ἔστιν ἄλωπεκίξειν,
οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον.
- ΒΔΕ.** μετὰ τοῦτον Αἰσχίνης ὁ Σέλλου δέξεται,
ἀνὴρ σοφὸς καὶ μουσικός· κατ' ἄσεται·
45 χρήματα καὶ βίον
Κλειταγόρα τε καὶ —
μολ μετὰ Θετταλῶν —
- ΦΙΛ.** πολλὰ δὴ διεκόμπασας σὺ κἀγώ.

Quo ex loco apparere dicit Ilgen hunc fuisse scolorum recitandorum morem (p. CLX sqq.): qui primo loco accumbebat, cantabat scolium, quo finito citharam tradebat alii ex convivantibus nullo ordinis respectu habito, qui *idem argumentum tractabat variatis verbis et sententiis*, iisdem tamen, si fieri poterat, numeris; hic tertio, cui volebat, citharam tradebat ex ordine, et sic fieri poterat, ut quinquies, sexies ac vel decies scolorum orbis instauraretur. haec fere Ilgen. sed mihi iterum atque iterum Aristophanis locum tractanti non contigit, ut tale quid elicerem. num enim Ilgen fortasse putavit vocem *δέχεσθαι* in versibus 1222 et 1243 significare 'scolia recipere ita, ut idem tractetur argumentum variatis tantummodo verbis?' an ad illam sententiam adductus est versu: *οὐδεις πώποτ' ἀνὴρ ἔγερν' Ἀθήναις*, quo continuari putabat scolium in Harmodium modo cantatum? sed licet concedatur hunc versum ad Harmodium spectare, tamen non sequitur hanc principalem cantionum formam fuisse; nam subsequitur statim Alcaei scolium, quod neque eodem metro neque de eodem argumento compositum est, quo Harmodii scolium. porro num tu dubitabis Ilgenii explicationem verbi *δέχεσθαι* abicere, si versum 1243 inspexeris? nam Aristophanes Aeschinem cantum excepturum esse dicit et carmen ipsum, quod cantaturus est Aeschines, affert. at num eodem metro compositum est carmen illud, num eo idem tractatur argumentum quod scolio antecedente?

Sed iam totius loci contextum consideremus. filius igitur patri primum cuiusdam scolii versum dicit, pater autem non idem scolium recitat, sed alius scolii verba, quibus scolii sententia ridiculum in modum immutatur. atque eodem utique modo versus 1245—1248 explicandi sunt. contra autem vv. 1236—1243 Theorus totum scolium cantans³⁴⁾ fingitur, ad quod Philocleo alio scolio respondet. iam si quis quaerat, quae

³⁴⁾ Quamquam enim primum tantum versum recitat, tamen totum scolium eum cantasse tibiingas oportet, quod non ad primum versum, sed ad totius scolii sententiam respondet Philocleo.

redundent ex hoc loco, haec sunt. antiqua scoliū vis ac natura etiam e poetae comici verbis perspicitur. nam convivarum unusquisque carmen, quodcumque vult, canit nullis metri, argumenti, recitandi ordinis astriectus legibus. neque tamen Aristophani in animo fuit accurate describere, quo modo scolia vulgo cantarentur, sed facete scolia singula quodam modo cohaerentia finxit ita, ut alterum alterius responsum contineret vel ut prioris scoli versus primus continuaretur verbis posterioris scoli. qua in re quamquam huius loci vis comica inest, tamen nihil, quod scoliū propriū ac peculiare fuerit, profertur. iure igitur Ulrici l. c. II 379 adn. 232 negat scolia inter se cohaesisse, id quod opinatur Ilgen, atque ita pergit: 'Wenn trotzdem so etwas vorkam, so ist es nur ein Spiel des Scharfsinnes (wie Aristoph. Vesp. 1220)'.

Sed etiam inter scolia ipsa servata quaedam repperisse sibi visus est Ilgen, quae suam confirmarent opinionem, dico scolia in Harmodium Aristogitonemque et Aiacem. ac scolia in Harmodium ille (p. CLXVI) ita cantata esse putat, 'ut secundum scolium (i. e. stropham alteram) ab alio cantum a primo excipiente (δεξαμένην) et tertium (i. e. tertiam stropham) ab eo, ad quem a secundo canendi officium delatum erat, ad imitationem primi tum in re tum in numero adiectum esse putandum sit', et opinatur ea tantummodo scolia posse dici perfecta, quae varias eiusdem sententiae exornationes exhibeant, quod de scoliis in Harmodium esse statuendum.

Sed antequam inquiramus, quid ex scolio in Harmodium de scoliū natura in universum redundet, scolium illud ipsum accuratius tractemus, quod quo facilius procedat, totum mihi carmen liceat apponere:

Ἐν μύρτου κλαδί τὸ ξίφος φορήσω,
ὥσπερ Ἀρμόδιος καὶ Ἀριστογέλτων,
ὅτε τὸν τύραννον πτανέτην,
ἰσονόμους τ' Ἀθήνας ἐποίησάτην.

Φίλτατ' Ἀρμόδι', οὐ τί που τέθνηκας,
νήσοις δ' ἐν μακάρων σέ φασιν εἶναι,
ἵνα περ ποδῶκης Ἀχιλεὺς,
Τυδεΐδην τέ φασιν ἐσθλὸν Διομήδεα.

Ἐν μύρτου κλαδί τὸ ξίφος φορήσω,
ὥσπερ Ἀρμόδιος καὶ Ἀριστογείτων,
ὅτ' Ἀθηναίης ἐν θυσiais
ἄνδρα τύραννον Ἴππαρχον ἐκαινέτην.

Αἰεὶ σφῶν κλέος ἔσσεται κατ' αἶαν,
φίλτατ' Ἀρμόδιος καὶ Ἀριστογείτων,
ὅτι τὸν τύραννον κτανέτην,
ἰσονόμους τ' Ἀθήνας ἐποιησάτην.

Cuius carminis unam tantum stropham Ilgen opinatur potuisse condi a poeta Callistrato, quem auctorem carminis esse scimus ex Hesychio s. v. Ἀρμόδιου μέλος· τὸ ἐπὶ Ἀρμόδιῳ ποιηθὲν σκολιδὸν ὑπὸ Καλλιστράτου οὕτως ἔλεγον, primum quod in nullo scolio plures fuerint strophae (cf. p. 59), deinde propter argumentum scolii ipsum. 'quae', inquit, 'huius scolii habentur a viris doctis strophae tertia et quarta, eae sunt imitationes primi scolii, vel quae esse putatur, strophae primae. quis enim ferret carmen per plures strophas deductum non plus quam unam sententiam tractans et in verbis tantum nonnihil variatum?' quod si Ilgen opinabatur omnia scolia fuisse monostropha, egregie falsus est. quamquam enim carmina convivialia plerumque breviter fuisse consentaneum est, tamen plures etiam in singulis fuisse strophas demonstrari potest scolio XXVIII (B), quod e duabus strophis constare omnes viri docti consentiunt. deinde qui, quaeso, potest afferri veterum locus, quo ex una tantummodo strophā scolia constituisse tradatur? multo autem rectius observata sunt, quae de carminis argumento protulit Ilgen. neque enim quemquam fugere potest primae strophae versus duo priores in tertia, posteriores in quarta repeti strophā, deinde prima strophā idem quod tertia, altera idem quod quarta dici

nemo non videt. quibus rebus Bergk commotus esse videtur, ut Ilgenium secutus quattuor in Harmodium scolia distingueret, contra Fritzsche (quaest. Aristoph. p. 50 sqq.), Schneidewin, Hartung unius scolii formam servaverunt (cf. etiam Grim p. 48 adn. 24).

Iam qui carmen in quattuor distribuunt scolia, dubitant, quam stropham principalem huius scolii formam quasque imitatione expressas esse putent. ac Bergk quidem Ilgenium secutus principem cantilenam fuisse censet scolium alterum, cum scholiasta ad Aristoph. Acharn. v. 980 haec adnotet: *ἐν ταῖς τῶν πότων συνόδοις ἡδὸν τι μέλος Ἀρμολίου [καλούμενον, οὗ ἡ ἀρχὴ· φίλταθ' Ἀρμόδι', οὗ τί που τέθνηκας*. sed minime manifestum est verba οὗ ἡ ἀρχὴ ad omnia simul, id quod opinatur Bergk, referenda esse carmina, immo probabilius est scholiastam alterum tantum carmen respexisse. id quod comprobatur etiam eo, quod simili modo schol. Aristoph. Lys. v. 632 verbis *ἐκ τοῦ σχολιοῦ* primum tantum significavit carmen. quo loco simul evincitur primam stropham Aristophani notam fuisse. alterius autem strophae Aristophanes altero quoque Acharnensium loco (v. 1093) mentionem iniecit, ubi inter res ad cenam necessarias saltatrices commemorantur, quas poeta *τὰ φίλταθ' Ἀρμολίου* dicit scolii illius verbis lepide in usum suum conversis. Aristophanis igitur temporibus duas minimum strophas exstitisse apparet.

Sed, ut haec mittamus, stropham, quam primo posuimus loco, revera principem atque ab ipso Callistrato compositam esse iam eo mihi quidem evinci videtur, quod primum ei assignavit locum Athenaeus. adde quod ita comparata est ea strophā, ut, si eam cum ceteris contuleris, primariam eam fuisse facile concedas. quam ob rem non dubito, quin Hesychiei verba s. v. *Ἀρμολίου μέλος* ad hanc stropham sint referenda. quod si mecum statueris, iam quo modo ceterae ortae sint strophae, sic fere explicari potest. principi strophae nescio quis alteram adiecit, qua Harmodium laudibus extolleret. deinde tertius quartam et Harmodii et Aristogitonis laudes continentem addidit, quam ut conecteret cum prima et secunda, tertiam inseruit, qua primam

aliquantum variatam repetiit. simul vero id egisse videtur, ut binis, quae iam exstabant, strophis binas opponeret. sic ex uno quattuor facta sunt carmina ita disposita et conexas, ut unum efficere viderentur poema ex duabus binarum stropharum compositum partibus.

Quod si Ilgen opinabatur hoc solo in scolio scolorum naturam posse cognosci in eo sitam, ut idem ab unoquoque conviva tractaretur argumentum immutatis tantum verbis ac sententiis, falsus est. nam in scoliis poetarum Aeolicorum, qui primi hoc poesis genus excoluerunt, tale quid reperiri nequit, et si concedimus scolium in Harmodium eo modo, quo Ilgen vult, cantatum esse, num id ad scolorum naturam pertinuisse statuendum est? nonne libero convivantium arbitrio relictum erat, utrum ille, qui in canendo sequeretur primum, idem tractaret argumentum necne?

Simili modo iudicandum est de scoliis in Aiace, quorum tria exstare opinio est:

καὶ Τελαμῶνος, Αἴαν αἰχμητά, λέγουσί σε
ἐς Τροίαν ἄριστον ἐλθεῖν Δαναῶν μετ' Ἀχιλλέα. 17

deinde:

τὸν Τελαμῶνα πρῶτον, Αἴαντα δὲ δευτέρου
ἐς Τροίαν λέγουσιν ἐλθεῖν Δαναῶν καὶ Ἀχιλλέα²⁵). 18

denique Alcaeï versum huc spectare putant commemoratum ab Hephaestione 61:

Κρονίδα βασίλῃος γένος Αἴαν, τὸν ἄριστον πέδ' Ἀχιλλέα
(φαῖσιν ἐς Τροίαν τῶν Δαναῶν ἐλθεμεν supplevit Bergk,
ἐς Τροίαν λέγουσιν ἐλθεῖν Δαναῶν μετὰ Hartung)

sane mirandum est omnes viros doctos conclamare hos versus, quod ad sensum attineat, variationes unius eiusdemque rei esse. nam in prima strophā Aiace post Achillem fortissimum virum inter Danaos fuisse poeta dicit, in altera autem narratur Tela-

²⁵) Sic codices praebent. quo autem iure Bergk scripserit μετὰ, equidem non perspicio.

monem in prima, Aiacem et Achillem in secunda expeditione Troiana interfuisse. quae quidem scolia arte cohaerere non potest negari, sed idem in utroque non dici nemo non videt. quod autem ad versum Alcaei attinet, omnino pro certo statui nequit, utrum e scolio duorum versuum sit desumptus necne. nam haec sententia ex Homeri Il. B 768 deprompta est:

*ἀνδρῶν δ' αὖ μέγ' ἄριστος ἦν Τελαμώνιος Ἄλας,
ὄφρ' Ἀχιλεὺς μῆνιεν δ γὰρ πολὺ φέρτατος ἦεν.*

quam etiam longiori cuidam carmini inserere potuit Alcaeus vel hymno vel scolio. quam ob rem dubitari potest, num recte fecerint Bergk et Hartung unum tantum versum ad analogiam scolorum illorum supplentes. sed utut res se habet, nihil illa scolia conferunt ad Ilgenii opinionem confirmandam.

Age nunc redeamus, unde orsi sumus. etenim supra diximus scolorum canendorum morem, qualem Dicaearchus describit, posteriorum demum temporum fuisse, neque ullam omnino esse causam, cur eam rem fictam et Dicaearchi commentum putemus. nam ex Aristophanis loco, quem modo tractavimus, colligi potest eius aetate scolia, quamquam non semper eodem modo quo ille finxit, tamen artificiosius recitata esse quam antiquitus. porro si reputamus scoliis in epularum fine fuisse locum, quem postea obtinuerunt aenigmata, griphi, alii lusus his similes, facile patet scolia, qualia describuntur a Dicaearcho, quasi praenuntia illius poesis fuisse, quo factum est, ut carmina illa simplicia olim ab Alcaeo et Anacreonte cantata propter recitandi modum difficilia evaderent atque a peritissimis tantum canerentur hominibus. de aenigmatibus autem conferas ea, quae Plutarchus (Quaest. symp. V init.) disputat, qui in epularum fine aenigmata et similia proponi solere diserte tradit. quibus adde quae Athenaeus exposuit X 448 B—459 C.³⁶⁾ iam si respexeris, quae dicit Athen.

³⁶⁾ De hoc argumento scripserunt praeter alios: F. Morawski, de Graecorum poesi aenigmatica. diss. inaug. Monast. 1862, J. Ehlers, *Ἀνιγμὰ καὶ γρίφοι*. diss. inaug. Bonnæ 1867. idem, de Graecorum aenigmatibus et griphis progr. Prenslov. 1875.

X 457 E: ἀλλὰ μᾶλλον τὰς τοιαύτας τῷ πρώτῳ ἔπος λαμβείον εἰπόντι τὸ ἐχόμενον ἕκαστον λέγειν, καὶ τὸ κεφάλαιον εἰπόντι ἀντιπεῖν τὸ ἐτέρου ποιητοῦ τινος, εἰ τὴν αὐτὴν εἶπε γνώμην· ἔτι δὲ λέγειν ἕκαστον λαμβείον κτέ, nonne similes tibi videbuntur hi lusus scoliis, si ea ita, ut Dicæarchus tradit, canebantur? itaque recte Hartung in 'Diar. antiqu. litt.' N. S. IV 559 haec adnotavit: 'Der Einzelgesang war keine Erfindung der Athener, aber die Verwebung dieser Gedichte zu einer Art dramatischen Bezuges, so dass immer das, was der Nächste sang, als Antwort auf den Gesang des Vorgängers gelten konnte, war eine Erfindung der attischen Feinen'.

Facile autem fieri potuit, ut ob hunc canendi morem scolia Attica dicerentur, cf. Athen. XV 693 F: ἐμμένητο δὲ οἱ πολλοὶ καὶ τῶν ἀττικῶν ἐκείνων σκολιῶν, et Dio Chrysostom. II p. 95 R: ἡ νῆ Δία τὰς τῶν ἀττικῶν σκολιῶν τε καὶ ἐποινίων εὐχὰς οὐ βασιλεῦσι προεπούσας, ἀλλὰ δημόταις καὶ φράτορσιν ἱλαροῖς καὶ σφόδρα ἀνειμένους. itaque quod ab Atticis simplex ille canendi modus novabatur, factum est, ut scolia Aeolica postea Attica appellarentur. et scolia Athenis valde adamata esse intellegitur inde, quod etiam in prytaneo scolia inter cenam canebantur, id quod tradidit scholiasta ad Plat. Gorg. 451 E: Ἀθήνησιν ἐν τῷ πρυτανείῳ παρὰ πότον σκολιὰ ἤδετο εἰς τινὰς, ὥσπερ εἰς Ἀρμόδιον, Ἀδμητον, Τελαμῶνα, cf. Eustath. 326, 36: Ἀδμήτου σκόλιόν τι ἐν Ἀθήναις ἦν ἀδόμενον. minus recte autem Grim p. 10 explicat, cur scolia appellata sint Attica, his verbis: 'haud scio an ex eo haec appellatio nata sit, quod Attici, qua erant elegantia et urbanitate, scolorum amantissimi in eisque componendis facile principes essent, eoque in omni scolio, quod quidem hoc nomine dignum esset, eadem illa Attica urbanitas et elegantia requireretur.'

Quo modo quibusque adiumentis adhibitis scolia cantata sint, optime edocemur a veteribus scriptoribus. atque ad lyrae vel citharae sonum ea carmina recitata esse tradunt Plut. Quaest.

symp. I 1. 5, schol. Arist. Vesp. v. 1239, Phot. bibl. 321. 3, ubi *βάρβιτον* pro lyra commemoratur, Pollux Onom. VI 108, Isidor. Pelus. II ep. 146, alii permulti. sed lyram non semper adhibitam esse et pro ea myrti vel lauri frondem canentes in manibus habuisse intellegitur ex his locis: Hesych. s. v. *μυρρίνης κλάδος ἢ δάφνης· παρὰ πότον μυρρίνης* . . . (suppl. *κλῶνα* vel *κλάδον*) ἦν σύνηθες διδόναι τοῖς κατακειμένοις ἐκ διαδοχῆς ὑπὲρ τοῦ ἄσαι ἀντὶ τοῦ βαρβίτου, idem s. v. ἄδειν πρὸς μυρρίνην· ἔθος ἐν τοῖς συμποσίοις τὸν μὴ δυνάμενον ἄσαι (scil. πρὸς λύραν) δάφνης κλῶνα ἢ μυρρίνης λαβόντα πρὸς αὐτὴν ἄδειν, id. s. v. τὴν ἐπιδειξιάν· περιέφερον ἐν τοῖς συμποσίοις ἐπὶ δεξιὰ τὸ πάλαι κιθάραν, εἶτα μυρρίνην, πρὸς ἣν ἦδον, Clemens Alex. 72, 3 S: οἱ δὲ μουσικώτεροι καὶ πρὸς λύραν ἦδον (scil. τὰ σκολιά), Aristoph. schol. Vesp. v. 1222, Tzetzes de comoed. v. 88, schol. Plat. Gorg. 451 E: unde factum est, ut in proverbii³⁷⁾ consuetudinem venirent verba *πρὸς μυρρίνην ἄδειν*, cf. schol. Arist. Vesp. v. 1239: *Ἀριστοφάνης ἐν Πελαργοῖς*

ὁ μὲν ἦδεν Ἀδμήτου λόγον πρὸς μυρρίνην,
ὁ δ' αὐτὸν ἠνάγκαζεν Ἀρμοδίου μέλος.

sed ad tibiam etiam cantata esse scolia conicias e schol. Arist. Vesp. v. 1239, ubi Cratini versus affertur ἐκ *Χειρῶνων* (fr. 10 Mein.) hic:

Κλειταγόρας ἄδειν, ὅταν Ἀδμήτου μέλος αὐλῇ.

Frondem autem illam myrteam vel lauream, de qua iam supra sermo fuit, appellatam esse *αἶσακον* tradunt Hesych. s. v. *αἶσακος· ὁ τῆς δάφνης κλάδος, ὃν κατέχοντες ὕμνου τοὺς θεούς*, Suid. s. v., Zonar. I 72. quod nomen Plutarchus quamvis pingui Minerva explicat his verbis l. c.: *μυρρίνης παραδιδόμενης, ἣν αἶσακον, οἶμαι διὰ τὸ ἄδειν τὸν δεξιόμενον, ἐκάλουν*. aliae huius nominis formae sunt *αἰεσχλος· κλάδος δάφνης* apud Hesychium et *αἰεσχος* apud Suidam, quamquam utroque loco, num genuina sit ea forma, dubitari potest.

³⁷⁾ cf. Zenob. I 19, ubi vide interpretes Gottingenses.

Cur myrteam frondem gestaverit, qui forte canebat, docere studet Dicaearchus apud schol. Arist. Nub. v. 1364: *Δικαίαρχος ἐν τῷ περὶ μουσικῶν ἀγώνων· ἐτι δὲ κοινόν τι πάθος φαίνεται συνακολουθεῖν τοῖς διερχομένοις εἴτε μετὰ μέλους εἴτε ἀνυ μέλους, ἔχοντάς τι ἐν τῇ χειρὶ ποιεῖσθαι τὴν ἀφήγησιν· οἱ τε γὰρ ἄδοντες ἐν τοῖς συμποσίοις ἐκ παλαιᾶς τινος παραδόσεως κλῶνα θάφνης ἢ μυρρίνης λαβόντες ἄδουσιν.*³⁸⁾

Poculum etiam circumlatum esse inter scoliolorum recitationem, cui nomen erat ῥόδός, testatur Athen. XI 503 E: *Ῥόδός· οὕτως ἐκαλεῖτο τὸ ποτήριον, φησι Τρύφων ἐν τοῖς Ὀνοματικοῖς, τὸ ἐπὶ τῷ σκολιῷ διδόμενον, ὡς Ἀντιφάνης παρίστησιν ἐν Διπλασίοις (fr. 1 Mein.):*

τί οὖν ἐνέσται τοῖς θεοῖσιν; B. οὐδὲ ἐν,
 ἂν μὴ κεράσῃ τις. A. ἔχε τὸν ῥόδον, λάμβανε.
 ἔπειτα μηδὲν τῶν ἀπηρχαιωμένων
 τούτων περάνῃς, τὸν Τελαμῶνα, μηδὲ τὸν
 παιῶνα, μηδ' Ἀρμόδιον.

cuius vocis explicandae periculum facit Eustathius 868, 21: *μέλη δὲ διὰ τοῦ ἤτα κατὰ θῆλυ γένος ποτηρίου εἶδος ἦν, ὡς ἐν τοῖς Ἀθηναίου φέρεται, καὶ ἴσως παρὰ τὸ μέλος, ὃ δηλοῖ τὴν ῥοδήν· ἐπεὶ καὶ ῥόδός παρὰ τῷ αὐτῷ ποτήριόν τι.*

Lyrae, myrti, poculi mentionem consociatam reperimus apud Pollucem in Onomast. VI 108: *καὶ παροῖνια δὲ ἄσματα ἦν καὶ σκολιά· καὶ μυρρίνην ἐπὶ δεξιὰ περιφέροντες· τινες καὶ ἔκπωμα καὶ λύραν ἄδειν ἤξιον.*

³⁸⁾ Falsus est Ilgen p. CI. dicens scholiastam ad Aristoph. Lysistr. v. 632 morem myrtei rami gestandi repetendum esse ducere a myrto Harmodii et Aristogitonis, qua gladium condidissent, idque non esse veri dissimile. nam loco ab Ilgenio allato tale quid inesse quis quaeso credat? est autem scholium hoc: *πρὸς τὸ κομμάτιον, ὅτι ἐκ τοῦ σκολιοῦ ἔστω ὅτι ἐν μυρρίνῃ κλάδῃ τὸ ξίφος φορέσομεν (scr. φορήσομεν), ὥσπερ Ἀρμόδιος καὶ Ἀριστογείτων. οὗτοι γὰρ ἀπὸ τῶν μυρρίνων κλάδων τὰ ξίφη ἀνασπᾶντες τὸν τύραννον κατέβαλον.*

IV. De scolorum poetis.

Quoniam de scolorum origine, nomine, vi ac natura satis superque dictum esse puto, restat, ut brevi in conspectu ponamus nomina eorum, qui praeter ceteros hoc poesis genus excoluisse traduntur a veteribus scriptoribus. sed cum ex iis, quae supra disputavimus, appareat, quam parum accuratam veteres grammatici ipsi scolorum poesis habuerint notitiam, non sufficit enumerare poetarum nomina a veteribus tradita, sed id opus esse videtur, ut diligenter inquiramus, quo iure et quibus causis permoti grammatici, quibus hac in re utimur testibus, hunc illumve poetam scolia composuisse contenderint. accedit quod magna in ea re laboramus testium paucitate, quam ob rem mirandum non est complures poetas melicos, qui sine dubio eius modi carmina composuerunt, in eorum numero, qui commemorantur a grammaticis, non reperiri; mihi vero de his etiam, quae ad rem faciunt, exponenda esse videbantur. contra si memineris veteres etiam versus elegiacos pro scoliis vendidisse, ut taceam de partibus selectis e tragoediis, quae num revera appellatae sint scolia, vel maxime dubitari potest, magno opere verendum est, ne iustos fines transgrediamur neve poetae cuilibet scolia imputemus. itaque liceat mihi paucis explicare, quo modo scolorum poesis historiam scribere in animum induxerim.

Scolorum poesim initio fuisse Aeolicam notum est. qua de re exposuimus eo loco, quo de scolorum origine et nomine disputavimus. neque minus notum est postea non solum Aeolicos,

verum etiam totius Graeciae poetas scoliis pangendis operam dedisse. itaque in scolorum poetis enumerandis recte nisi fallor ita agemus, ut primum de poetis Aeolicis dicamus. deinde in tractandis scolorum poetis Ionicis et Doricis nobis erit demonstrandum, qui factum sit, ut isti poetae leve illud carminum convivialium genus Aeolicum, quod primo aspectu fere pugnare videtur cum poesis Doricae gravitate, brevi tempore reciperent atque excolerent. denique omnibus poetis enumeratis facili negotio poterimus definire, quando poesis scolorum floruerit, et quomodo factum sit, ut paulatim scolorum memoria oblitteraretur ita, ut scolorum neque nomen neque vim ac naturam explicare possent Graeci. quo disputationis ordine constituto vix opus esse videtur, ut moneam me eos poetas, qui versibus elegiacis uti sunt, a scolorum poetarum numero secludendos esse censuisse. nam aptius illi ab eo tractabuntur, qui quaestionem de elegia symposiaca retractaturus est. itaque si Phocylidis, Theognidis, aliorum nomina hic non reperiuntur, de industria ea omissa esse scito.

De poetis Aeolicis.

I. Terpander.

Primus poeta Aeolicus Terpander Lesbii Antissae natus scolia invenisse fertur; cf. Plut. de mus. c. 28: *ἐν δέ, καθάπερ Πίνδαρος φησι, καὶ τῶν σκολιῶν μελῶν Τέρπανδρος εὐρετής ἦν*. quo autem vixerit tempore Terpander, maxima inter viros doctos est dissensio. etenim alii Glauco Rhegino assentiuntur, alii Hellanico. ac Glauci sententia exstat apud Plutarchum de mus. c. 4: *καὶ τοῖς χρόνοις δὲ σφόδρα παλαιὸς ἐστὶ (Τέρπανδρος). πρεσβύτερον γοῦν Ἀρχιλόχου ἀποφαίνει Γλαῦκος ὁ ἐξ Ἰταλίας κτέ.* et c. 5: *μετὰ δὲ Τέρπανδρον καὶ Κλονᾶν Ἀρχιλόχος παραδίδοται γενέσθαι*. Glaucus igitur Terpandrum Archilocho natu maiorem fuisse tradit. sed contra Glaucum gravissimus testis est Hellanicus, qui ol. XXVI (676 a. Chr.) Terpandrum floruisse dicit; cf. Athen. XIV 635 E: *τὰ Κάρονεια πρῶτος πάν-*

των Τέρπανδρος νικᾷ, ὡς Ἑλλάνικος ἱστορεῖ ἐν τε τοῖς ἐμμέτροις
Καρνεονίκαις κἀν τοῖς καταλογάδην. ἐγένετο δὲ ἡ θέσις τῶν
Καρνεϊῶν κατὰ τὴν ἕκτην καὶ εἰκοστὴν Ὀλυμπιάδα, ὡς Σωσίβιος 67
 φησιν ἐν τῷ περὶ χρόνων. Hellanicum igitur secuti sunt plerique
 viri docti. ac nuper Otto Loewe in libello, cui inscripsit 'De
 Terpandri Lesbii aetate commentatio' diss. inaug. Halis Sax.
 1869, eandem sententiam argumentis undique petitis comprobare
 studuit. sed Glauci sententiam amplectendam esse luculentissime
 docuerunt R. Westphal 'Ueber Terpander und die früheste Ent-
 wicklung der griechischen Lyrik' (cf. 'Verhandlungen der 17. Ver-
 sammlung deutscher Philologen' Vratislaviae 1858 p. 51—65) et
 'Geschichte der alten Musik' p. 64 sqq., C. Fr. Hermann 'Anti-
 quitat. Lacon. libelli IV' Marburg. 1841 p. 78 sqq., Deuticke
 'Archilocho Pario quid in litteris Graecis sit tribuendum', diss.
 inaug. Halis Sax. 1877 p. 26. quibus adde Susemiblium
 'Homeros und Terpandros' in Annal. philol. vol. CIX (1874)
 p. 649, Bernhardy I⁴ 358. quae cum ita sint, iam non fore
 quemquam puto, qui primis olympiadibus Terpandrum vixisse
 infitias eat. mihi autem haec quaestio paucis attingenda esse
 videbatur, quoniam permultum nostra interest, utri sententiae
 adstipulemur. etenim si Terpandrum, cuius poesim satis simplicem
 fuisse supra demonstravimus, ol. XXVI vixisse sumas, quo modo
 quaeso id possis explicare, quod paucis olympiadibus post, id
 est Alcaeï et Sapphus temporibus (ol. XLII, cf. A. Schöne 'Unter-
 suchungen über das Leben der Sappho' in Symbol. philol. Bonn.
 p. 744) poesis melica iam plane exulta est ac perfecta (cf. Bode
 l. c. II 2 p. 379)?

De poesi Terpanorea, cum alio loco iam sit expositum, hic
 commemorare sufficiet inter exigua, quae nobis sunt servata,
 fragmenta nullum reperiri, quod ad scolia possit referri. neque
 id mirum. nam in terra Aeolica natus Terpander plurimam vitae
 partem transegit in Lacedaemoniorum civitate et praeter patria
 in primis Dorica composuit carmina Dorica usus dialecto.

2. Alcaeus.

De Alcaeī scoliis haec exstant testimonia: Aristoteles Polit. III 9, 5: *οτι εἰλοντό ποτε Μιτυληναῖοι Πιττακὸν πρὸς τοὺς φυγάδας, ὧν προειστήκεσαν Ἀντιμενίδης καὶ Ἀλκαῖος ὁ ποιητής. δηλοῖ δ' Ἀλκαῖος, ὅτι τύραννον εἵλοντο τὸν Πιττακὸν ἐν τινι τῶν σχολίων μελῶν· ἐπιτιμᾷ γὰρ ὅτι·*

τὸν κακοπάτριδα

*Πιττακὸν πόλεως τᾶς ἀχόλῳ καὶ βαρυδαίμονος
ἐστιάσαντο τύραννον μέγ' ἐπαινέοντες ἀολλέες.*

Athen. XV 694 A: *ὡς Ἀριστοφάνης παρίστησιν ἐν Δαιταλεῦσι λέγων οὕτως·*

ἄσον δὴ μοι σχολίον τι λαβὼν Ἀλκαίου κ' Ἀνακρέοντος.

ad Aristophanis Vesp. v. 1234 sq., ubi Philocleo, qui sese alterum scolium cantaturum esse dicit, hoc profert:

*ἄνθρωφ', οὗτος ὁ μαιόμενος τὸ μέγα κράτος, ἡ-²⁵
ἀντρέψεις ἐτι τὰν πόλιν· ἃ δ' ἔχεται ῥοπαῖς.*

scholiasta adnotavit: *παρὰ τα Ἀλκαίου et ἐκ τῶν Ἀλκαίου³⁹⁾, quibus adde Eustathium 326, 36: ἀπὸ δὲ τοῦ ῥηθέντος Ἀδμήτου σχολίον τι ἐν Ἀθήναις ἦν ἠδόμενον, ὡς καὶ Πανσανίας φησὶν ἐν τῷ οἰκείῳ λεξικῷ λέγων ὡς οἱ μὲν Ἀλκαίου φασὶν αὐτό, οἱ δὲ Σαπφούς, οἱ δὲ Πραξιλλῆς τῆς Σικυνίας.⁴⁰⁾ Bergk autem (PLG III³ 941 sqq.) XXII scoliorum fragmenta collegit, sed quo iure versus ab Aristophane Vesp. 1234 sq. servatos a scoliis segregaverit carminibusque stasioticis inseruerit, nescio neque magis perspicio, cur versum a scholiasta Platonis p. 377 Bekker traditum: οἶνος, ὃ φίλε παῖ⁵, καὶ ἀλάθεια (cf. Athen. I 37 E) eroticis quam scoliis tribuere maluerit. Hartung (Gr. Lyr. VI 34 sqq.) XVIII Alcaeī scolia attulit, sed a Bergkii dispositione hic illic discessit. velut versum a Tzetze ad Lycophronis v. 212 adscriptum: οἶνος γὰρ ἀνθρώποις δίοπτρον, quem Bergk scoliū exordium habuit, eroticis assignavit et fragmentum illud, quod Aristoteles*

³⁹⁾ cf. etiam schol. Thesmoph. v. 162.

⁴⁰⁾ cf. schol. Aristoph. Vesp. v. 1240.

l. c. e scolio quodam depromptum esse aperte dicit, inter stasiotica rettulit. sed haec propter ea tantum commemoravi, ut ostenderem, quam lubricum esset Alcaeï fragmenta ad certa quaedam referre genera.⁴¹⁾ patet enim, cum omnia fere Alcaeï carmina inter scyphos cantata sint, ita ea esse digerenda, ut aut, si ad argumenta spectas, carmina politica (*στασιωτικά*), potatoria (*παρούσια*), amatoria (*ἐρωτικά*) dignoscas, aut, si occasionem, qua oblata ea canebantur, respicis, ea omnia scolorum i. e. carminum convivialium nomine complectaris necesse sit. itaque Bergk et omnes ii contra rationem logicam peccaverunt, qui Alcaeï carmina convivalia in stasiotica, scolia, erotica disper-tierunt. qui error natus est inde, quod illi opinabantur ea tantummodo carmina Alcaeï inter scolia esse referenda, in quibus vini et epularum voluptatum mentio fieret — quod quam perversum sit, iam inde apparet, quod scolorum nomen ad carminis argumentum non pertinet, ut modo paucis diximus et supra accuratius exposuimus.

3. Sappho.

Sapphus Mytilenaeae, Alcaeï aequalis, carmina a veteribus grammaticis ita disposita erant, ut novem complecterentur libros, quorum in unoquoque ea carmina una legebantur, quae iisdem composita erant metris, cf. Neue, Sapphonis Mytilenaeae fragmenta, Berolini 1827 p. 11 sqq. atque eandem dispositionem recentes quoque Sapphus fragmentorum editores secuti sunt. quod ad carminum argumenta attinet, Sappho confecit hymnos (cf. Menand. Rhet. de encom. I 2 sq., Philostr. Vit. Apoll. I 30, hymn. in Venerem, qui a Dionysio de comp. verb. c. 23 affertur), epithalamia (Dionys. de comp. verb. c. 25, Serv. Verg. Georg. I 31), *ἐρωτικά μέλη* (Paus. I 25, Athen. XIII 605 E, XIV 639 A;

⁴¹⁾ Quo modo Alcaeï carmina a grammaticis Alexandrinis fuerint disposita, non sumus edocti, nisi quod decem minimum libros carmina Alcaeï comprehendisse comperimus ex Athen. XI 481 A, et duplicem carminum Alcaicorum recensionem, alteram Aristophanis, alteram Aristarchi exstitisse Hephaestio p. 134 tradidit.

cf. etiam carmen pulcherrimum a grammatico illo, qui libellum de sublimitate composuit, sive Dionysius is fuit sive Longinus, servatum [c. 10]). Sapphus carmina quaedam in conviviis cantata esse tradunt Aelianus apud Stob. Flor. XXIX 58: Σόλων ὁ Ἀθηναῖος Ἐξημεστίδου παρὰ πότον τοῦ ἀδελφιδοῦ αὐτοῦ μέλος τι Σαπφοῦς ἄσαντος ἦσθη τῷ μέλει καὶ προσέταξε τῷ μειρακίῳ διδάξαι αὐτόν· ἐρωτήσαντος δέ τινος διὰ ποίαν αἰτίαν τοῦτο ἐσπούδασεν, ὁ δὲ ἔφη· ἵνα μαθὼν αὐτὸ ἀποθάνω, et Plut. Quaest. symp. VII 8, 2: Σαπφοῦς ἀναδεχομένης καὶ τῶν Ἀνακρέοντος ἐγὼ μοι δοκῶ καταθέσθαι τὸ ποτήριον αἰδούμενος. scolia autem re vera appellata esse Sapphus carmina convivalia colligitur inde, quod de Admeti scolio Pausanias in lexico tradidit dubitari, utrum ad Alcaeum vel Sappho an ad Praxillam referendum sit auctorem; cf. Eustath. 326. 36, schol. Arist. Vesp. v. 1240. falso igitur negavit Hartung l. c. VI 8 carmina convivalia potuisse condi a poetriis Aeolicis. quamquam concedendum est pleraque carmina a Sappho condita fuisse eius modi, ut a carminibus convivalibus quam maxime essent aliena, veluti epithalamia, hymenaei, alia, qua de re conferas etiam, quae p. 45 sq. disputavimus.

De poetis Ionicis.

I. Pythermus.

Poetarum Ionicorum, qui scolia composuerunt, duorum com-
perta habemus nomina, Pythermi et Anacreontis. ac Pythermi
poetae notitiam debemus Athenaeo XIV 625 C, qui haec tradidit:
φασὶ δὲ Πύθερμον τὸν Τήμιον ἐν τῷ γένει τῆς ἁρμονίας αὐτῷ
τούτῳ (i. e. τῷ τῆς Ἰαστὶ ἁρμονίας γένει) ποιῆσαι σχαλὰ μέλη
καὶ διὰ τὸ εἶναι τὸν ποιητὴν Ἰωνικὸν Ἰαστὶ κληθῆναι τὴν ἁρ-
μονίαν· οὗτός ἐστι Πύθερμος, οὗ μνημονεύει Ἀνάνιος ἢ Ἰαπωνάξ
ἐν τοῖς λάμβοις οὕτως·
an. frag. 2

· χρυσὸν λέγει Πύθερμος, ὥς οὐδὲν τάλλα.
λέγει δ' οὕτως ὁ Πύθερμος·

οὐδὲν ἦν ἄρα τάλλα πλὴν ὁ χρυσός.

quo loco pro *σκαιά* iam Casaubonus scribi iussit *σκολιά*, quae lectio confirmatur a Diogeniano, qui Proverb. VI 94 hoc versu commemorato addidit: *αὕτη ἀρχὴ ἐστὶ σκολιοῦ· ἀνατιθεῖσι* (leg. *ἀνατιθεῖσι*) δὲ αὐτὸ *Πυθέρμωνι* (leg. *Πυθέρμω*). iam qua aetate vixerit Pythermus non sumus edocti, nisi quod ex Athenaei loco apparet eum ante Ananiam et Hipponactem poetas, qui aequales fuisse videntur et circa ol. ⁴⁴⁵ LX vixerunt (cf. de Hipponacte Plin. N. H. XXXVI 5, 42), floruisse; Pythermi enim in illorum carminibus nomen commemorabatur. itaque etiam ante ⁵³² Anacreontis popularis sui tempora (floruit enim Anacreon ol. LXII, cf. Daub 'Die Chronologie des Anaximenes und Anakreon' in Annal. philol. vol. CXXI [1880] p. 25 sq.) vixisse eum statuendum est.

Teos urbs, Pythermi Anacreontisque patria, sita erat in ora Lydiae, et sine dubio ex usu consuetudineque, quam habebat cum Lydis, convivalem didicit Pythermus colere Musam atque hac in re praecessit Anacreontem.

2. Anacreon.

Anacreontem ipsum scolia confecisse tradit Athen. XV 694 A, qui ex Aristophanis comoedia *Δαιταλῆς* inscripta hunc affert versum:

ἄσπον δὴ μοι σκολιὸν τι λαβὼν Ἀλκαίου κ' Ἀνακρέοντος. frag. 2 Dind

Bergk in Anacreontis carminum reliquiarum editione, quae prodiit Lipsiae a. 1834, postquam hunc locum attulit, ita disputavit p. 13: 'etsi inter epulas a convivis etiam alia carmina vel carminum partes cani solebant, Aristophanem tamen existimo cogitavisse de iis, quae proprie scolia appellabantur' et paulo post (p. 14): 'in reliquiis autem carminum Anacreontis nihil repperi, quod probabili aut certa coniectura ad hoc poesis genus referri possit'. sed hercle non video, quid sibi voluerit Bergk his verbis 'quae proprie scolia appellabantur', nisi forte eum Ilgenii amplexum esse sententiam statuendum est, qui putat carmina Anacreontis fuisse *παρόδια*, non *σκολιά*, quam sententiam nullis posse fulciri argumentis demonstravimus. adde quod

Critias poeta apud Athen. XIII 600 DE Anacreontem appellat *συμποσίῳ ἐρέδισμα* et addit:

*οὐποτέ σου φιλότης γηράσεται οὐδὲ θανείται,
ἔστ' ἂν ὕδωρ οἶνῳ συμμιγνύμενον κυλλέσσειν
παῖς διαπομπεύῃ προπόσεις ἐπιδέξια νωμῶν κτέ.*

quibus versus aperte scolia a convivis cantata significavit.

3. Scoliorum poetae Attici.

Ab Atheniensibus scolorum poesis valde adamari coepta est inde a Pythermi et Anacreontis⁴²⁾ temporibus. etenim ex scoliis ab Athenaeo nobis traditis duodecim fere aperte Athenis duxerunt originem (nam in aliis Minerva, Ceres, Pan, Apollo, Diana, dii deaeque Athenis in primis culti celebrantur, in aliis res quaedam ad Atheniensium historiam pertinentes tractantur, veluti tyrannicidium Harmodii et Aristogitonis proeliumque ad Lipsydrium commissum). haec autem scolia omnia eodem sunt composita metro, quod adhibuit primus Pythermus (cf. Athen. XIV 625 C).

Sed ex magno sane eorum numero, qui Athenis scolia, quae etiam Attica appellari solebant, confecerunt, duorum tantum nomina comperta habemus. ac Callistratus quidam scolium in Harmodium et Aristogitonem confecisse dicitur, cf. Hesych. s. v. *Ἀρμοδίου μέλος* τὸ ἐπὶ Ἀρμοδίῳ ποιηθὲν σκολιὸν ὑπὸ Καλλιστράτου οὕτως ἔλεγον. quo de scolio vide quae paulo ante accuratius disputavimus. alter autem, cuius quidem nomen nobis innotuit, scolorum poeta fuit Meletus, poeta tragicus et Socratis accusator, quem scolia scripsisse Aristophanes dicit Ran. v. 1301 sqq.:

*οὗτος δ' ἀπὸ πάντων μὲν φέρει πορνιδίων
σκολίων Μελήτου, Καρικῶν ἀύλημάτων,
θρήνων, χορείων. τάχα δὲ δηλωθήσεται.*

⁴²⁾ Anacreontem posteriorem vitae suae partem Athenis degisse notissimum est.

ad quem locum scholiasta haec adnotavit: *προειρηται οτι τραγικὸς ποιητὴς ὁ Μίλητος. οὗτος δὲ ἐστὶν ὁ Σακράτην γραψάμενος. κωμῳδεῖται δὲ καὶ ὡς ψυχρὸς ἐν τῇ ποίησει καὶ ὡς ποιηρὸς τὸν τρόπον.* hoc igitur loco Meletus perstringitur ut frigidus in poesi, id quod in primis hilari poesi symposiacae minime convenisse facile intellegitur.

Quod si iam ea, quae de scolorum poetis Ionicis et Atticis modo diximus, breviter complecti licet, haec sunt: eodem modo, quo Aeoles, etiam Iones e Lydia asciverunt carmina convivalia auctore Pythermo Teio. deinde ab urbe Teo per Anacreontem scolia Athenas translata sunt, ubi mox apud populum tam gratiosa atque usitata esse coeperunt, ut Attica appellarentur.

Ilgen Archilochum Parium, qui primus ex poetis Ionicis usus est iambis, scolia etiam composuisse coniecit; cf. scolia XXXII, XXXIII, XXXVI—XXXVIII. cui sententiae iam dudum nonnulli viri docti adversati sunt, sed hanc solam ob causam, quod Archilochus Terpandro scolorum inventore natu maior fuit (cf. Bode l. c. II 2 p. 459). quod argumentum haud quicquam valet; nam Terpandrum ante Archilochum vixisse nunc fere inter omnes constat. at si reputaveris nullam omnino mentionem apud veteres fieri carminum convivalium ab Archilochi confectorum, neque in fragmentis servatis ullum hilaritatis symposiacae conspici vestigium, ne tu quidem puto Ilgenio adstipulabere.

De poetis Doricis.

I. Alcman.

Alcman in fragmento XXV B. puellam ita semet ipsum alloquentem facit:

οὐκ εἰς ἀνὴρ ἀγροικὸς οὐδὲ
σκαίδς οὐδὲ παρὰ σοφοῖσιν
οὐδὲ Θεσσαλὸς γένος
οὐδ' Ἑρυσιαῖος οὐδὲ ποιμήν,
ἀλλὰ Σαρδίων ἀπ' ἀκρᾶν.

quos versus respexerunt ii, qui contenderunt poetam ex Lydia fuisse oriundum, cf. Alexand. Aetol. in Anthol. Palat. VII 709. alii Laconem eum fuisse affirmant; cf. Heracl. Pont. frg. Pol. 2, Suid. s. v. *Ἀλκμάν*. de poetae patria dubitant Antipater Thessal. Anth. Palat. VII 18, Leonidas Tarentin. ib. VII 19. sed si respicimus ea, quae dicit Velleius Patere. I 18: 'Alcmana Lacones falso sibi vindicant', et si eius poesim accuratius inspicimus, nulla potest esse dubitatio, quin e Lydia Spartam venerit Alcman. porro si apud Suidam legimus patrem Alcmanis fuisse Lydum et apud Himerium or. V, 3: *Ἀλκμαίων δ'ὁ τὴν Δώριον λῦραν Ἀυθλοῖς κεράσας ἔσμασιν* et apud Apollon. de pron. p. 396 *Ἀλκμάν συνεχῶς αἰολίζων*, intellegimus, quo modo fieri potuerit, ut iam antiquissimus poeta Doricus scolia conficeret. atque huic rei convenit, quod Archytas apud Athen. XIII 600 F et Suidas Alcmanem inventorem carminum amatoriorum appellant: *ὦν ἐρωτικὸς πάνν εὐρετῆς γέγονε τῶν ἐρωτικῶν μελῶν*.

De Alcmanis aetate disputavit Theod. Niggemeyer 'De Alcmane poeta Laconico', dissert. phil. Monast. 1869 p. 1—13, qui floruisse poetam inde ab ol. XXVII vel XXX (c. 670 a. Chr.) statuit. sed conferenda sunt, quae contra Niggemeyerum protulit Susemihl in Annal. philol. vol. CIX (1874) p. 661.

Hartung l. c. V 141 sqq. decem Alcmanis fragmenta inter scolia rettulit. sed difficile profecto et lubricum est e paucis tantum verbis, quibus singula fragmenta constant, carminis naturam definire, praesertim in poeta Dorico, cuius carmina minimam tantum partem fuerunt convivalia ita, ut tutius esse videatur ea poetarum Doricorum carmina sola inter scolia referre, quae in conviviis cantata esse aut veterum testimoniis aut probabili aliqua coniectura confirmari potest.

Attamen scolia confecisse Alcmanem mihi certissimum est atque eodem modo, quo Terpantrum Aeolibus et Pythermum Ionibus, ita Alcmanem Doribus cantilenas illas convivales e Lydia attulisse.

2. Hybrias Cretensis.

Quamquam incerta est huius poetae aetas, tamen ex carmine ipso, quod Athenaeus XV 695 F nobis servavit (cf. Eustath. 1574, 7), quodam iure conicias eum septimo a. Chr. n. vixisse saeculo. huic enim aetati quam maxime convenit et sermo carminis et color et quae in eo commemorantur armorum servorumque condicio; cf. etiam M. Schmidt Philol. XIV p. 760 sq., Hoeck, Kreta III pp. 43 et 390⁴³).

3. Stesichorus.

Stesichori Himeræ in Sicilia nati carmina ut scolia cantata esse tradidit scholiasta ad Arist. Vesp. v. 1222, ubi de scoliolorum recitandorum ratione agens haec dicit: *καὶ γὰρ ὁ ἐξ ἀρχῆς δάφνην ἢ μυρρίνην κατέχων ἦδε Σιμωνίδου ἢ Στησιχόρου μέλη.* cf. etiam Hesych. s. v. *τρία Στησιχόρου· ἔθος ἦν παρὰ πότον ἀδεσθαι, ὡς καὶ τὰ Ὀμήρου.* adde schol. Arist. Nub. v. 179, ubi hic Eupolidis de Socrate affertur versus:

Στησιχόρου πρὸς τὴν λύραν οἰνοχόην ἐκλεψεν.

et schol. Arist. Nub. v. 96. sed abiudicat a Stesichoro scolia Welcker, 'Kleine Schriften' I p. 211.

4. Simonides Ceus.

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Simonidem Julietam Ceum (oll. LVI—LXXVIII) praeter encomia, epinicia, hymnos, paeanes, dithyrambos, parthenia, hyporchemata, threnos (cf. Simonidis Cei carminum reliquiae ed. Schneidewin. Brunsvig. 1835 p. XLV) etiam scolia confecisse apparet non solum e schol. Arist. Vesp. v. 1222, ubi legimus Simonidis et Stesichori carmina ut scolia cantata esse, sed exstat etiam nunc scolium, quod a plerisque scriptoribus Simonidi tribuitur (8 B):

⁴³) Peculiari libello de hoc scolio egit A. G. Graefenhan (progr. gymn. Mulhusiani 1834), cuius libelli perlegendi copiam mihi non fuisse aegre fero.

ὕγιαίνειν μὲν ἄριστον ἀνδρὶ θνατῷ,
 δεύτερον δὲ φῦαν καλὸν γενέσθαι,
 τὸ τρίτον δὲ πλουτεῖν ἀδόλως,
 καὶ τὸ τέταρτον ἡβᾶν μετὰ τῶν φίλων.

ad quod scolium Athenaeus XV 694 E haec adnotavit: ἑσθέν-
 τος δὲ τούτου καὶ πάντων ἡσθέντων ἐπ' αὐτῷ καὶ μνημονευ-
 σάντων ὅτι καὶ ὁ καλὸς Πλάτων αὐτοῦ μέμνηται ὡς ἄριστα
 εἰρημένου, ὁ Μυρτίλος ἔφη Ἀναξανδριδην αὐτὸ διακεχλευακέναι
 τὸν καμφοδιοποῖον ἐν Θησαυρῷ λέγοντα οὕτως·

ὁ τὸ σκολιὸν εὐρῶν ἐκείνος, ὅστις ἦν·
 τὸ μὲν ὕγιαίνειν πρῶτον ὡς ἄριστον ἦν (ὃν Bergk)
 ὠνόμασεν ὀρθῶς· δεύτερον δ' εἶναι καλόν,
 τρίτον δὲ πλουτεῖν· τοῦθ', ὀρθῶς, ἐμαίνετο.
 μετὰ τὴν ὕγιαν γὰρ τὸ πλουτεῖν διαφέρει,
 καλὸς δὲ πεινῶν ἐστὶν αἰσχρὸν θηρίον.

vides igitur Anaxandridem poetam comicum de carminis huius
 auctore certi quicquam non tradidisse. nec vero Plato, qui huius
 scolii mentionem facit Gorg. 451 E, Legg. I 631 C, II 661 A
 (cf. Euthydem. 279 A, Phileb. 48 D) ad Simonidem hoc carmen
 rettulit, sed his tantum usus est verbis: ὁ ποιητὴς τοῦ σκολιοῦ
 vel ὁ τὸ σκολιὸν ποιήσας (Gorg. 452 A). sed scholiasta ad Gorg.
 451 E haec adnotavit: τὸ σκολιὸν τοῦτο οἱ μὲν Σιμωνίδου φασίν,
 οἱ δὲ Ἐπιχάρμου. similiter schol. ad Aristot. Rhetor. II 21 in
 Cram. Anecd. Paris. I 290: τὸ ἀνδρὶ δ' ὕγιαίνειν ἄριστον Σιμων-
 ίδου ἐστὶν ἀπὸ τῶν σκολιῶν αὐτοῦ ἐπῶν, οἱ δ' Ἐπιχάρμου.
 Simonidi tribuunt Clem. Alex. Strom. IV 375: ὁ μὲν οὖν Σιμων-
 ίδης καθάπερ καὶ Ἀριστοτέλης ὕγιαίνειν μὲν ἄριστον ἀνδρὶ
 γράφει κτέ., Luc. schol. de laps. int. sal. c. 6: τὸ σκολιὸν τοῦτο
 Σιμωνίδης ἐποίησεν, Arsen. Violet. p. 456 W: Σιμωνίδου αὐταὶ
 αἱ παροιμιαῖδες γινώμαι (cf. praeter ea Apost. XVII 48 d, Theodor.
 XI 153).

De Epicharmo auctore Bergk haec dicit: 'quod alii Epi-
 charmo tribuunt, fortasse inde repetendum, quod comicus hoc
 scolium commemoraverat videturque huc pertinere versus ab

Arist. Rhet. II 21 servatus *ἀνδρὶ δ' ὑγιαίνειν ἀριστόν ἐστιν, ὥς γ' ἡμῖν δοκεῖ* Dorica ille quidem dialecto orbatus (ubi Meineke. Poet. com. III 169, qui et ipse Epicharmo tribuit, *ἐμὴν* scripsit). haec recte se habere confirmatur etiam alio loco, qui exstat apud Lucian. de laps. int. sal. c. 6:

ὁ *Φιλήμων* (novae, quam dicunt, comoediae poeta)

αἰτῶ δ' ὑγίαν πρῶτον, εἴτ' εὐπραξίαν,

τρίτον δὲ χαίρειν, εἴτ' ὀφείλειν μηδενί.

nonne igitur Epicharmus similes panxisse versus potuit, qui ansam dederunt, ut celeberrimum scolium ad ipsum referretur? atque eodem modo explicandum est, si Stobaeus Flor. CIII 9 idem scolium nomine *Σκληρίου* (vel ut Bergk vult *Σκίρου*) poetae comici addito attulit.

Quae cum ita sint, non dubitabimus hoc scolium Simonidi tribuere. accuratius autem quid de Simonidis scoliis statuere non licet propter fragmentorum paucitatem. sed vix a vero aberrabimus, si per coniecturam contenderimus Simonidem non solum e more Aeolum scolia paucorum versuum condidisse, sed etiam maiore arte et artificio usum esse in iis conficiendis ita, ut fortasse a Pindari scoliis haud ita multum differrent scolia Simonidis. aequales enim fere erant ambo poetae simulque Athenis versati sunt per longius temporis spatium; denique utriusque poesim haud ita fuisse dissimilem quis est qui nesciat?

5. Timocreon.

Acerbissime invectus est in Simonidis poesim Timocreon Rhodius, qui Themistoclis et Simonidis vixit temporibus; cf. epigr. Anth. Palat. XIII 31:

Κῆτα με προσῆλθε φλυαρία οὐκ ἐθέλοντα,

οὐκ ἐθέλοντά με προσῆλθε Κῆτα φλυαρία.

quibus versibus exagitavit Simonidis illud (Anth. Pal. XIII 30):

Μοῦσά μοι Ἀλκμήνης καλλισφύρου νῖδν ἀεῖδε·

νῖδν Ἀλκμήνης ἀεῖδε Μοῦσά μοι καλλισφύρου.

sed nec Simonidem pepercisse Timocreonti docet elogium illud

per cavillationem fictum (cf. Athen. X 415 F), quod Simonidem confecisse cognoscimus ex inscriptione in Anthol. Pal. VII 348:

*Πολλὰ πῶν καὶ πολλὰ φαγὼν καὶ πολλὰ κάκ' εἰπὼν
ἀνθρώπους κείμαι Τιμοκρέων Ῥόδιος.*

atque etiam cum Themistocle, cuius antea fuerat hospes, Timocreonti simultatem fuisse edocemur iis quae Plutarchus in vita Themistoclis rettulit c. 21 (cf. fr. 1—3 B.).

Hunc igitur Timocreontem scolia scripsisse tradidit scholiasta ad Aristoph. Acharn. v. 532: (Περικλῆς) ἐτίθει νόμους ὥσπερ σκολιὰ γεγραμμένους adnotans: Τιμοκρέων δὲ ὁ Ῥόδιος μελοποιὸς τοιοῦτον ἔγραψε σκολιδὸν κατὰ τοῦ πλούτου, οὐ ἡ ἀρχή· ὦφειλες, ὦ τυφλὲ Πλοῦτε, | μήτε γῇ μήτ' ἐν θαλάττῃ | μήτ' ἐν ἡπείρῳ φανῆναι, | ἀλλὰ Τάρταρόν τε ναίειν | κἀχέροντα· διὰ σέ γάρ | πάντ' ἐν ἀνθρώποις κακά. τοῦτοις ἔοικε καὶ τὰ ὑπὸ Περικλέους εἰσηγηθέντα, ἐπεὶ ὁ Περικλῆς γράφων τὸ ψήφισμα εἶπε Μεγαρέας μήτε ἀγορᾶς μήτε θαλάττης μήτ' ἡπείρου μετέχειν. ἐπεὶ οὖν ὁμοία τοῖς Τιμοκρέοντος ἔγραψε, διὰ τοῦτο εἶπεν ὅτι ἐτίθει νόμους ὥσπερ σκολιὰ γεγραμμένους: cf. Suid. s. v. σκολιδόν et Isidor. Pelus. Ep. II 146.

6. Praxilla.

Praxilla Sicyonia floruit secundum Euseb. ol. LXXXII (450 a. Chr. n.). scolia eius celeberrima fuisse tradit Athen. XV 694 A: καὶ Πράξιλλα δ' ἡ Σικυνία ἐθανυμάζετο ἐπὶ τῇ τῶν σκολιῶν ποιήσει, cf. schol. Aristoph. Vesp. v. 1240, Thesmoph. v. 529, Eustath. 326, 46.⁴¹⁾

(Clitagora?)

Scolii cuiusdam exordium commemoratur ab Aristophane Vesp. v. 1243:

*Χρήματα καὶ βίον (codd. βίαν)
Κλειταγόρα τε κάμολ μετὰ Θετταλῶν —*

⁴¹⁾ De Praxillae poesi disputavit in primis Neue 'De Praxillae Sicyoniae reliquiis commentatio' progr. univers. Dorpatensis 1844.

qui versus in scholiis his illustrantur verbis: Κλειταγόρας μέλος λέγουσι τὸ εἰς αὐτὴν Κλειταγόραν, ἣτις ἐγένετο ποιήτρια Θεταλή τις γυνή . . . ἐκ σχολιοῦ τινός ἐστιν. adde schol. Vesp. v. 1239: Ἡρόδικος δὲ ἐν τοῖς κωμωποῦμένοις καὶ τὸν Ἀδμήτου ἀναγέγραφε παραθεῖς τὰ τοῦ Κρατίνου ἐκ Χειρῶνων.

Κλειταγόρας ᾄδειν, ὅταν Ἀδμήτου μέλος αὐλῇ.

Ἀπολλώνιος δὲ ὁ Χαίριδος, ὡς Ἀρτεμίδωρος φησι, περὶ μὲν τῆς Κλειταγόρας τῆς ποιητρίας, ὅτι ὡς ἀνδρῶνυμον ἀναγέγραφε Κλειταγόραν, Ἀμμώνιος ἀπελέγχει αὐτόν, περὶ δὲ τοῦ Ἀδμήτου παρέρχεν. (re vera id nomen mulieris⁴⁵) fuisse apparet ex Aristoph. Nub. v. 684). schol. Lysistr. v. 1237: ὁ δὲ νοῦς ὅτι τὰ ἐναντία λέγομεν ἑαυτοῖς καὶ πράττομεν. ὅταν γὰρ τις ᾄσῃ ἀπὸ τῶν σχολίων Πινδάρου, λέγομεν ὅτι δεῖ μᾶλλον ᾄδειν ἀπὸ Κλειταγόρας τῆς ποιητρίας· ἡ γὰρ Κλειταγόρα ποιήτρια ἦν Λακωνική, ἣς μέμνηται καὶ ἐν Δαναΐσιν Ἀριστοφάνης. Hesych. s. v. Κλειταγόρα· ᾠδῆς τι εἶδος καὶ (ποιήτρια) Λεσβία τὸ γένος. cf. Suidam s. v. Κλειταγόρα.

E scholio ad Aristophanis Lysistratam videtur apparere Clitagoram poetriam Doricam scolia composuisse, sed si Aristophanis locum ipsum inspicimus

ὥστ' εἰ μὲν γέ τις

ᾄδοι Τελαμῶνος, Κλειταγόρας ᾄδειν δέον,

videmus non poetriae ipsius nomen commemorari, sed mulieris cuiusdam, de qua hoc scholio agitur. ac simili plane modo dicitur Ἀδμήτου, Τελαμῶνος, Ἀρμόδιου σχολίων. licet igitur concedatur scolium illud scriptum esse in Clitagoram, tamen non ausim contendere Clitagoram ipsam, quae Laconica vel Lesbia vel Thessala vocatur, scolia composuisse, cum non habeamus, quibus ea res comprobetur, testes idoneos.

7. Bacchylides.

Bacchylidem Iulietam Ceum, Simonidis sororis filium, scolia pepigisse deserto quodam veterum non confirmatur testimonio.

⁴⁵) In Antholog. Pal. VII 657 v. 3 dubitari potest, utrum Κλειταγόρα de viro an de femina dictum sit.

rettulit quidem Hartung l. c. VI 241 sqq. quattuor eius fragmenta inter scolia, atque idem fere statuisse videtur Bergk, qui ea eroticis tribuit, sed ad fr. 27 haec adnotavit: 'rettuli inter erotica, Neue [Bacchydis Cei fragmenta. Berol. 1823] scolium sive paroenum carmen esse putat, at haec arta necessitudine coniuncta sunt.'

8. Pindarus.

Clarissimum poetam lyricum Pindarum Thebanum scoliis componendis operam dedisse veteres auctores tradunt hi: Athen. XIII 573 F: Πίνδαρος τε τὸ μὲν πρῶτον ἔγραψεν εἰς αὐτὸν ἐγκώμιον . . . ὕστερον δὲ καὶ σκολιὸν τὸ παρὰ τὴν θυσίαν ἀσθέν, id. XIV 635 B: διόπερ καὶ Πίνδαρον εἰρηκέναι ἐν τῷ πρὸς Ἱέρωνα σκολιῷ κτέ., id. X 427 D: διόπερ καὶ τὰ σκολιὰ καλούμενα μέλη τῶν ἀρχαίων ποιητῶν πλήρη ἐστί. λέγω δ', οἶον καὶ Πίνδαρος πεποίηκε κτέ., schol. Arist. Lysistr. v. 1237: ὅταν γάρ τις ἄσῃ ἀπὸ τῶν σκολιῶν Πινδάρου, Suid. s. v. Ἀθηναίης, ubi legitur καὶ Πίνδαρος ἐν σχολῇ, quod recte iam dudum a viris doctis mutatum est in: ἐν σκολιοῖς. praeter ea scolorum Pindari mentio fit apud Suid. s. v. Πίνδαρος, ubi poetae carmina sic digeruntur: ἔγραψεν ἐν βιβλίῳ ἰζ Δωρίδι διαλέκτῳ ταῦτα Ὀλυμπιονίκας, Πυθιονίκας [Νεμεονίκας, Ἴσθμιονίκας], προσόδια, παρθένια, ἐνθρονισμούς, βακχικά, δαφνηφορικά, παιᾶνας, ὑπορχήματα, ὕμνους, διθυράμβους, σκολιά, ἐγκώμια, θρήνους, δράματα τραγικά (ἰζ'), ἐπιγράμματα ἐπικά καὶ καταλογάδην παραινέσεις τοῖς Ἑλλήσι καὶ ἄλλα πλεῖστα. in Vratislaviensi autem Pindari codice vita poetae legitur, in qua haec tantummodo eius opera enumerantur: γέγραφε δὲ βιβλία ἑπτακαίδεκα ὕμνους, παιᾶνας, διθυράμβων β', προσοδίων β', παρθενίων β', φέρεται δὲ καὶ γ', ὃ ἐπιγράφεται κεχωρισμένων παρθενίων (ex Boeckhii coniectura; codex habet φέρεται δὲ καὶ παρθενίων β' καὶ γ', ὃ ἐπιγράφει κεχωρισμένων παρθενίων), ὑπορχημάτων β', ἐγκώμια, θρήνους, ἐπινίκων δ'. atque eadem habet Eustath. vit. Pind. 34. in codice Vindobonensi histor. Gr. nr. CXXX

(olim 174), in quo teste Mommsenio⁴⁶) eadem vita Thomae magistri nomine inscripta legitur, verbis illis addita sunt haec: ἀπὸ δὲ τῶν ἑξ βιβλίων εἰσὶ καὶ τὰ λεγόμενα προσόδια καὶ παρθένια, πᾶνα (παιᾶνες), ὕμνον (ὕμνοι), διθυράμβικα (διθύραμβοι), σκολιὰ καὶ ἄλλα. quae verba librarium Suida usum addidisse Bergk coniecit (PLG I⁴ 368 n. 3). at ego suspicor librarium, si Suidae verba inspexisset, longe alia carminum genera commemoraturum fuisse; nam ea quae ascripsit librarius genera in hac ipsa vita leguntur scoliis exceptis, quam ob rem haec verba ei ipsi, utpote homini stupido, qui neque Suidam neque alium quemquam curabat, tribuenda esse videntur.

Quod si verba Suidae cum vita, quae est in codice Vratislaviensi, comparamus, videmus septemdecim carminum libros utroque loco commemorari, sed ita, ut, cum apud Suidam tredecim diversa afferantur carminum genera, altero loco novem tantummodo commemorentur. id quod facili negotio explicatur ita, ut statuamus duplicem fuisse carminum Pindaricorum recensitionem, quarum condicionem in universum recte intellexisse mihi videtur Boeckh (Pind. II 2 p. 556), qui hoc modo in utraque recensitione genera sibi respondisse statuit:

1. ὕμνοι	ὕμνοι	
2. παιᾶνες	παιᾶνες	
3. διθυράμβων α'	διθύραμβοι	
4. " β'	βακχικά (δράματα Bergk)	×
5. προσοδίων α'	προσόδια	
6. " β'	ἐνθρονισμοί (βακχικά B)	×
7. παρθενίων α'	παρθένια	
8. " β'	δαφνηφορικά	×
9. τὰ κεχωρισμένα τῶν παρθενίων	sparsa in ceteris generibus	

⁴⁶) Cf. 'Scholia Germani in Pindari Olympia e codice Caesareo Vindobonensi edidit, aliorum scholiorum specimina adiecit, epistularum criticarum triadem praemisit Tycho Mommsen' Kiliae 1861. codex ad academiam Hungaricam transmissus hoc tempore Vindobonae non exstat.

- | | |
|--------------------|--------------------------|
| 10. ὑπορχημάτων α' | ὑπορχήματα |
| 11. " β' | δράματα (ἐνθρονισμοί B) |
| 12. ἐγκώμια | ἐγκώμια et <u>σκολιά</u> |
| 13. θρῆνοι | θρῆνοι |
| 14—17. ἐπινίκων δ' | ἐπινίκων δ'. |

haec satis sagaciter excogitata esse a Boeckhio, quis est qui neget? at restat unum, de quo paulo aliter sentio. etenim non recte fecisse videtur Boeckh, quod ἐγκώμια et σκολιά attulit coniuncta; nam scolia peculiari libro edita fuisse aperte intellegitur e Suidae loco. in altera autem recensione scolia distributa erant sine dubio ita, ut pars hymnorum, pars epinicionum, pars encomiorum libris inserta esset, qua re explicatur, qui factum sit, ut scolia quasi neglecta esse viderentur in hac recensione. haec igitur si correxeris, altera quae est eius tabulae pars iam haec erit:

- | | |
|---------------------------------------|------------------------|
| 9. ὑπορχημάτων α' | 9. ὑπορχήματα |
| 10. " β' | 10. δράματα |
| 11. ἐγκώμια | 11. ἐγκώμια |
| 12. θρῆνοι | 12. θρῆνοι |
| 13—16. ἐπινίκων δ' | 13—16. ἐπινίκων δ' |
| 17. τὰ κεχωρισμένα τῶν
παρθενίων . | sparsa in ceteris gen. |
| sparsa in ceteris gen-
neribus | 17. σκολιά. |

Sed iam quaerendum nobis est, utra recensio prior sit habenda. ac Boeckh quidem putavit eum ordinem antiquiorem esse, qui pauciora genera complecteretur, cum postea maiore in carminum generibus distinguendis opera posita in plura genera poemata Pindarica distributa essent: et alterum quidem ordinem fluxisse ex Aristophanis, alterum ex Aristarchi recensione. eandem rem Schneidewin in praefat. ad Eustathii vitam Pindari (Gotting. 1837) tractat, qui in universum Boeckhio assentitur, sed in Aristarchi locum potius Callimachum esse substituendum suspicatur. a quibus dissentit Bergk, qui in PLG I⁴ 368 'eo ordine', inquit, 'quem Pindari biographi exhibent, quem ego quo-

que ad Aristophanem referendum esse censeo, veteres grammatici ad unum omnes utuntur: inde factum est, ut tituli, qui alterius ordinis peculiare sunt, nusquam in grammaticorum scriptis compareant: igitur consentaneum est alterum ordinem, quem recentior existimat Boeckh, non esse ab Aristarcho institutum, sed eundem in usu fuisse, antequam Aristophanes novum in modum digesserit carmina Pindarica: neque tamen ad Callimachum auctorem est referendus, verum is, cum ita digesta repperisset poetæ carmina, etiam rettulit in suas tabulas: atque ex hoc *πινάκων* opere indicem Pindaricorum carminum descripsit is, quem Suidas sequitur. priorem autem recensionem hominum Atticorum studio confectam esse putat Bergk, cum Pindari carmina iam vulgo vilescerent. in hac igitur recensione Attica comparebant *ἐνθρονισμοί, δαφνηφορικά, βακχικά, σκολιά*, in Alexandrinorum recensione ea non amplius videmus esse commemorata, cum aliis carminum generibus essent inserta. attamen, dicat aliquis, licet concedatur nusquam enthronismorum, daphnephoricorum, bacchicorum mentionem fieri ita, ut versus ex iis deprompti afferantur, quid statuendum est de scoliis, quorum haud pauca fragmenta nobis servata sunt ab Athenaeo, qui tribus locis ea aperte scolia appellat? neque vero hanc rem silentio praetermisit Bergk, qui recte mihi animadvertisse videtur Athenaeum, ubi Pindari scolia affert, antiquiores auctores exscripsisse. sed qui accuratius de hac re edoceri volunt, ipsum Bergkii adeant librum; ego satis habeo Bergkio assentiri, qui, si quid sentio, iam olim scripsit verissime in Philol. XIV p. 184 (Philologische Thesen 62): 'Die Skolien Pindar's bilden in den Ausgaben der alexandrinischen Grammatiker keine selbstständige Classe, wol aber in den älteren *ἐκδόσεις* des Lyrikers'.

Age nunc inspiciamus quae ad aetatem pervenerunt nostram Pindari scolorum fragmenta satis exigua. unum enim integrus nobis servatum est scolium Xenophonti Corinthio scriptum, cf. Athen. XIII 573 F: *Πίνδαρος τε τὸ μὲν πρῶτον ἔγραψεν εἰς αὐτὸν (Ξενοφῶντα) ἐγκώμιον (Olympion. XIII) . . . ὕστερον δὲ καὶ σκολίων τὸ παρὰ τὴν θυσίαν ἄσθην, ἐν ᾧ τὴν ἀρχὴν εὐθέως*

πεποιήται πρὸς τὰς ἑταίρας, αἱ παραγενομένου τοῦ Ξενοφάντος καὶ θύοντος τῇ Ἀφροδίτῃ συνέθυσαν κτέ. alterum carmen exstat apud Athen. XIII 601 D Theoxeno Tenedio scriptum, quod miro consensu Pindari editores omnes inter scolia rettulerunt, quamquam nullo loco hoc carmen aperte σκολίον appellatur. haec enim dicit Athenaeus l. c.: *μνησθεὶς δὲ καὶ τοῦ Τενεδίου Θεοξένου ὁ Πίνδαρος, ὃς ἦν αὐτοῦ ἐρώμενος τί φησί;* sed ne nimium cunctando incertus videar haerere, ego quoque in illorum virorum doctorum discedo partes, praesertim cum nihil insit in hoc carmine, quod non apte in scolio inesse possit.

In utroque carmine, dico scolia Xenophonti Corinthio et Theoxeno Tenedio scripta, conspiciuntur metra dactylo-epitritica, qualia in Pindari epiniciis sescenties reperiuntur. itaque Dorica carminum natura iam e metro apparet. quid autem de singulis strophis sit statuendum, viri docti dissentiunt. etenim Boeckh in utroque carmine epodos posse agnosci putat et hanc ob rem contendit 'scolia Pindarica cantata esse per vices a singulis ad citharam, sed simul acta et saltata a choro cantori parente' (II 2 p. 607). contra Bergk (Acta societatis Graecae, Lips. 1836 I 189 sqq.) demonstrare studuit scolium Xenophonti scriptum monostrophice esse compositum promisitque se alio quaesitum esse loco, utrum omnino epodos habuerint scolia Pindari necne. nam maximi momenti est ea quaestio, num Pindarus ab usitata et pristina scolorum Aeolicorum forma tanto opere recesserit, ut compositione monostrophica derelicta carmina chorica constitueret. at non stetit promissis, quod sciam, Bergk, immo sententiam suam postea mutasse videtur: nam, cum l. c. sic disputavisset, ut non possemus non suspicari omnibus eum scoliis Pindari epodos abiudicare, in novissima Pindari editione prioris quidem scolii formam monostrophicam servavit, in altero autem carmine cum Boeckhio epodos statuit. Hartung denique (IV 229 sq.) omnia scolia fuisse monostrophica affirmat Boeckhiumque fabulatum esse de choro, dum scolia canerentur, saltante et tripudiante contendit. atque alterum quidem scolium Theoxeno scriptum facili negotio dividi posse in tres singulas strophas Hartung

demonstrasse mihi videtur, praesertim cum reputemus oporteat fragmentum tantum eius scolii exstare. quae cum ita sint, tutius esse videtur statuere strophis, antistrophis, epodis in Pindari scoliis locum non fuisse, quippe cum, si aliter iudicaremus, totum chorum ea carmina cantasse sumeremus necesse esset — id quod ne Boeckh quidem voluit⁴⁷⁾.

Quod si Schneider (Pindari fragmenta Argentor. 1776 pp. 7, 9, 10) scolium Hieroni scriptum nominari etiam *ὑπορχηματικόν* dicit, quae res, si vera esset, vel maxime faceret ad Boeckhii sententiam fulciendam, id mero Schneideri tribuendum est errori, qui non satis distinxit inter scolium, de quo Athenaeus XIV 635 B et D (cf. XII 512 D) tradit, et hyporchema eidem Hieroni scriptum, e quo pauci illi versus desumpti sunt, quos tradunt inter alios schol. Pind. Nem. VII 1, Pyth. II 127, fr. 105 B.

Quod ad carminum argumenta attinet, memorabilis est locus Athen. XIII 573 F, ubi e Chamaeleontis libro traditur Pindarum primum *ἐγκώμιον* (Olymp. XIII) misisse Xenophonti Corinthio, deinde *σκολιὸν τὸ παρὰ τὴν θύσταν ἀσθέν*. iam quae differentia intercedat inter encomia (sive epinicia) et scolia, haud difficile est dictu. carmen enim Olympiacum XIII choricum et cantatum est, cum victor introiret in urbem et pompa duceretur per nobiliora urbis loca (cf. Dissen Pind. II^a 155). scolium autem inter sacrificium et epulas sacras canebatur, ut ipse Athenaeus tradit, neque eius argumentum in eo versatur, ut Xenophontis virtus laudibus efferatur, sed amoris epularumque voluptates in

⁴⁷⁾ Cf., quae Boeckh II 2 p. 611 dicit de scolio Xenophonti Corinthio scripto: 'nihil elegantius erat hoc, ut a singulis caneretur. statim prima verba, quibus poeta meretriculas alloquitur, si ab uno citharam pulsante cantata censebis, placebunt maxime. neque tamen sine saltatione carmen actum esse, ne de chorica metri ratione dicam, ipsa chori praesentia docet'. quod si ille chorum saltasse contendit uno tantum scolium ad citharam canente, satis mirum id esse videtur neque ullo veterum testimonio confirmari potest. quam ob rem aut totum chorum cantasse et saltasse statuendum est aut singulos convivas.

hoc et in ceteris Pindari scoliis laudantur. atque hac in re, si quid video, differentia quaedam conspicitur inter Pindari et Aeolum scolia, quibus, quae ad historiam, rem publicam, potum, amores pertinebant, vel ut breviter dicam, quaelibet res poterat tractari: apud Pindarum autem non tam late patebat argumentorum varietas. neque id mirum. nam qui longiora carmina condebat eo consilio, ut canerentur in conviviis, in quibus non amplius omnes convivae ex ordine paucos versus ex more antiquo ad lyrae sonum recitabant, sed maioris vel maximi ambitus carmen summa arte compositum cantabatur, is eam materiam tractandam sibi sumere debebat, quae ad ipsum illud convivium spectaret.

Ex iis igitur, quae modo disputavimus, apparet scolia Pindari fuisse carmina convivalia longiora monostrophica, quorum argumenta ad amoris et epularum in primis voluptates pertinebant.

Postquam Athenaeus viginti sex illa scolia, quae iam pluribus locis a nobis sunt commemorata, attulit, sic pergit XV 696 A: *τούτων λεχθέντων, ὁ Δημόκριτος ἔφη· ἀλλὰ μὴν καὶ τὸ ἐπὶ τοῦ πολυμαθεστάτου γραφὲν Ἀριστοτέλους εἰς Ἑρμείαν, τὸν Ἀταρνέα, οὐ παιᾶν ἐστίν, ὥς ὁ τὴν τῆς ἀσεβείας κατὰ τοῦ φιλοσόφου γραφὴν ἀπενεγκάμενος εἶπε Δημόφιλος, εἰ; αἰδῶ τε παρασκευασθεῖς ὑπ' Εὐρυμέδοντος, ὥς ἀσεβοῦντος καὶ ἄδοντος ἐν τοῖς συσσιτίοις δσημέραι εἰς τὸν Ἑρμείαν παιᾶνα. ὅτι δὲ παιᾶνος οὐδεμίαν ἔμφασιν παρέχει τὸ ἄσμα, ἀλλὰ τῶν σκολιῶν ἐν τι καὶ αὐτὸ εἶδος ἐστίν ἐξ αὐτῆς τῆς λέξεως φανερόν ὑμῖν ποιήσω.* quae verba iam sequitur carmen illud pulcherrimum, quo Hermiam celebravit Aristoteles. accuratius egit de hoc carmine Bode l. c. II 1 p. 63 sqq., qui id carmen scolium esse negat. neque ego carmen scolium appellaverim; nam Aristotelis temporibus, id quod modo ostendam, iam veterum scolorum memoria erat oblitterata.

Ab Athenaeo I 3 F, V 186 B Aristoteli, Speusippo, Xenocrati, Xenophani *συμποτικοὶ νόμοι* tribuuntur, quo nomine Walther

(Comm. de Graecae poesis melicae generibus p. 24) scolia significari putat. sed neque scolia neque alia carmina melica significare voluit Athenaeus; immo intellegendae sunt 'leges conviviorum moderandorum', id quod apparet ex Athen. XIII 585 B, ubi Gnathaenae νόμο; συσσιτικός tribuitur, καθ' ὃν δεῖ τοὺς ἐρασιὰς ὥς αὐτὴν καὶ τὴν θυγατέρα εἰσιέναι, κατὰ ζῆλον τῶν τὰ τοιαῦτα συνταξαμένων φιλοσόφων.

Ultimo loco paucis mihi dicendum esse videtur de scoliis, quae a Diogene Laertio tribuuntur septem illis sapientibus. sunt autem haec: Thaletis I 35: τῶν δὲ ἄδομένων εἶναι τὰδε (φησὶ Λόβων ὁ Ἀργεῖος). β. μ. 200

οὐ τι τὰ πολλὰ ἔπη φρονίμην ἀπεφύηματο δόξαν·
 ἐν τι μάτενε σοφόν,
 ἐν τι κεδνὸν αἰροῦ·
 παύσεις γὰρ ἀνδρῶν κωτίλων γλώσσας ἀπεραντολόγους.

Solonis I 61: τῶν δὲ ἄδομένων αὐτοῦ ἐστὶ τὰδε· μ. 42

πεφυλαγμένος ἄνδρα ἕκαστον ὄρα,
 μὴ κρυπτὸν ἔχθρος (codd. ἔγχος) ἔχων κραδίη,
 παιδρῶ (σε) προσενέπη προσώπων,
 γλώσσα δέ οἱ διχόμυθος
 ἐκ μελαίνης φρενὸς γεγωνῇ.

Chilonis I 71: τῶν δὲ ἄδομένων αὐτοῦ μάλιστα εὐδοκίμησεν
 ἐκεῖνο· β. μ. 79

ἐν λιθίναις ἀκόναις ὁ χρυσὸς ἐξετάζεται
 διδοὺς βάσανον φανεράν·
 ἐν δὲ χρυσῷ
 ἀνδρῶν ἀγαθῶν τε κακῶν τε νοῦς ἔδωκ' ἔλεγχον.

Pittaci I 78: τῶν δὲ ἄδομένων αὐτοῦ μάλιστα εὐδοκίμησε τὰδε· β. μ. 198

ἔχοντα δεῖ τόξον τε καὶ ἰοδόκον φαρέτραν
 στείλγειν ποτὶ φῶτα κακόν·
 πιστὸν γὰρ οὐδὲν γλώσσα διὰ στόματος
 λαλεῖ διχόμυθον ἔχουσα καρδίᾳ νόημα.

Biantis I 85: τῶν δὲ ἄδομένων αὐτοῦ εὐδοκίμησε τὰδε· μ. 199

ἀστοῖσιν ἄρεσκε πᾶσιν, ἐν πόλει αἵκε μένης·
πλείστην γὰρ ἔχει χάριν· αὐθάδης δὲ τρόπος
πολλάκι δὴ βλαβεράν ἐξέλαμψεν ἄταν.

Cleobuli I 91: τῶν δὲ ἄδομένων εὐδοκίμησεν αὐτοῦ τάδε· ^{β. 61} 2ο¹
ἀμουσία τὸ πλεον μέρος ἐν βροτοῖσιν
λόγων τε πλήθος· ἀλλ' ὁ καιρὸς ἀρκέσει.
φρόνει τι κεδνόν· μὴ μάταιος ἄχαρις γενέσθαι.

eiusdem I 92: (cf. Stob. Flor. III 79)
γυναικὶ μὴ μάχεσθαι, μηδὲ σωφρονίζειν
ἄλλοτρίων παρεόντων·
τὸ μὲν γὰρ ἄνοια, τὸ δ' αὖ μανίαν δύνатаι ἔχειν.

Post Casaubonum Schneidewin in Symbol. crit. poet. lyric. p. 117 sq. haec carmina subditicia esse censuit et in Philol. I 20 sqq. ea ad normam pepli Aristotelii composita esse coniecit a Lobone Argivo, quem falsarium fuisse nuper luculenter demonstravit E. Hiller 'Die litterarische Thätigkeit der sieben Weisen' Mus. Rhen. XXXIII 518 sqq. contra Rossbach et Westphal Metr. II² 669 nihil posse reperiri in compositione metrica censent, quod carmina non genuina esse redarguat. atque idem fere Bergk (PLG III³ 968) statuisse videtur: 'mihi Pittaci, Biantis, Chilonis, Thaletis cantilenae antiquitatis laude non fraudandae esse videntur, sed utrum ab iis, quorum nomine circumferebantur, an ab aliis conditae sint, id nemo poterit diiudicare'. iam vero neminem ⁴⁵) puto hodie futurum esse, qui haec carmina a septem illis sapientibus condita esse contendat, cf. Otto Bernhardt 'Die sieben Weisen Griechenlands' progr. Sorav. 1864 p. 14. ac recte quadam certe ex parte de his carminibus statuit C. O. Mueller, Hist. litt. Gr. I³ 318 sqq. his usus verbis: 'Die sieben Weisen wollen wir nicht in diese Zahl (der Skolien-dichter) aufnehmen, denn wenn der Geschichtsschreiber der alten

⁴⁵) Bohren 'De septem sapientibus' diss. inaug. Bonnæ 1867 de carminibus, quae illis tribuuntur, nihil omnino protulit; dicit quidem in fine libelli se de hac quoque re disputaturum esse, sed promisso suo usque adhuc, quod sciam, non stetit.

Philosophie, Diogenes Laertius, von Thales, Solon, Chilon, Pittakus und Bias vielgesungene Verse anführt, so müssen wir sehr an der Echtheit dieser Spruchlieder zweifeln. Sie sind nämlich alle in sprachlicher und metrischer Hinsicht wie über einen Leisten gearbeitet, so dass man unter den 7 Weisen eine Art von Verabredung annehmen müsste, in dieser Manier zu dichten und überdies in einer Art von Rhythmen, die erst im Zeitalter der Tragiker gebräuchlich wird. [quod minime verum est; nam iam Stesichorus persaepe talia metra adhibuit, cf. Westphal II* 667 sqq.] Jedoch ist zu glauben, dass sie in diesem Zeitalter wirklich als Skolien gedient haben, da sie in der heitern und ergötzlichen Art, wie ein Grundsatz des Lebens ausgesprochen wird, grosse Aehnlichkeit mit den Skolien in aeolischer Weise haben. Hiernach wird anzunehmen sein, dass diese Lieder zur Zeit der Tragiker aus überlieferten Sprüchen der älteren Weisen in die Form von Skolien gebracht worden sind*.

Haec igitur Mueller, qui Lobonem ea carmina non composuisse recte intellexit, sed quae de metrica compositione disputavit quaeque de aetate, qua ea carmina orta sunt, exposuit ea reicienda esse apparet. multo rectius enim horum carminum originem ad saeculi quinti initium rettulit E. a Leutsch (Philol. XXX 134), cum omnia uno eodemque metro, Anacreonti maxime usitato, sint conscripta atque idem sit in omnibus sermo veterum Atticorum.

Porro si quaeras, utrum haec carmina conficta sint ex sententiis, quae vulgo septem illis sapientibus tribuebantur, an scolια antiqua diu iam populi ore celebrata, equidem alteri sententiae non dubito accedere. nihil enim in singulis est carminibus, quod ad certa quaedam septem sapientum praecepta referri possit (cf. Leutsch Philol. XXX 133 sq.).

Quae cum ita sint, iam quo modo factum sit, ut carmina illa septem sapientibus tribuerentur, inquirenti haec mihi nata est coniectura. postquam invaluit is mos in libris conscribendis, ut viri clari de aliqua re in conviviis inter se disputantes et philosophantes fingerentur, talia etiam septem sapientum con-

ficta sunt convivia. neque enim primus Plutarchus τῶν ἐπὶ σοφῶν συμπόσιον composuisse videtur, sed aliorum, qui ante eum similes conscripserant libellos, secutus exempla. facile igitur fieri potuit, ut nescio quis in tali convivio describendo, cum res ad potum venisset, septem sapientes etiam scolia cantantes fingeret atque ex plurimis quae exstabant scoliis dilecta ea singulis tribueret, quae cum moribus eorum quam maxime conspirare viderentur. praecepta autem scoliis illis contineri nemo mirabitur. nam et conveniebat id sapientibus illis et permulta eius modi composita erant scolia, quae quanti aestimata sint colligitur ex iis, quae Athenaeus XV 694 C dicit: καλὴν δὲ ταύτην ἐνόμιζον τὴν παραίνεσίν τε τινα καὶ γνώμην ἔχειν δοκοῦσαν χρησίμην τε εἰς τὸν βίον.

Iam habes, quidquid de scolorum poetis a veteribus nobis traditum est. unde, si viam spectas ac rat. Jñem, qua scolorum poesis exulta sit atque amplificata, et aetatem, qua ea viguerit quaque paulatim imminuta sit atque antiquata, haec fere colliguntur:

I. Scolia a Terpandro Aeole ad imitationem carminum Lydiorum composita in Lesbum insulam ascita sunt.

II. Fortasse iam a Terpandro, certe non multo post ab Alcmane carmina illa Spartam advecta sunt, quo factum est, ut etiam Dores ea excolerent.

III. Pythermo auctore Iones scolia noverant, Anacreon Athenienses ea docuit.

IV. Scolia floruisse videntur usque ad belli Peloponnesiaci finem. nam inde ab hoc tempore, ut tota poesis lyrica esse desiit, ita etiam scolorum poetae nomen non amplius commemoratur.

Porro illis temporibus morem scolorum canendorum abolescere coepisse cognoscitur ex Aristophanis Nub. v. 1357 sq., ubi Strepsiades de filio suo haec dicit:

ὁ δ' εὐθέως ἀρχαῖον εἰν' ἔφασκε τὸ καθαρίζειν
ἄδειν τε πλινθ', ὥσπερ εἰ κάχρως γυναικ' ἀλοῦσαν.

atque iam in ea fabula, quam primam docuit Aristophanes, *Δαιταλῆς* dico, poeta adolescentem in scenam induxerat scolia canere recusantem. certe istis bellis homunculis griphi, aenigmata, anagnostae magis arridebant, quam vetera et simplicia scolia, quorum recitationem, si omnino ea canere libebat, ita variabant, ut Dicacarchus alique tradiderunt.

Deinde Aristoxeni, Dicacarchi, Artemonis temporibus scolia non amplius in usu fuisse colligitur inde, quod illi doctas instituerunt de scoliorum poesi quaestiones — id quod plerumque tum demum fieri solet, cum re, de qua agitur, iam obsoleta verendum est, ne prorsus oblivione obruatur vel certe oblitteretur eius rei memoria.

Plutarchi denique temporibus quid censuerint de scoliorum poesi, apparet e Plut. Quaest. symp. I 1, 5: ᾄδειν γὰρ ἴσως τὰ καλούμενα σκολιὰ κρατῆρος ἐν μέσῳ προκειμένου καὶ στεφάνων διανεμομένων, οὓς ὁ θεὸς (ὥς) ἐλευθερῶν ἡμᾶς ἐπιτίθησιν, οὐ καλὸν οὐδὲ συμποτικόν.

ACCADEMIA REALE DELLE SCIENZE DI TORINO

(ANNO 1894-95)

COMMEMORAZIONE

DI

GUGLIELMO DWIGHT WHITNEY

DEL SOCIO

DOMENICO PEZZI



TORINO

CARLO CLAUSEN

Libraio della R. Accademia delle scienze

1895

Estr. dagli *Atti della R. Accademia delle Scienze di Torino*, Vol. XXX.
Adunanza del 30 Giugno 1895.

Torino — Stabilimento Tipografico VINCENZO BONA.

GUGLIELMO DWIGHT WHITNEY⁽¹⁾

I.

Dal 9 febbraio del 1827 al 7 giugno del 1894 s'estese la vita dell'insigne indianista e glottologo americano che sono stato chiamato a commemorare. Non meno che ai congiunti, agli amici, ai colleghi, ai discepoli, questa vita deve parere pressochè breve a chi consideri la quantità e l'importanza, la varia e per lo più difficile natura del lavoro in essa compiuto.

Nato a Northampton nel Massachusetts, figlio di Giosia Dwight e Sara Whitney-Williston, dopo aver frequentato sino all'anno sedicesimo le scuole della città sua entrò nel 'Williams college' in Williamstown e dopo tre anni ne uscì col grado di 'baccalaureus artium' (1845). Forse assai più che l'esempio del fratello maggiore, la natura del proprio ingegno, di carattere positivo per eccellenza, lo chiamava allo studio della natura ed in particolar guisa alla botanica ed all'ornitologia. Amava vivamente la musica e n'era cultore, nè quest'amore giovanile venne

(1) V. la necrologia pubblicata da *The Nation* di Nuova York, del 14 giugno 1894, ed attribuita al Lanman: una versione francese ne fu data nella *Revue de linguistique et de philologie comparée*, XXVII, pp. 350-7. Si consultino soprattutto gli scritti di Tom. Day Seymour e di Hanns Oertel: il primo in *The american journal of philology*, XV, pp. 271-98, raccolta copiosa di minute pregevoli notizie; il secondo nei *Beiträge zur kunde der indogerm. sprachen*, XX (1894), pp. 308-31; notevolissima vi è la *Bibliografia cronologica* (pp. 316-31), dovuta in massima parte allo stesso WHITNEY, che la compilava per le *Bibliographies of the present officers of Yale University*. Barth, *Notice sur W. Whitney* (*Journal asiatique*, nouv. sér., t. IV, 1894, pp. 177-83). V. anche Franc. d'Ovidio, *Commemoraz. di G. Whitney* (*Rendiconti della R. Accad. dei Lincei, cl. di scienze morali ecc.*, ser. V, vol. IV, 1895, pp. 128-34).

meno negli anni maturi, fra i lavori e le cure più severe. Si diede dapprima alla medicina: non tardò per altro ad abbandonare tale studio, dopo una grave malattia. Lavorò poscia tre anni col padre, che, ragguardevole mercante, era stato fatto presidente della banca di Northampton. Ciò non distolse il futuro scienziato dal continuare, con una pregevole collezione, i suoi studi ornitologici ed altri di simile natura, nè dall'intraprendere privatamente, nel 1848, quello del sanscrito, spintovi dalla lettura di libri di filologia orientale trovati nella biblioteca del fratello, principalmente della *Grammatica comparativa* del Bopp, ed anche dalle esortazioni d'un ecclesiastico, Giorgio E. Day. Reduce dal lago Superiore, ov'egli aveva, come assistente per la botanica, l'ornitologia ed anche per la computisteria, accompagnato il fratello in una spedizione geologica, nell'autunno del 1849 si fece allievo, nel 'Yale college' in New Haven, d'Edoardo Salisbury che da sette anni v'era stato nominato professore di sanscrito e d'arabico e vi aveva inaugurato questi due insegnamenti. Un anno dopo, nell'autunno del 1850, il giovane americano cercava i più insigni maestri in Germania. Ivi udiva per tre semestri invernali il Weber, il Bopp, il Lepsius a Berlino, per due semestri estivi il Roth a Tubinga. Non rivede la patria prima dell'estate del 1853, nè prima d'avere a Parigi, a Londra, ad Oxford continuato gli studi intrapresi a Berlino intorno ai codici dell'*Atharva-veda*, la cui edizione, ch'egli non tardò a pubblicare col Roth, doveva essere il primo de' suoi grandi meriti verso la scienza, il primo dei lavori che più valsero ad illustrare il suo nome.

II.

Dovendosi ora discorrere di GUGLIELMO WHITNEY quale investigatore e quale scrittore, occorre notar tosto come il numero degli scritti suoi sia sì grande che, in poche pagine, non è possibile nemmeno indicarne i titoli, ed è pertanto affatto necessario far menzione soltanto di quelli che più giovano a rendere manifesta l'individualità scientifica dell'indianista e glottologo americano. Dopo brevi lavori appartenenti allo studio comparativo delle lingue indogermaniche ed alla filologia vedica, pub-

blicati dal 1849 al 1855, apparivano in questo e nel seguente anno le due parti della già mentovata edizione che il WHITNEY, unendo l'opera sua a quella del Roth, diede, non ancora trentenne, dell'*Atharva-veda-samhita* (1). Quest'insigne documento dell'antico pensiero indiano rimase poi sempre quasi un centro a cui tendeva l'attività filologica del WHITNEY, come ben si scorge da parecchi lavori suoi ed in particolar modo da quello cui egli attese per quarant'anni ed a cui la morte non gli permise di dare l'ultima mano (2).

Più noto, anche fra i cultori d'altri studi ed i non dotti, resero il nome del WHITNEY i suoi libri d'argomento glottologico. I fatti e le idee esposte in più serie di lezioni di carattere veramente scientifico, ma accessibili all'intelligenza d'ogni persona colta, egli scelse ad argomento d'un paio di volumi, *Language and the study of language: twelve lectures on the principles of linguistic science* (New York, 1867) (3) e *The life and growth of language: an outline of linguistic science* (Internat. scient. series, XVI — New-York, 1875) (4). Il primo dei due volumi indicati è una fra le migliori guide agli studi glottologici: il secondo ci fa conoscere, in guisa più ampia e più profonda, le idee dell'autore intorno alla vita del linguaggio. Ivi GUGLIELMO WHITNEY ci si manifesta pienamente seguace, qual fu con severa fedeltà, del metodo induttivo, e fieramente avverso a quanto potesse parergli ardimento metafisico o volo pindarico di pensiero, o lenocinio retorico di forma. L'antico cultore delle scienze

(1) Intorno ad un italiano studioso dell'*Atharva-veda*, Giuseppe Bardelli, ed all'edizione ch'egli ne preparava, già nel 1847, v. quanto ne narra il De Gubernatis nella sua *Letteratura indiana*, Milano, 1883, p. 33.

(2) Sia qui ricordata la pubblicazione di *The Atharva-veda-prâtīkhyā: text, translation, and notes* (*Journal of the amer. orient. Society*, VII, 1862, pp. 333-616) e quella dell'*Index verborum to the published text of the Atharva-veda* (ibid., XII, 1881, pp. 1-383). La versione ed il commento critico ch'egli aveva promesso della *Samhita* e che proponevasi d'offrire ai dotti nell'anno corrente furono, per buona ventura, da lui lasciati in uno stato tale che uno de' suoi più valenti antichi allievi, il Lanman, potrà prepararne la stampa.

(3) Tradotto in tedesco dal Jolly (1874) ecc.

(4) Nel 1876 ne furono pubblicate parecchie versioni: un'italiana, di Franc. d'Ovidio; una tedesca, del Leskien; una francese ecc.

della natura appare nel glottologo. Procedendo dal noto all'ignoto, dai fenomeni che anche presentemente ci offre la umanità come parlante, o che almeno sappiamo essere avvenuti in precedenti età storiche, assorgendo a quelli dei tempi più lontani e più oscuri, il WHITNEY non iscorge nel linguaggio se non un complesso di segni fonetici fissatisi a poco a poco nell'uso a fine di comunicazione fra uomo e uomo, non di svolgimento mentale, senz'alcun nesso intimo e necessario fra concetti e segni. Linguaggio e pensiero devono venire ben distinti fra loro: è certo per altro che il primo giova assai a rendere più determinato il secondo. Della costante ed universale trasformazione del linguaggio è causa la volontà dei parlanti, esposta, s'intende, all'azione di tutte quelle forze modificatrici di cui anche in altri generi d'attività vediamo quanto sia il potere sulle operazioni volontarie: tali mutamenti ben si possono riferire a ragioni di convenienza, in ogni parte della favella ed in varie forme corrispondenti ad ognuna di esse. Per quanto concerne i significati è naturale che s'esprimesse in primo luogo quanto si poteva esprimere più direttamente (atti e qualità primarie): poscia, con moto continuo, si saliva gradatamente da ciò ch'è fisico all'iperfisico, dal sensibile all'intellettuale ed al morale. Delle forme fu proposta una sola spiegazione che sia in accordo con fatti storicamente certi: la teorica aggregativa del Bopp. Ciò è vero, come sul campo dell'indoeuropeo, così su quello degli altri linguaggi. Dall'alterarsi d'un idioma si svolge per differenziazione una sempre crescente pluralità di dialetti: questa ci fa risalire, mediante comparazione degli elementi comuni, all'antica unità. L'umana loquela pertanto, considerata come prodotto storico e nell'indefinita varietà e variabilità sua, si manifesta fundamentalmente diversa dal così detto linguaggio degli animali inferiori all'uomo. Lo studio della parola appartiene, com'è evidente, alle scienze storiche, non alle fisiche, ed è ausiliario assai pregevole dell'etnografia. Tali sono, compendiatamente colla rapidità qui imperiosamente richiesta, i concetti più notevoli della filosofia del linguaggio di GUGL. WHITNEY. La natura scientifica del glottologo americano lo metteva, come affatto senza difficoltà si comprende, in contrasto di metodo e d'opinioni. intorno ai più gravi problemi della parola, con valentuomini di cui egli stesso aveva con sincero rispetto riconosciuto l'alto

valore, ma ai quali non risparmiò la più libera, e talvolta anche troppo libera, manifestazione dei propri giudizi sfavorevoli nelle più rilevanti questioni della linguistica generale (1). La sua tendenza all'osservazione imparziale dei fatti, il suo vivo e felice senso della realtà nello studio dei fenomeni della parola, il suo rigore di metodo lo guidarono a rettamente comprendere, fra i primi, certe formazioni glottiche meno antiche, in cui seppe scorgere effetti ed esempi della forza dell'analogia ne' mutamenti delle lingue (2). Perciò a buon diritto glottologi di quella scuola che più intensamente si volse allo studio dell'azione di tal forza, traendone maggior numero di spiegazioni di fatti glottici che appariscono irregolari, onorarono GUGLIELMO WHITNEY come uno degl'investigatori che prepararono le vie all'odierna grammatica comparativa e storica (3).

(1) Vedasi la prefazione del libro *Language and the study of l.*, poi nel primo volume degli *Oriental and linguistic studies* (New York, 1873) leggansi le considerazioni critiche del WHITNEY intorno alle dottrine glottologiche del Bleek (pp. 292-7), dello Schleicher (pp. 298-331), soprattutto poi a quelle di M. Müller (pp. 239-78) e dello Steinthal (pp. 332-75). Mandando in dono, qualche anno fa, ad un glottologo italiano che se ne ricorda con gratitudine, i due opuscoli intitolati *Logical consistency in views of language* (estr. dall'*American journal of philology*, I, n. 3) ed *On inconsistency in views of language* (estr. dalle *Transactions of amer. philol. Association*, 1880), egli sapeva d'offrire ad uno studioso la sintesi delle proprie teoriche, contrapposte a quelle de' suoi nobili avversari, sintesi di cui testè s'è dato un brevissimo compendio. Chi voglia aver notizia delle risposte fattegli da M. Müller consulti i *Chips from a german workshop*, IV, Lond., 1875, pp. 433-72, 473-549: v. anche, per la questione delle relazioni fra linguaggio e pensiero, *The science of thought*, London, 1887. Per quanto concerne lo Steinthal v. *Antikritik.....* (*Zeitschr. f. völkerpsych. u. sprachw.*, VIII, 1875, pp. 216-50).

(2) V. *Language and the study of language*, pp. 27, 82, 85; *The life and growth of l.*, pp. 74 ecc.

(3) Accanto allo Scherer ed al Leskien lo collocano il Misteli (*Lautgesetz und analogie.....*, nella *Zeitschr. f. völkerpsych. u. sprachw.*, XI, 1880, pp. 367 e segg.) ed il Delbrück (*Einkl. in d. sprachst.*, Leipz., 1880, p. 57). Il Misteli per altro non trascurò di notare gravi differenze nel concetto del linguaggio fra il WHITNEY ed i così detti neogrammatici. Una ne mise in rilievo G. Curtius (*Zur kritik der neuesten sprachforschung*, Leipz., 1885, p. 12), citando un'affermazione del glottologo americano intorno alla costanza assoluta delle leggi fonetiche (*Proceedings of the amer. philol. Assoc.*, July 1882, p. xviii).

Ad essa non appartiene l'opera che, nel breve soggiorno a Lipsia nel 1875, egli ebbe incarico di comporre dagli editori Breitkopf e Härtel, come secondo volume della loro *Bibliothek indogermanischer grammatiken*. Mentre il primo volume di essa, la *Griechische grammatik* di Gust. Meyer, contiene coi risultati degli studi storici e dialettologici intorno alla greicità anche quelli delle ricerche comparative, la *Sanskrit grammar* che il WHITNEY pubblicava, dopo quattro anni di preparazione, ci ritrae l'antico indiano considerato in sè stesso, non estendendosi alle relazioni esistenti fra esso e gli altri idiomi indogermanici (1). Ciò potè parere strano e spiacere a taluno che non nascose la propria sorpresa ed il proprio biasimo: vuolsi peraltro non dimenticare che il WHITNEY aveva le sue ragioni di fare ciò che fece e che nessuna grammatica indiana fu più della sua bene accolta e volentieri usata dai comparatori (2). Uno studio più accurato che prima non siasi fatto della tradizione grammaticale indiana e l'indipendenza critica dell'ingegno da essa nell'interpretazione dei fenomeni glottici, un numero rilevante di nuove notizie soprattutto intorno all'indiano vedico, dovute a nuove ricerche dell'autore, d'amici, d'allievi, l'uso del metodo storico nella trattazione dei singoli fatti, che costantemente tende a mettere in rilievo le differenze fra l'età arcaica e la classica, l'esattezza, la concisione e la chiarezza ammirabile dell'esposizione sono caratteri di questo libro, uno di quelli di cui uno studioso di sanscrito e di glottologia non può ricordarsi senza molto rispetto e gratitudine. Utilissimo complemento di quest'opera è il volume intitolato *The roots, verb-forms, and*

(1) *A sanskrit grammar, including both the classical language and the older dialects*....., Leipz., 1879; 2ª ediz. corretta e notevolmente ampliata, ibid., 1889: vers. ted. dello Zimmer, ibid., 1879. Narrasi che le ultime cure date al manoscritto e la correzione delle bozze di stampa costassero all'autore un lavoro di circa quindici mesi in Germania.

(2) È qui opportuno ricordare quanto dell'insigne americano affermava l'Ascoli, in un brevissimo scritto che onora e il lodato e il lodatore: «.....pur quando Egli sembrava limitarsi alla sola parola dell'India, virtualmente giovava alla storia del linguaggio indoeuropeo tutto quanto», (*Per la commemorazione di G. D. W., celebratasi in Filadelfia il 28 dic. del 1894, estr. dai 'Supplementi periodici' dell'Archivio glottol. ital., pp. 133-4*).

primary derivatives of the sanskrit language (1), frutto di pazienti ricerche fatte nel gran lessico sanscrito di Pietroburgo (2) e di collezioni sue proprie, principalmente per quanto concerne l'indiano più antico. Per lo studio statistico e storico della lingua sanscrita è lavoro di gran valore che tosto appare: importantissima appendice ad ogni grammatica indiana è l'indice dei temi verbali giusta l'ordine d'età.

I limiti segnati a questa breve commemorazione non concedono a chi scrive di far più che una rapida menzione del gran numero di lavori meno ragguardevoli, trecento incirca, lasciatici dal dotto mirabilmente operoso (1849-94) (3). Appena si può qui aggiungere ch'essi offrono una varietà d'argomenti maggiore che altri forse possa immaginarsi: sono scritti che si riferiscono a lingue e letterature indoiraniche, ad altri idiomi del medesimo stipite ed anche a lingue non indogermaniche; a problemi di glottologia comparativa e soprattutto ad ogni più grave questione di filosofia del linguaggio; libri elementari per l'insegnamento delle più notevoli lingue moderne; opuscoli concernenti la storia delle religioni, dei miti, della scienza e particolarmente dell'astronomia indiana, con biografie di scienziati, con notizie critiche d'opere nuove (4). E desta meraviglia il

(1) Leipz., 1885: vers. ted. dello Zimmer (ibid., 1885). Sia permesso qui menzionare anche il breve lavoro *The roots of the sanskrit l.*, esposizione delle radici usate nelle varie classi di documenti dell'antico indiano, considerate prima in complesso, poi distinte fra loro per ordine d'età (*Transactions of amer. philol. Assoc.*, 1885, pp. 1-29).

(2) Lessico cui il WHITNEY notevolmente collaborò per la parte vedica.

(3) V. la bibliografia citata nella nota prima.

(4) Ebbe lode in particolar modo quant'egli fece per lo studio del tedesco. Ed è notevole, ad onor suo, come nel bisogno di guadagno, onde narrasi fosse indotto a lavori pratici riferentisi allo studio di parecchi idiomi dell'età nostra, egli abbia saputo trovare uno stimolo a rendersi utile, con miglioramenti di metodo, anche a tale studio di natura non scientifica.

Già s'ebbe occasione di citare, ed ora giova di nuovo menzionare due volumi in cui il WHITNEY raccolse parecchi opuscoli suoi, vale a dire gli *Oriental and linguistic studies* (New York, 1873-4).

Fra i lavori con cui contribuì notevolmente alla cognizione dell'astronomia indiana in occidente basti qui indicare la versione con note del *Sūrya-Siddhānta* (*Journal of the amer. orient. Society*, VI, 1860, pp. 141-498).

vedere con quanta larghezza concedesse scritti suoi a volumi di società scientifiche, ad enciclopedie, a giornali di varia natura (1), ed anche più il vedere come fra la moltitudine dei piccoli lavori conservasse la forza e trovasse il tempo che occorre per condurre a termine i grandi.

Prima che GUGLIELMO WHITNEY ritornasse in America nell'estate del 1853, a ventisei anni, era stato chiamato ad una cattedra di sanscrito fondata, con liberalità pari all'amore della scienza, dal suo maestro Ed. Salisbury nel 'Yale college' a New Haven. Il giovane indianista non diede principio alle sue lezioni se non nell'autunno dell'anno seguente, con un insegnamento elementare di sanscrito, d'antico e nuovo persiano e d'egizio. Egli dovette, per la causa già indicata, farsi anche maestro di lingue moderne nell'istituto cui apparteneva e nella scuola politecnica. Dall'anno 1858 all'insegnamento dell'antico indiano aggiunse quello della glottologia (indogermanica e generale) e già s'è veduto come a lezioni intorno alla scienza del linguaggio in genere debbansi i due volumi che tanto contribuirono alla sua rinomanza. Ancora nell'elenco dei professori del 'Yale college' per l'anno 1893-4 troviamo il nome di lui, già travagliato da pericolosa infermità, ma sempre operoso, per la cattedra di sanscrito e di glottologia indogermanica: era anche decano della 'Law school'. E si rammenta con ammirazione e con gratitudine la sapienza, lo zelo, la bontà costante con cui egli

Agli anni 1873 e 74 appartengono anche alcuni scritti che ricordano un'altra spedizione geologica a cui prese parte.

(1) Di quanto fu pubblicato nei volumi III-XII del *Journal of the amer. orient. Society* più d'un terzo appartiene al WHITNEY: per ciò che spetta ai voll. VI-XII, più della metà (v. la cit. necrologia in *The Nation*, p. 4).

Sotto la direzione del WHITNEY fu preparato *The century dictionary: an encyclop. lex. of the engl. lang.* (New-York, 1889-92): grande opera a cui occorreva la mente e la volontà e la fama scientifica d'un uomo qual fu l'indianista e glottologo americano. Egli diede articoli importanti anche alla *New amer. cyclopaedia* dell'Appleton, alla *New univ. cyclop.* del Johnson, alla grande *Encyclop. britannica*, alla *Bibl. sacra* ecc. Scritti suoi leggonsi nel *New englander*, nella *North amer. review*, in *The Nation*, in *The independent*, nell'*Amer. journal of philology* ed in altri periodici.

soleva eccitare i giovani al lavoro e renderli perseveranti e dirigerli, anche togliendo ai propri studi un tempo prezioso per concederlo generosamente ai primi saggi dell'attività scientifica di qualche discepolo.

Non meno lunga nè meno feconda di lavoro che l'operosità dello scrittore e dell'insegnante fu quella dell'accademico. Eletto nel 1850 membro dell' 'american oriental Society' ne amministrò dal 1855 al 1873 la biblioteca, ne fu segretario corrispondente dal 1857 al 1884, anno in cui ebbe l'onore della presidenza. Quanta parte della sua vita intellettuale egli abbia dato alla dotta Società come autore di scritti scientifici già si è detto testè. Ma giova qui aggiungere ch'egli cooperava anche in ben altre guise alla conservazione, al progresso della Società: ch'egli mostravasi forte e perseverante nel sostenerla in giorni pericolosi; ch'egli rivedeva, ampliava, rifaceva lavori ad essa presentati; che gran parte del merito dell'ottenuta esattezza nella stampa dei volumi apparteneva a lui (1). — Fu eziandio fra i fondatori e primo presidente dell' 'american philological Association' (1869): i volumi delle *Transactions* e dei *Proceedings* ci ricordano l'attività sua anche a vantaggio della nuova Società.

Non sola la patria che tanto gli deve per gli studi sanscritici e di glottologia generale, che per esso mostrò di saper insegnare non meno che imparare, s'onorò a buon diritto d'averlo membro di sodalizi scientifici. Lo vollero aggregato a sè in vario grado, oltre all'Istituto di Francia, le Accademie di Berlino, di Pietroburgo, de' Lincei, di Torino (2), con altre Società di simile natura: dall'Accademia berlinese egli ebbe l'onore del premio a cui è congiunto il nome immortale di Francesco Bopp. Fu membro onorario della Società asiatica del Bengala e di

(1) Del suo buono e forte volere verso la 'Società' è prova memorabile il fatto ch'egli si diede a lavorare per un certo tempo in una tipografia per addestrare un compositore all'uso di caratteri stranieri.

(2) Proponente Giovanni Flechia con parecchi colleghi, la nostra Classe accademica eleggeva GUGLIELMO WHITNEY suo corrispondente addì 20 marzo 1881, socio straniero il 31 gennaio 1886.

quella dell'Inghilterra e dell'Irlanda, della Società orientale germanica, della Società filologica di Londra ecc. Ebbe il titolo di dottore 'honoris causa' da parecchi istituti universitari americani, europei. Il re di Prussia gli conferiva il grado di cavaliere pel merito artistico e scientifico dopo la morte di Tomaso Carlyle.

III.

Fra le onorate fatiche e le gioie severe del lavoro intellettuale, fra i forti esercizi con cui studiavasi di mantenere l'equilibrio fra la vita intensa dello spirito e quella del corpo robusto, un'infermità che non perdona, una grave malattia di cuore venne inattesa ad assalire GUGLIELMO WHITNEY nell'anno 1886. Sopportò colla forza d'animo de' pochi suoi pari malattia e cura: si lasciò segnar limiti all'attività dell'ingegno, rimasta in lui sempre giovanile; ma, fra i limiti segnati, l'operosità sua si conservò costante e feconda. Dopo otto anni circa nè l'obbedienza alle prescrizioni dei medici, nè le cure affettuosissime della famiglia poterono salvarlo da un nuovo e più fiero assalto della malattia formidabile, il dì 25 maggio 1894: il giorno 7 del giugno seguente fu l'ultimo della sua vita.

La morte di tal uomo fu grave lutto non solo per i congiunti, per gli amici, per la patria, ma anche per la scienza. Il giorno in cui le fu rapito GUGLIELMO WHITNEY, ancora nella splendida pienezza della sua forza intellettuale e della fama meritamente conseguita, la scienza perdette un dotto insigne, possessore d'un sapere esteso e vario ed esatto come a pochi fu, è, e sarà concesso: perdette un pensatore che all'accurata osservazione dei fatti, libera da ogni vincolo di sistema, di scuola, ed all'induzione rigorosamente logica aveva volto un ingegno che, se pure non fu tra i più mirabili per altezza e varietà d'attitudini, si mostrò quanto ricco di perseverante e felice attività, altrettanto sobrio e cauto (come bene lo disse l'Ascoli) e lucido sì nel pensiero, sì nella manifestazione di esso. Chi conobbe l'uomo ne ammirò l'amore del vero, il disprezzo d'ogni pompa e d'ogni slealtà, la devozione al dovere, la severità verso sè stesso, la semplicità e l'attraente cortesia, la ge-

nerosa benevolenza verso quanti si rivolgevano a lui come a guida sicura nelle vie della scienza.

Il dì 28 dicembre dello scorso 1894, poco più d'un semestre dopo la morte sua, il Congresso di parecchie Società dotte americane (1) s'adunava per onorare la memoria dell'indianista e glottologo egregio. All'atto solenne di reverenza, d'ammirazione, di rimpianto, chi non s'univa, almeno col pensiero e coll'affetto, fra quanti, in ogni parte del mondo civile, non ignoravano quanto valesse lo scienziato, il maestro, l'uomo?

Torino, 30 giugno 1895.

(1) Joint meeting of the amer. orient. Society, amer. philol. Associat., modern language Associat. of Amer., Society of bibl. literat. and exeg., amer. dialect Society, spelling reform Associat., and the archaeol. Inst. of Amer., at the University of Pensylvania, Philadelphia, december 27-29, 1894.

Vol. III.

February, 1895.

No. 5.

THE
COLUMBIA

LITERARY
MONTHLY.

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Columbia College,

New York.

THE Columbia Literary Monthly.

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THE COLUMBIA LITERARY MONTHLY is published each month, from October to May, inclusive, by students of Columbia College.

The MONTHLY aims, primarily, to be a worthy exponent of the best literary work produced by undergraduates in all schools of the University. The intention is also to publish, in each issue, an article from some prominent alumnus or member of the faculty.

In their efforts to accomplish these purposes, the Editors invite the coöperation of all friends of the University.

Subscription Price, \$1.50 a year. Single copies, 25 cents.

Literary contributions may be sent to the Editor-in-Chief.

Entered at New York Post-Office as Second-Class Matter.



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IN MEMORIAM:

AUGUSTUS C. MERRIAM, PH.D.

Beyond the seas, in Athens old,
 'Mid classic shrines and storied heaps,
Whose tale he oft to others told,
 The wearied scholar gently sleeps.

No more for him the coursing sun
 Shall light the friendly hills of Greece ;
Before his work for us was done
 The toiler found eternal peace.

The temples vast, by genius wrought
 In those old times when art was young,
By other feet must now be sought,
 By other tongues their praises sung.

And sacred streets, along whose way
 With joy the good and great he traced,
Shall silent lie in grim decay
 Ere they again by him be paced !

So, tablets of the ancient Greek
 Whose stirring verse he read so well,
While now his own true worth they speak,
 Their mystic signs must others tell !

Oh, cruel Death! what spell of fiend
 From out the Necromancer's land
 Didst thou, before his sheaves were gleaned,
 Evoke to stay that faithful hand?

Would we had stood within the breach
 'Twixt him and thy relentless spite,
 That still of sages he might teach
 And pass the torch of Early Light!

Too well we see thy fell intent
 To wound the heart and shatter clay;
 Yet know we that thy force is spent.
 When o'er the mortal thou hast sway!

A greater power, inspiring Will,
 Flows from the soul of him asleep:
 But show thy deed, oh subtle Ill,
 And tears of love the strong shall weep!

For them his face shall beam no more—
 His tender voice be ever dumb;
 And soul to soul in anguish sore
 Shall cry: Why wait? He will not come!

Then let him rest in Athens old
 Enriched by still another shrine,
 A seer with seers whose truth, once told
 For groping hearts, will ever shine!

And while with kindred Great above
 He soars, let sweet affection lend
 A tribute to his manly love:
He lived and died the students' friend!

—*J. Perry Worden.*

January 22, 1895.

IN HONOR OF DR. MERRIAM.

ON Friday, January 25th, a memorial service was held in the college chapel in honor of Dr. A. C. Merriam, Professor of Greek Archæology and Epigraphy, who died at Athens on the preceding Saturday. In addition to religious exercises, the following addresses were delivered:

PRESIDENT LOW'S ADDRESS.

The circumstances attending the death of Professor Merriam have called forth this memorial service as naturally as the tidings of his death called forth our sorrow.

Professor Merriam was absent on leave when the fateful telegram came, telling us of his death. No outward change is apparent in our surroundings. So far as the eye can see, Professor Merriam might be absent on leave still. He was not expected to return to Columbia until October. Why is it that we are gathered here, in January, as men that mourn, with his name upon our lips and the thought of him in every heart? Because, far away from home, albeit with his wife by his side, and in the city of the violet crown that he loved so well, he has been called to his last rest—as it seems to us—in the very flower of his days. If he had died in our midst, we should have been at his funeral, have told his wife of our sympathy, and have paid the last tribute of respect to his mortal remains. May we not rather think that he is here with us today, glad to know that in these college halls, which he knew so well, his name is a name to conjure with when men are to be inspired to a gentle and modest bearing, to an unshakeable fidelity to duty, and to the high aspirations of a fine scholarship?

Professor Merriam died just as he had entered into his

kingdom. Death at such a moment is always unspeakably sad. Nevertheless, he *had* entered into his kingdom, I like to think. He was the head of the department of Greek in this old university, his own *alma mater*, and had reached the position of an undoubted authority, both in Europe and in this country, on all questions pertaining to Greek archæology and epigraphy. His fame, therefore, is secure. He has become in a moment a part of that immortal tradition which gathers, like a halo, about the head of a university as it moves along through the centuries with the unfaltering step of an undying youth.

Among the new buildings of the old Columbia, I hope there will be a Memorial Hall, where the names of her alumni and professors whom Columbia will not willingly let die may be inscribed, and thus become a part of her imperishable record. Nevertheless, we will carry to the new home the name and fame of our friend, and his name shall be to us there, as it is here, a household word.

I wish to express only one other thought. Professor Merriam was no stranger within these chapel walls. As long as the hours of his work lent themselves kindly to the practice, it was his habit frequently to worship at the daily service of the college chapel. It is among the happiest thoughts concerning him that I have, that right here, in the midst of our college circle, as well as in all the other relations of life, he bore his consistent testimony to the reality and importance of the things of the spirit. I fancy that he realizes now, in a measure far beyond any of us, the everlasting truthfulness of our college motto: "In Thy light we shall see light."

Among those who can speak to us of Professor Merriam, from a personal acquaintance running through many years, no one has so good a right to speak as his old teacher, colleague, and friend, Dr. Drisler.

PROFESSOR DRISLER'S ADDRESS.

Mr. President:—On Saturday last a great calamity befell Columbia College in the sudden death of one of her most loyal sons, one of her wisest, most earnest and faithful professors. We are assembled here today, instructors and pupils, to express our common sorrow for the loss of a beloved colleague, an esteemed instructor, a profound scholar, and a pure, noble-hearted Christian man.

While we all feel deeply our loss in the death of Professor Merriam, his death comes with especial poignancy to me, in close connection with whom his whole college life as pupil, assistant, and colleague was passed. He entered the freshman class in 1862, and graduated with honor in 1866. Immediately after graduation he went to the far West, partly to find rest after four years of close application to study, and partly to seek some suitable opening for his future life-work. But business pursuits had no attractions for him; his spirit longed for the quiet, studious surroundings of his college days. He wrote to ask if Alma Mater had any place for a wandering son, who would be glad to return. At the end of the year he came back to New York, and was connected, I think, with what had been the grammar school of the college. Just at this time changes were taking place in the officers and studies of the classical department. Dr. Anthon died in 1867, the professor of Latin was transferred to the Greek professorship, and Professor Short, who had charge temporarily of the department of Latin, was elected Professor. Mr. Everson, tutor in Greek and Latin, resigned in 1868, and Mr. Merriam was appointed to the position he had so earnestly desired. In 1876 the tutorship was divided, and

Mr. Merriam became, to his great satisfaction, tutor in Greek. From this time his college work was truly a labor of love, and he devoted his time and his best energies to laying that solid foundation of accurate scholarship on which he has since built so splendid a superstructure. My visits to his lecture room, when he was busy with his classes, were most satisfactory. His whole heart was in his work, and he infused into his pupils some of the enthusiasm of his own nature. His gentle disposition, his complete mastery of his subject, his readiness at all times to aid those who sought his advice, and the example of his own conscientious punctuality and fidelity in the discharge of every college duty, endeared him to his pupils and made his lecture room a model of good order and willing attention. In 1880 he was promoted to the position of Adjunct Professor, with duties in some of the upper classes. While still devoting himself carefully and critically to the study and teaching of Greek his attention had been called, in connection with the newly established Museum of Art and the treasures there collected, to the affiliated branches of Archæology, Epigraphy and Art. With the gradual widening of the subjects of study in the college, and the larger selection in the graduate department, he had introduced courses in those associated branches with so much success that he was appointed in 1890 Professor of Greek Archæology and Epigraphy. But a love of Greek was a part of his nature, and he requested earnestly that he might continue, in addition to his new duties, still to teach the language and literature he loved so well.

Professor Merriam was a man of well-balanced mind, of a gentle and affectionate disposition, modest and unassuming, finding his happiness in his home and among his books, or with his classes, imparting information to

willing listeners. The words of the poet, "The child is father of the man," seem to have been realized in the case of Professor Merriam. When beginning Greek he asked his brother, who had the direction of his studies, if he did not think that the best way to learn Greek thoroughly would be to commit to memory the Greek dictionary. In that question was contained the guiding principle of his life, not to shrink from any undertaking simply because it was difficult. Patience and perseverance were marked characteristics of his method of study. He never hasted—he never allowed his work to go from his hands until he had exhausted all available means of information. His valuable contributions to the subjects of archæology and philology led to his appointment to prominent positions in the societies devoted to those studies. Time will not allow any detail of these contributions, or of his separate works. He was elected a member of the Committee on the School of Classical Studies at Athens, was appointed Director of the School for the year 1887–88, and Chairman of the important Committee of Publications. He was also President of the New York branch of the Archæological Society of America. With all his honors thick upon him he was, as I said, modest and unassuming. He never courted applause, but yet he was gratified with unsought appreciation of his work. I recall the quiet gratification with which he showed me an article in an English paper, in which that universal genius and ardent admirer and student of Homer, Mr. Gladstone, had spoken, in a public address, favorably of some of the Professor's views in his edition of the Phæaciads of Homer.

Professor Merriam had entered upon a year's leave of absence, which he proposed to employ in adding to his previous stores of Greek Archæology, Topography and

Art. He had spent the summer in Germany, in consultation with learned men of kindred pursuits, and in exploring libraries and museums for whatever would aid his plans. The future was before him, full of brilliant promise. But he is taken from us in the very prime of his usefulness—and we mourn our loss.

PROFESSOR VAN AMRINGE'S REMARKS.

When Mr. Merriam entered Columbia College as a freshman, I had been graduated two years and was a tutor here. I remember him well as he was then, and have known him familiarly all the years since. In the light of the distinction that he achieved, it goes without saying that he had naturally a good mind; but intellectual ability alone would not have enabled him to become what he was to us and to the community of classical learning. Two prominent excellences of character impressed themselves at once and continuously upon those who had relations with him,—a very clear sense of duty and absolute fidelity in its discharge. He saw, and not darkly, his duty to himself, to his fellows, to any and all enterprises in which he permitted himself to become engaged. Of this conception and its corresponding obligation he never, for a moment, lost sight. He could not have done so if he would. As some rare people are poets by nature, and express themselves in beautiful imagery and flowing numbers because they are impelled to it by an indwelling force that is irresistible, so Merriam appeared to be endowed with an all-controlling sense of duty that necessarily manifested itself in every act of his life. This gives the keynote of his character and indicates the underlying motive of his whole career. This it was that made him the faithful teacher, to whom nothing was a burden that could aid him in illuminating

his lectures, in encouraging and instructing his pupils ; that incited him to strive unceasingly to reach the high ideal of scholarship which he had set for himself, and so made him, in his chosen department, one of the learned men of his time ; that made him, the modest, retiring, unassuming gentleman, an outspoken denouncer of sham, a fearless and well-equipped defender of truth, in life and letters. He was an honor to Columbia College and to this city of his adoption ; he was a quickening inspiration to those who had the good fortune to sit under his instruction, or come within the sphere of his scholarly influence ; he was the well-beloved friend and valued counselor of his associates here ; and his loss, in the full power of his intellectual manhood, is one most grievous to be borne.

PROF. OGDEN N. ROOD'S ADDRESS.

One would suppose that there was no possible connection between archæology and physics. That was not the way that Professor Merriam looked upon the matter. He thought that physics, chemistry, mineralogy, as well as astronomy, ought to be able to throw light upon archæological problems, and, accordingly, he was constantly, during our walks in Central Park, consulting me about the physical aspect of various archæological questions, and where diagrams were needed he would trace them in the sand in the true old Greek fashion. During these walks and during these long talks I became a great deal better acquainted with his habits of mind than I had ever been before, and was very much astonished to find that he undertook to treat those matters—those things that happened ages and ages ago—very much upon the same principles that we employ in physical laboratories. I would say to him,

with regard to a certain theory: "This thing looks all right, isn't that so?" He would reply, "Yes, it is plausible; there are some things in its favor, but not enough; we need to study the matter a great deal more." So, from time to time, it happened to me that I received at his hands a dose of my own medicine—the kind of medicine that we are in the habit of administering to students in the physical laboratory.

There is another matter connected with my own experience that I wish to call attention to, because, perhaps, nobody else here will. Latin and Greek professors are sometimes reproached with a lack of enterprise; it is said that they do not "push matters." Now, with regard to Professor Merriam: He often spoke to me about Schliemann's discoveries at Mycenæ and of the Mycenæan gems, that are so interesting to Greek archæologists, and to all who care anything for Greek history. These gems indeed have an interest that is almost romantic, and for this reason: twenty years ago, if you had asked the greatest Greek scholars about the early history of Greece, they would have told you that the monuments all stopped about 700 years before Christ,—that Homer composed possibly about 800 years before Christ, and that every thing earlier was purely mythical; that Agamemnon, Achilles, Hector and Priam had no existence; that there had been no such early civilization. But, owing to Schliemann's excavations at Mycenæ, the archæological world discovered, very much to its surprise, that there had been a Greek civilization, and a very high civilization, that dated much earlier—that went back to 1,200 or 1,500 years before Christ. In consequence of the importance of the discoveries made by Schliemann, the Greek Archæological Society and the German School at Athens made excavations all over

Greece, and they found that this Mycenæan period had existed over the whole of Southern Greece. They discovered quite a quantity of these engraved gems, which are exceedingly interesting, as showing the customs and manners and religion of that earliest period of the history of Greece.

It occurred to Professor Merriam that it would be a good idea to get fac-similes of these gems for Columbia College. None of the European universities had fac-similes, and they are still without them. They have been obliged to depend upon very poor photographs of plaster-casts, and have made blunders on that account—such as mistaking a full-length figure of a woman, well-defined, for a column. Professor Merriam thought he would be “enterprising” to the extent of trying to get copies or impressions of these engraved gems, but he knew it would be useless to send an order out to Greece, the only way to obtain them was to go in person. We discussed the whole matter thoroughly. A professor from Williams College was sailing for Greece, and Professor Merriam made arrangements with him to bring back impressions for us. He was well received by the director in charge of the Museum, and permission was given him to take impressions, but he found he did not know how to take a sealing-wax impression and was obliged to return without having done so. So this first attempt was a failure. Professor Merriam then devised another plan: he directed his talented pupil Mr. Young, now our colleague, to bring back, when he went to Athens, a set of impressions of the whole seventy, no matter what else he might do while there. When he arrived at Athens the director of the Museum received him very amiably and gave him the required permission, but the American in authority would not allow him to

take the impressions, saying that the permission should have been obtained through him. Mr. Young replied that the gentleman had been out of the city at the time and no one knew when he would return. Permission was refused a second time, and then this devoted friend of Professor Merriam promptly offered his resignation as a student in the School of Athens, being determined to obtain the impressions at any cost. The American then said: "O, if that's the case, if you look upon it in such a serious light, why go ahead and take the impressions; in point of fact, I order you to take the impressions." There was a great deal of trouble connected with this piece of work. We had laughed at the Williams professor over his failure to get the impressions, but when we saw what kind of things they were we did not laugh at all. The gems were not flat, like our seals, but round, oval, and in fact all sorts of shapes. However, after much difficulty the wax impressions were executed by Mr. Young, and brought to New York and put in permanent shape. Solid electrotypes were made which will last forever—they will last a hundred years buried in the ground, without any care,—and Merriam, in speaking to me about the matter, would sometimes laugh a little and say: "Well, if anything happens to that Museum in Athens, the whole world will have to come to Columbia if it wants to study those gems."

PROFESSOR PECK'S ADDRESS.

The last letter that I ever received from Professor Merriam was written by him, some six weeks ago, from Rome. During the last few years of his life, and ever since his own interest had become more closely centered in the field wherein he had himself won such distinction, he was accustomed in our conversations to speak with a

half playful depreciation of Roman art and Roman thought, as being, so he said, only a faint reflection, a *levis umbra*, of the Greek. But this winter, coming back to Rome and standing once more in the presence of those majestic remains that bear the impress of power as truly as the Parthenon is the embodiment of the Hellenic spirit of beauty, a new enthusiasm was kindled in him, and the letter that he wrote me speaks in every line of his intense delight in the most wonderful city of the world. This is, I think, indicative of a trait quite characteristic of this great scholar. However much necessity might limit and circumscribe the field in which he himself was working, and however intense and exacting his labors in that field might and actually did become, he never for one moment lost that breadth of sympathy, that wider view, and that catholicity of taste that marked him out as one among a thousand.

The popular conception of a great archæologist is of one who goes down into the dust and the mould of the centuries, and buries himself amid their ruins; of one into whose own mind and heart something of that dust and something of that mould must at last inevitably make its way, so that he ceases to be in touch with the modern world in which he lives; somewhat as though the past, in revenge for the desecration of its repose, reached out its hand and took him to itself. From such a type as this no man who ever lived was more distantly removed than the great scholar in whose name we are assembled here today. He was not one of those who go out into the past and there lose themselves. He was rather one who by the magic touch of his own enthusiasm, and by the force of his own imagination, blotted out the intervening centuries altogether, and summoned back the past and made it stand before him as an ever-living

present, vibrant with life and all aglow with color, and with all its beauty and splendor and grace restored to it once more.

It was just this vivifying touch that made him seem to every one who knew him the type, the ideal of every thing that a great classical scholar ought to be. He had the profoundest learning without the slightest taint of pedantry; a sense of beauty that was truly Greek; an ear attuned to all the exquisite and subtle harmonies of the language that he loved so well; and with it all, a genial humor that played about his thought and enlivened it and illumined it and imparted to it a most delightful human quality. No one that I ever knew combined so perfectly and in such harmonious proportions the minuteness of learning and the accuracy of the German, with the taste and elegance of the English scholar. But with these there was something more, something that was not German, something that was not exactly English,—a certain breadth and liberality of thought that we may, perhaps, flatter our national pride by thinking to be inseparable from the highest type of American scholarship.

Some of those who are present here today will, perhaps, remember that in the introduction to his Herodotus he has quoted an English sonnet. When I first read it I was greatly struck, not only with the aptness of the quotation, but with the beauty of the thought and the exquisite felicity of the language. I made no doubt that it was from the hand of some great master of English, some classic of our own tongue, but one that I had never happened to come upon before. I tried for a long time to discover the name of the author, for the lines haunted my memory; but the endeavor met with no success. So, one day, with a certain sense of shame at my own

ignorance, I asked Professor Merriam who the author of the sonnet was; and he told me that he never knew; that he had come upon it quite by accident, printed on a fragment of paper torn from some stray periodical; that it was unsigned; and that he had never learned the author's name. To him, as to me, it was quite unknown.

This seems, perhaps, a very trifling incident—too trivial to be mentioned here; and yet it was, in a way, wonderfully characteristic of the man. It was characteristic of his instant and instinctive appreciation of whatever was beautiful, whether it came to him from the hand of a master, stamped with the signet of his authority; or whether it drifted to him by accident from the singer of some single song. And it was characteristic of him also that having once seen it and admired it, slight and trifling though it might be, it became thenceforth a part of his own intellectual equipment, to be used in the illustration and adornment of his own life-work.

There are three or four of those lines that, although they were written of the Father of Greek History, have always seemed to me remarkably suggestive of the whole tone and temper of Professor Merriam's own teaching—of what an artist would perhaps call its atmosphere. I have never read them over without thinking that I saw him once more before me as I remember so often to have seen him, dwelling with enthusiasm on some grand passage from the poets that he loved, throwing upon whatever was obscure a flood of light from his own abundant knowledge, bringing into clear relief beauties whose existence we had only half suspected, and with that resonant voice of his thrilled with an emotion that was only half concealed.

"Single romantic words by him were thrown
As types on men and places with a power
Like that of shifting sunlight after shower,
Kindling the cones of hills and journeying on.
He feared the gods and heroes and spake low
That Echo might not hear in her light room."

Some of us remember him as a great teacher ; some of us remember him also in after years as a colleague and as a friend ; but whether we now recall him as a teacher, or whether we recall him as a friend, the memory of his guidance and the memory of his friendship must always be to every one of us, so long as we shall live, a source of ennobling and enduring inspiration.

REMINISCENCES, BY DR. PERRY.

At a regular meeting of the New York Society of Archæology, held at Columbia College on Tuesday evening, Feb. 5, 1895, Prof. E. D. Perry spoke nearly as follows :

MR. PRESIDENT, AND LADIES AND GENTLEMEN :

The few words which it is my privilege to offer to-night to the memory of Professor Merriam will not bear upon his eminent services to archæology, because there are those among you who are better fitted to do him honor in this respect. Nor need I touch upon the artistic side of his richly endowed nature, which gave to his teaching of Greek literature a finish and a charm that seldom failed to awaken a responsive enthusiasm in his pupils. One of his colleagues has spoken so admirably on this point—and I am happy to be able to say that his beautiful tribute will be made accessible to those who were unable to hear it—that it would be little less than an impertinence for me to attempt it here. I shall by preference confine myself to some reminiscences of this noble man as a teacher and as a friend.

I think there are few among our associates in Columbia College who can recollect the Mr. Merriam of the years from 1868 to 1880. It was the first of the three periods into which not only his life as a teacher but also his development as a scholar may be divided. The second period began with his promotion to the Adjunct Professorship of Greek in 1880, the third with the creation, especially for him, of the chair of Greek Archæology and Epigraphy in 1890. The twelve years of his tutorship were for him a time of the most conscientious preparation. In a double sense he was laying foundations—foundations upon which he began in good time to rear the imposing structure of his own comprehensive learning, as well as foundations upon which his pupils in turn might build for themselves. As I look back upon his teaching of twenty-three years ago, the wonderful thoroughness of it impresses me even more strongly than when I experienced that thoroughness—and, like every other freshman in those days, I experienced it pretty steadily from the first to the last recitation in his room. There is a maxim held in particular honor among philologists: *Nihil in studiis parvum est*. It is a maxim which some teachers apply with the result of crushing out of the youthful mind whatever sense of proportion and fitness the Creator has implanted therein, so that, as the Germans say, they never see the forest because of the trees. But that was not Mr. Merriam's way. He never lost sight, or suffered us to lose sight, of what lay beyond all these details; he made it clear to us, by patient repetition, in that quiet but forcible way which was peculiarly his own, that a minute detail, seen in its proper relation to other details, might be of most far-reaching importance. Such training as this was invaluable; and it was our good fortune to receive it from him

in Latin as well as in Greek, for in those days he taught both. It has always seemed to me a strong proof of his great conscientiousness that while his heart was so entirely in his Greek work he taught Latin with no less strictness of method, and with no less apparent devotion. In fact, were I asked to describe him in one word, I could find none more fitting than *thorough*. He was naturally somewhat undemonstrative, and I do not think that he made friends easily, though his native dignity of manner, simple and utterly free from any pretentiousness, and his unfailing courtesy of manner and speech, compelled the instant respect of all with whom he was thrown; but if he once became your friend, he was really and truly your friend. He did not spare himself when he could do his friend a service, as I have particular cause to know. And all of us whom he admitted to his friendship are at one in the realization of a poignant grief, of an abiding sorrow, that we have seen him for the last time on earth.

The Mr. Merriam of 1871 was full-faced and ruddy, apparently the incorporation of health and strength. But he took little care of himself, and his devotion to his studies, coupled with very arduous teaching, both in and out of the college, brought about a great change in him. When I returned to Columbia in 1879, after an absence of nearly four years, I hardly recognized him. Not long after this he told me that it was only his work, he thought, which had kept him from breaking down entirely. That always seemed to me a very characteristic remark. For physical discomforts which would have sent most men away on sick leave, he found the most acceptable remedy in hard work. He was naturally active, and loved keenly the open air, and the sights and sounds of the country. For many years he walked with

great regularity in Central Park, and it was often my privilege to walk with him. I am glad to remember that here too he was my teacher. His knowledge of the trees, the plants, the birds, was remarkable. He used to say laughingly that he had not been a country boy for nothing, and that he was very happy not to have been raised in the city.

Professor Merriam's first publication, an edition of the "Phæacian Episode of the Odyssey," showed in many ways his growing predilection for archæological studies. The discoveries of Schliemann and others were turned to good account in the notes, for the elucidation of difficult points. He pursued these studies with such success, in spite of a heavy burden of teaching, that when the great inscription at Gortyna, discovered by Halbherr, was unearthed by Fabricius in 1884, he was already well able to throw light upon its many obscurities. His publication of the text, with translation and a very rich commentary, ranks with the best that has been written on the subject, though many scholars in Europe, trained in archæological seminaries and in museums to which Merriam had not yet found access—for his first trip to Europe was made in the summer of 1886—had published essays upon it. It is a striking coincidence that his last public utterance was an informal lecture, delivered before the American School a few days after his arrival at Athens, on Halbherr's latest discoveries in Crete.

One of Professor Merriam's best, though least known articles, is an address delivered shortly before this, in March, 1885, before the New York Academy of Medicine. It is a singularly interesting paper, afterwards printed in the fifth volume of the Transactions of that Academy. Its title is, *Æsculapia as Revealed by Inscriptions*. In this article of thirty octavo pages Professor Merriam gives an account of some of the more noted

temples of Asklepios in Ancient Greece, and of the ancient custom of resorting to these temples in the hope of cure from obstinate disease by the miraculous intervention of the god. Such an essay could be written only after the most thorough study of hundreds, or even thousands, of inscriptions.

In these last few days we have learned through letters from friends at Athens many particulars of the last moments of his life; how his last going out was a trip up to the Acropolis, where the chill air of the Museum probably hastened the fatal attack; how on the day before his death he seemed likely to recover; and how he was laid to rest in the Greek Cemetery on the 21st, by the side of Lolling, while the members of the English, French and German schools, with many Greeks, were there to pay him the last tribute. M. Kabbadias, Ephor General of Antiquities at Athens, and an old friend of Professor Merriam, spoke most feelingly, and Mr. Ernest Gardner, the head of the English school, read the verses which he had composed in Greek to accompany the wreath sent by the members of that school. I am rejoiced to be able to read these verses to you, through the kindness of President Low, from a letter which had been sent him to read. They are as follows:

Ὅς ποτ' ἐν Ἑσπερίῃ σοφίης πρόμος Ἀτθίδος ἦεν,
 Ἀτθίδι δ' αὖ σοφίης ὄρχαμος ἑσπερίης,
 Γαῖα μὲν Ἀτθίς ἔχει, τύμβον δὲ περιστέφει ὥδε
 Κοινὸς ἀφ' Ἑλλήνων Ἑσπερίων τε πόδος.

I have tried to render the charming lines into English verse, which proves but a faint echo of the Greek original:

"Him who to Men of the West oft championed Attica's wisdom,
 Unto Athens in turn showing the lore of the West,
 Attica's earth now holds, while here, in sorrow united,
 Decking with flowers his tomb, Greek and Hesperian stand."

AUGUSTUS C. MERRIAM :

MY REVERED TEACHER.

Oh, friend beloved ! I mourn for thee, my friend !

A week ago I was so rich—ah, me !—
In thy dear friendship, that there seemed no end
Of all my wealth ! I never thought to see
The bitter day when I, deprived of thee,
Like some proud noble by war's cruel fate
Cast forth a beggar, thus bereft should be,
Sitting without the old familiar gate,
Longing for all within, debarred, disconsolate !

Ah, who shall sing for thee, oh loved and lost !

A song so sweet that it could half express
The sweetness of thy soul ? And with what cost
Of untold lucre could this earth possess
A monument of which we might confess
That it was worthy ? Or what skillful tool
Of patient artist, with all subtleness,
Could body forth the grief and pain that rule
Our orphaned hearts, too soon enrolled in sorrow's
school ?

Ay, well ye weep, pale sprites of earth and air,

And of the past, now dim and hoary grown !
For nevermore shall so divinely fair

And just a spirit of this earth be known !

One who read all your magic, who alone
Could hear your faintest whispers, and divine

From charred papyrus, or the crumbling stone,

Grave, royal mandates, songs of love and wine,

Or sorrow's mute appeal from hearts that mourned—as
mine !

Thou wert the star by which my course was steered
Since first, amid the billows tempest-piled,
The rays dawned on me ; thine the touch unfeared,
Light as a feather, falling on my wild
Impetuous spirit, till, by thee beguiled,
The dusty road seemed sweeter than the scent
Of dewy clover !—Spirit undefiled,
Earth could not keep thee !—but, the sails are rent !
In vain the swift steed waits thy word, with ears attent !

—*Lucia Graeme Grieve.*

A THOUGHT.

IN the course of my reading one day, quite by chance I came upon a thought so beautiful that it has recurred to me again and again. One sometimes accepts a fact almost as a matter of course, without realizing its full import until the mind becomes illumined as by a flash of light in the darkness. Probably many believe that man is merely one of the co-ordinate parts of Nature, but one element in the universal life. Until I came upon those marvelous awakening words in my reading, I too passively acknowledged the truth of this theory. But a change was wrought by one who lived some centuries ago. "My sisters, the birds," says St. Francis of Assisi, speaking lovingly of them as of his nearest of kin. And when it comes to that which we regard as the cessation of life and joy, which comes as something gloomy and dread,—how does he speak of that? He calls it "My sister, death." Deeper into reality this man has reached than he who said, "In the midst of life we are in death." How completely he regarded death as nothing bitter or unkind, but just as much a part of a wondrously beautiful Nature as life is, itself! These are the words that made me realize vividly what had been almost subconscious before,—the loving "My sisters, the birds," the simple "My sister, death."

—A. S.

SERENADE.

Sleep, love, dear love,
The skies above,
With fairy lights arrayed in countless numbers,
Look down with tender guarding on thy slumbers.
The same white stars that shine above my head
Are angel eyes around as pure a bed
As violets find in sheltered woodland ways,
Whereon to rest throughout the nights and days.
Seas roll between, yet thou art strangely near,
Peace, peace, dear love, in sleep unknowing fear;
God's own strong hand still holdeth you and me,
And heart meets heart o'er countless leagues of sea.
I ever seem to hear thy gentle tone;
Far though thou art, yet am I not alone;
I hear the hours ring out the long night through,
Yet thoughts of thee make hours seem all too few.
In hush of night alone I walk the ways,
Where thou and I strayed on in other days,
And all of nature murmurs in my ear,
"Thy love is near, thine own true love is near."
Ah, in thy sleep come thronging thoughts of me,
As waking I must ever dream of thee.
Lulled by the breath of languorous southern airs,
Guarded in sleep by silent angel prayers,
Dream on, dear love, dream on; for I would fain
Have thee recall the words I breathed again.
Where strange sweet flowers around thy lattice twine,
Dream that the whisper of the wind is mine,
And, in the land to which thou must return,
Still do I wait and still for thee I yearn,
Still with the stars unceasing guard I keep,
And bid thee sleep, oh sleep, my dear love, sleep.

—*Guy Wetmore Carryl.*

A GHOSTLY ALUMNI MEETING.*

THE early dusk of the short December day was rapidly darkening into night. In the outer office the electric lamps gleamed forth, their gay light mellowing on the staid rows of law-books that lined the walls. For a week or more a pressure of uncompromisingly urgent business had kept us all under unusual strain; as the senior member said, we had been "on the jump, like grasshoppers in a field before a small boy and a stick." (The senior member had spent a summer of recuperation on a farm and was rural in his similes.) Personally I was quite worn out; but I turned on the light over my desk and plodded away.

Gradually, as dinner-time approached, the usual shuffle of departure began, and soon only the office-boy and I remained. He was a crafty youth, that office-boy. His propensity to whistle grew into an uncontrollable defect of character in proportion to the increase of his alarm lest he be detained late. He needed not to be told twice to go; and I was promptly alone.

I sat in my room, reluctant to make the effort to leave. Plainly I had been working too hard; I found myself unstrung; my brain seemed squeezed dry. The room began to swim about; the documents and various paraphernalia on the desk danced before me. I stumbled to the window and, my head on the grateful coldness of the pane, stood peering out.

It was quite dark; snow, I found, had been falling for some time and was now turning to sleet which, driven

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before the wind, fiercely assailed the few umbrellas in sight. Opposite, down below in the gloom,—strange reminder of old days,—lay Trinity churchyard, quiet plot of the dead, preserved intact amid the tumult of lower Broadway and Wall Street, as if to perform the solemn function of the skull at the boisterous banquet-table of the ancients. Flickering rays from street-lamps and office-windows shone fitfully on the crumbling tombstones. The trees, that loomed like giant specters amid the old graves, waved weirdly their naked boughs, like fleshless arms, beckoning uncannily; a patch of damp snow, clinging here or there in a crook or at the foot of a dark trunk, gave semblance of a trailing garment of white; vague and ghostly shadows seemed flitting through the storm amid the quiet precincts.

It was cold at the window; I sat down again and my chair assumed a comfortable rearward tilt. It would be pleasant to rest thus awhile; and, safe in seclusion, my feet took to themselves the storied pose of true democratic siesta and found an easy resting place on an unencumbered end of the desk. My eyelids closed wearily; my whole being sighed in relief.

Suddenly, with a rush, the consciousness of a duty unfulfilled leaped up within me; my heart gave a bound and my feet twitched themselves uncomfortably to the floor. Here was a pretty go! I was to respond to an important toast at the annual dinner of the Alumni Association of my Alma Mater the following evening, and in the press of other affairs I had forgotten the matter completely!

A more notable speaker had been originally on the card, but his sudden illness had resulted in a hurried substitution of myself. I realized the value of the opportunity and my brain reeled again as the thought of

the brief intervening time and my lack of preparation surged through me, like a wave.

Hastily consulting a memorandum,—the title of the toast was, "Columbia, her glory of the Past, her promise for the Future." A sufficiently comprehensive subject, surely; and I seemed to have not one idea! To be sure, I possessed a certain scattered knowledge of the early history of the college, but how, with so much other work on hand, to arrange a speech satisfactory for delivery before a critical audience the following night? It was a painful thought.

In excess of distress, the mind rests; I seemed unable to arouse myself; my head sank wearily on my arms, on the desk. What to do! A delicious languor, too sweet to be fought against, crept over me; consciousness seemed slipping, slowly, slowly slipping from me; strange sounds buzzed in my ears in the warmth of the room: I knew—I knew not what.

With startling abruptness I suddenly grew conscious of a draught of icy air; hastily my eyes grew wide; I looked around. The electric light above the desk went out completely; then up it flared again and burned brightly. My hair rose gently on end as I became aware that on top of the documents on the desk, folded within a seemingly conventional wrapper, lay a newspaper, where nothing had lain before. It was addressed, in a thin, old-fashioned handwriting, to me; the ink was very black. I backed away, eyeing it; had it arisen and bowed politely, I should have felt no surprise. I went into the outer office and peered into each private room; tried the safe; the air was very heavy and still; but everything seemed in its place and orderly. I came back briskly, whistling with animation. Too bad I had sent away that office-boy.

It lay there. I sat down hurriedly and picked it up it was so icily, clammily cold, I dropped it as quickly. What uncanny doing was this! Resolutely I braced myself, and hastily though gingerly tore off the wrapper, noticing that it was stamped, "Marked Copy." With a quick glance about, I spread the strange sheet before me.

In heavy-faced, black type, it was called *The Weekly Chronicle and Intelligencer*. Beneath this title was printed, "Official Organ of Section No. 1, United Order of Ghosts of the United States of America. New York City, December 10, 1894."

I could hardly contain myself; what was happening to me? The temptation was to cry aloud. Hastily scanning, with bulging eyes, the columns of print before me, my attention became riveted to a leading item, heavily marked with blackest of black pencil. Dazed, I read:

.....
 A NOTABLE OCCASION.
 Annual Meeting of the Alumni Association
 of old King's (now Columbia) College.
 IMPORTANT BUSINESS TRANSACTED.
 Distinguished gentlemen present; speeches by
 Hons. Alexander Hamilton, John Jay,
 Robert R. Livingston, Gouverneur Morris,
 and others.
 COMMITTEE APPOINTED.
 Annual Report.

The Annual Meeting of the Alumni Association of King's College was held at midnight, December 9th, in

the large room of the College Library, on Forty-ninth street.

* * * * *

I stopped, in excess of amaze King's College had suspended at the beginning of the Revolution of 1776 ; its buildings, situated in green fields near where now is busy Park Place, were used as barracks and hospitals for the British during their occupancy of the city ; at the close of the war it grew again as Columbia. What ghoulish midnight crew was this ! In the Library, on Forty-ninth street ! I read on.

* * * * *

The President of the Association, Hon. Alexander Hamilton, ex-Secretary of the Treasury under Washington, was in the chair and presided over the meeting with his usual grace and dignity. He was seated beneath the old iron crown that formerly rested on the cupola of the original college-building of King's in token of the monarchical sway of those days. The usual number of distinguished graduates was present.

After the Secretary of the Association, Mr. Gerard Beekman, of the class of 1766, had read the minutes of the previous year's meeting, and they had been declared approved on motion of Judge Troup, of the class of 1774, President Hamilton arose to deliver his annual address. (At this point the college watchman appeared. Though unable to see or hear the distinguished company present, he was sensible of their proximity and stood aghast. The members of the Association were highly edified watching his hair raise itself and his knees strike together, his under jaw dropping most ludicrously. This untimely interruption obliged President Hamilton to resume his seat in order to await the unseemly intru-

der's departure; he seemed unable to move. After a moment, one of the more mischievous of those present,—doubtless imbued with the prankish spirit of his college days,—caused his fingers to rattle together audibly; another, for a brief period, allowed a phosphorescent glow to play about his person: whereat, in great dismay, the watchman fled precipitately.) When order, after some time, was fully restored, President Hamilton, arising again, began his address, profoundest attention being given his stirring words.

PRESIDENT HAMILTON'S ADDRESS.

"Gentlemen of the Alumni Association of King's; It is the privilege, as well as duty, of the president of your honorable organization to address you at these yearly re-unions,—a privilege which, in so distinguished an assemblage and recalling so many memories, cannot be esteemed other than most highly. Elected to this position the year following my death (at which time the Association was formed), I have always deemed this annual opportunity one of the pleasantest incidents of my non-existent days. It has been ever an occasion fraught for me with greatest pleasurable anticipation,—would you could say the same." (Applause and laughter).

"King's College was founded in the year A. D. 1754, and survived, through many vicissitudes, till the outbreak of our glorious Revolution." (At this mention, all members arose and, in accordance with the usual custom, raised aloft the right hand, as if grasping a sword, sheathed the imaginary weapon, bowed reverently, and resumed their seats.) "After the close of this period, the charter was revived and the institution began its second era under the now revered name of *Columbia*." (Applause). "To Harvard and Yale were given the

names of individuals; *Columbia* stands for the whole land." (Prolonged applause and waving of hands. One enthusiastic member lost a finger-joint, through too exuberant gesticulation, and considerable time was absorbed in finding it. It was happily recovered). "A few years ago was celebrated the one hundredth anniversary of the revival and confirmation of the old charter; in the few years that have since elapsed, material advances have been made. We of old King's look with pride upon the work; and, anomalous though it may seem, I think I may say that our hearts beat with thrills responsive. Within the course of another brief period, the institution is to establish itself again amid surroundings less at variance with its purposes than at present, a return, as far as possible, to the era of the old days, the old days gone by, when the green sward of the College Campus sloped gently down to the lovely shores of the Hudson and the city was only a nestling growth in a new land. The new home is again near Hudson's shores; but how has our queenly city grown! How much greater is our ancient institution's responsibility today, how great the need of fostering care! May prosperity and renown attend! May wisdom dwell in the councils of those who in their hands hold the full cup of her destinies!"

Continuing, President Hamilton reviewed in detail the events of the past year of Columbia's work, paid a glowing tribute to the members of the Association who had aided so materially in its prosecution, and closed with an eloquent and stirring appeal for earnest and unswerving devotion. He sat down amid much applause, and the secretary, rising, proceeded to read the names of the members who had been appointed to serve on the various committees for the ensuing year.

COMMITTEES.

Committee on President Low.—The President of the Association, *ex-officio*, and John Jay, Henry Rutgers, John Watts and Benjamin Moore.

Committee on Board of Trustees.—Samuel Provoost, chairman; Samuel Verplanck, Philip Livingston, Leonard Lispenard, Richard Harrison, Egbert Benson, Henry Rutgers, Benjamin Moore, Gouverneur Morris and Robert Troup.

Committee on Faculty.—Egbert Benson, chairman; John Vardill, Peter Van Schaack, John Bowden, Edward Stevens and Benjamin Kissam.

Committee on Influencing the Minds of Possible Testamentary Benefactors.—Gouverneur Morris, chairman; Julian Verplanck, John Doughty, Philip Pell and Robert R. Livingston.

The appointments were deemed excellent and were accordingly immediately ratified. The Committee on Trustees was considered particularly strong, as seemed proper.

RESOLUTIONS.

Hon. John Jay, of the class of 1764, then arose and advocated the adoption of the following resolution:

“WHEREAS, It is the belief of this Association that a vast number of students would be attracted to Columbia if facilities were afforded that would permit said students to dwell together as in a little world of their own, instead of the present method of association in name only; and,

“WHEREAS, Several members of the present Board of Trustees seem in doubt;

“*Resolved*, That it is the sense of this Association that the Trustees of the College should, at the earliest

possible period, provide at the new site at Bloomingdale suitable dormitories for the use of the undergraduates; and further,

"Resolved, That a special committee of five, with the President of this Association as Chairman, be appointed to attend upon such trustees as need looking after, to be constantly at their elbows at all meetings of the Board, and to endeavor, in all righteous ways, to influence their minds justly in this regard."

This resolution was unanimously adopted, amid much enthusiasm, after calling forth a number of eloquent speeches in its favor. Among those who spoke was Hon. Robert R. Livingston, class of 1765, who said: "There are two objects to be attained by a youth who enters upon college life. 1st, to attain to such a fulness of learning in the chosen studies as will enable him to enter upon his future career with a mind trained and ready to absorb; 2d, by intimate and close relationship with his fellows and those in authority over him, by participation in the genial rivalry of class with class, by engaging in the wholesome strivings to excel in sports or debates or other contests with sister institutions, by dwelling in close communication with his associates in a temporary little world apart,—by all these to train the mind to buffet, to lead, to excel in the great world without, the which the little college world has so ably foreshadowed. College spirit lives in the heart of the man to his feeblest days, and warms the soul within him. The intimate associations of the days gone by furnish moments of heartiest satisfaction in the elder years. The experience gained in leadership in the college-world, in striving with all manner of minds there, in gathering intimate knowledge of diverse character, serves to furnish a grand foundation on which to build a future under-

standing of the ways of the world without. How can this invaluable spirit and experience be attained unless the college be in very fact a home, unless in truth it make itself for the time being the very world in miniature and life of those who pass within its portals? Let History speak!"

Hon. Gouverneur Morris, of the class of 1768, then arose, and in an earnest though humorous speech, introduced the following resolution:

"WHEREAS, This Association has labored with exceeding patience and perseverance in the cause of Columbia's welfare; and,

"WHEREAS, Through its direct, though unnoted, influence, a new site for the future home of the college has been purchased under favorable auspices; and,

"WHEREAS, The citizens of the City of New York seem disposed to regard with pride the growing greatness of the revered institution in their midst and to aid in the upholding and uplifting of the same; now, therefore, in furtherance of the good work,

"*Resolved*, That special committees, of one each, be at this meeting appointed by our president, to serve for the term of one year each, and to be entrusted with special work as follows: Each of said committees thus appointed shall attend untiringly and unceasingly upon some prominent millionaire of the City of New York, or elsewhere, shall use all proper means to impel said millionaire to realize the benefit that would ensue to the city, the country and himself from his becoming a benefactor of Columbia, and shall endeavor in every righteous way to instil into the mind of said millionaire the idea of donating from his store of riches in aid of the building of lecture halls and dormitories, the founding of lecture-ships and fellowships, and the prosecution of the general

educational work of this great representative institution of learning."

This resolution was also carried unanimously and its introducer handed to the president a selected list of eligible millionaires upon whom committees should be appointed. In a few minutes the president handed the list to the secretary, having noted the name of a member of the Association, as a committee, before each name on the list; and it was announced as follows: Gouverneur Morris, to be committee on Mr. —

* * * * *

"Shure, sir, yer dinner 'll be cold at home, sir, if ye don't hurry. The buildin' is locked up an' every one gone away this long time. I was fearful somethin' had happened to ye, sir, so I took the liberty o' comin' in to see, sir. Ye 're not sick, sir, I hope, sir?"

I looked sadly at the face of our faithful janitor.

"No, Michael," I said, "I'm all right; but I do wish you had let me get the names of those millionaires first."

"Yes, sir," said Michael, soothingly, "You'll be all right again in the mornin', sir, I'm sure; it's a harrud day's worruk you've had, sir, I suspect,—good night, sir,—yes, sir,—oh, thank ye, sir,—no, sir, I won't say a worrud, sir,—much obliged, sir,—good night, sir,—good night."

—*Ruford Franklin.*

SOAP-BUBBLES.

As a little child at play
Blows upon a pipe of clay
Bubbles, evanescent, bright,
With their iridescent light,
So I fling upon the wind
Verses of the bubble kind.

And my friend with eyes of blue
Looks my dainty verses through,
Pauses from his books awhile,
With an intellectual smile ;
For my fancy seems as naught
To this man of deeper thought.

Still I plead as my excuse :
“ Even bubbles have their use.
They are perfect while they live,
And their short career may give,
As they shimmer, and are flown,
Some suggestion for our own.

“ Let their beauty, pure and glad,
Make another soul less sad,
And, as upward they are whirled,
Let them show their little world
Floating clouds and perfect sky,
Warmly mirrored, ere they die.”

—*Herbert Müller Hopkins.*

EDITORIALS.

NOTHING that we can say by way of tribute to the memory of Dr. Merriam could increase the regard in which he was held by all who knew him. It is better to leave the expression of that regard to those who have known him intimately for years. In view of the rank of the professor, and of the fact that many of his friends could not attend the memorial service held in the chapel on January 25th, the MONTHLY publishes in this number the addresses delivered on that occasion.

THE agitation by the seniors of the question of wearing "mortar-boards" is a mark of the strong class spirit of '95. The adoption of the mortar-board is important chiefly by reason of this fact. Everything that gives to the members of a class the feeling that they form a distinct body, that they are bound to one another more closely than to any one else, is to be commended. It is thought by some that there is a conflict between class spirit and college spirit, that the strength of either one necessitates the weakness of the other. We think this idea utterly erroneous. What is college spirit? It is not, chiefly, an enthusiasm over a name or even over a history. It springs, not from any such far-away sources, but from daily companionship and friendship. It is hard to imagine a man passing through college without becoming acquainted with any of his fellow-students, but, if that were possible, it is certain that he could have little college spirit, however glorious the history of the institution might be. When a man thinks of his college, he thinks of the men he knows or has

known there. When he says that he loves his Alma Mater, he really means that he loves the friends made in her halls. Now it is impossible that he should even know all the students in a college of any size, and therefore his recollections are associated with some group selected from the whole body. The question is simply of whom this group shall consist. It is most natural that it should be his class. If, for any reason, his college is lacking in class spirit, the same necessity of choosing a comparatively small number of friends exists, but will take another form, and his college feeling will be connected with a literary society, the board of a paper, a musical organization, or some other small body. This we wish to emphasize. A man's college spirit, his love of his college, consists in his love, not of all his fellow-students,—that is utterly impossible,—but of some group of them,—if not his class, then some other body of similar size. There is, therefore, no conflict between class and college spirit; on the contrary, class spirit is the best form that college spirit can take. It is best because it is most natural and most likely to be lasting. The members of a class enter together, pass through college in company, and graduate in a body. Their organization is far more likely to continue in after life than any other that they could join, unless, perhaps, a fraternity, and fraternities have so many distinctive features that they are not considered in these remarks. As we said at first, then, enterprises, undertaken by a class as such, deserve encouragement. The Sophomore Triumph and the Entertainment, which may now be called established, the Junior Ball and Columbian, and the Senior Class-Day and Open-Air Concert are all of this nature and are all excellent. But there should be more of the same kind. The freshmen, who ought to develop enthusiasm

as early in their course as possible, seem, unfortunately, to have nothing of their own except their crew, since the passing away of cane-rushing, that most powerful generator of class spirit.

We are glad to see this movement among the seniors, and strongly advise other classes to follow '95's example in trying to make class unity more real and vivid.

LAST month we tried to express, with all the vigor at our command, our great desire that the undergraduates of Columbia should do more toward making the MONTHLY a success by contributing to its pages. It seems that at this time, if ever, such an appeal should have some influence. This has not always been so. Twenty years ago, for example, the debating societies were practically dead, at least so far as any active work was concerned, and voluntary intellectual efforts by students seem to have been almost entirely suspended, except in the publication of the "Columbiad," which had more of a literary character than the modern "Columbian." To ask college support for a magazine at such a time would probably have been useless. So, at different times since then, for various reasons, interest in literary work has flagged. At present, however, there is an activity in that line which seems really unprecedented. On the same page on which we asked for more hearty support in our efforts to realize the MONTHLY'S ideal, we spoke of the splendid work done recently by the debating societies. In addition to the work there referred to, arrangements for the annual joint debate in April have now been in progress for several weeks. Such vigorous action is extremely encouraging. Its influence should extend throughout the college, arousing interest even in those who have not been directly reached by the

societies. This is what we mean by saying that the time seems favorable for an appeal, such as was made last month. Why should there not be a genuine "Revival of Letters" at Columbia? We are certain that the only thing needed is a little more interest. With that once aroused, the "revival" would come with a suddenness and brilliancy that would startle many of us. There is surely no one who would not be delighted at this. Then why not try to bring it about? The only way it can be done is through the work of individual students. Unlike many college enterprises, this one can be promoted by every one who wishes it to succeed. No concerted action,—no mass-meeting,—is needed, only the application of a little will-power by each interested person. If every one who would be pleased at the result spoken of above would himself try to accomplish it, success would be certain and quick.

THE MONTH.

THE Shakespeare Society has just published a new manual, giving the history of the organization since its foundation in 1885, its constitution and by-laws, and lists of its officers. The newly elected officers are: President, E. H. Daly; Vice-president, J. M. Proskauer; Secretary, W. S. Cherry; Treasurer, J. H. Deming.

The Columbia College Debating Society was admitted to the Debating Union at a meeting of the Union held January 11th.

The Class of '97 is making arrangements to produce "Our Boys Up to Date" in Morristown and Lakewood on the night of February 14th. At the first production of the play at the Berkeley Lyceum, about \$600 was raised toward paying off the class debt.

Through the generosity of Messrs. Cornelius, W. K., F. W. and G. W. Vanderbilt and Mr. and Mrs. W. D. Sloane, buildings costing \$750,000 will be erected for the College of Physicians and Surgeons. These will be used for the regular college work and will contain the Department of Biology and the dissecting rooms.

The officers of the Philolexian Society for the second term are: President, E. W. Gould; Vice-president, P. E. Brodt; Secretary, Hans von Briesen; Treasurer, J. C. Levy.

About fifty of the students in the various schools of the University were on duty in Brooklyn during the recent strike, as members of the National Guard.

The officers of the Barnard Literary Association for the second term are: President, W. D. Street; Vice-president, W. O. Gennert; Secretary, R. B. Pomeroy; Critic, S. S. Seward, Jr.

Arrangements have been made for the Annual Joint Debate between the Barnard and Philolexian Societies. It is to be held April 4, 1895. President Low is to preside and Professors Brander Matthews, Mayo-Smith and Keener are to act as judges.

GRADUATE DEPARTMENT.

'**33** ARTS.—Henry Brevoort Renwick died in New York City on January 27. He was the eldest son of the late James Renwick, Professor of Natural Philosophy and Mechanics in Columbia College, and was born in 1817. He was an authority on Mechanics, and occupied many positions of responsibility, including those of Examiner of the United States Patent Office and United States Inspector of Steam Vessels. He was actively engaged in the construction of the breakwaters at Sandy Hook and Egg Harbor, and other important government works. His technical knowledge was in constant demand in prominent patent cases for many years.

'66 Arts.—In the death of Augustus Chapman Merriam, A.M., Ph.D., Columbia has lost a worthy son and a most efficient officer. He died while absent on leave in Athens, Greece, on January 19th. Two years after his graduation he was appointed tutor in Greek and Latin by Alma Mater, tutor in Greek in 1876, adjunct professor of the Greek Language and Literature in 1880, and in 1889 Professor of Greek Archæology and Epigraphy, which chair he occupied until his death. He was a member of several scientific societies. In 1886–87 he was President of the American Philological Association. He was also a director of the American School of Classical Studies in Athens, and president of the New York section of the Archæological Institute of America, and was honored last year at Geneva with the presidency of the Greece and Orient section at the International Congress of Orientalists. A memorial service in his honor was conducted in the Chapel on January 25th.

'69 Arts, '73 Law.—Hamilton Fish has been elected Speaker of the State Assembly.

'71 Arts, '73 Law.—In "Four American Universities" (Harvard, Yale, Princeton, Columbia), issued by Messrs. Harper & Bros., Professor Brander Matthews writes of Columbia.

'75 Arts.—Professor E. D. Perry has translated Paulsen's work on "The German Universities," Prof. Butler ('82 A.) furnishing an introduction that traces the influence of the German Universities on American higher education.

'81 Arts.—Dr. J. C. Egbert, Jr., is the author of an "Introduction to the Study of Latin Inscriptions."

'82 Arts.—Prof. Nicholas Murray Butler addressed the Nineteenth Century Club on January 16th, on the subject of "Public School Reform."

'83 Arts.—Prof. Alfred Gudeman, of the University of Pennsylvania, has brought out a second revised edition of his "Outlines of the History of Classical Philology."

'83 Law.—Dr. A. C. Bernheim is the author of two new books on New York City, one of which will be a work of considerable historical importance.

'93 Arts.—Charles Louis Pollard, A.M., a member of the first editorial board of the MONTHLY, has been made Assistant Curator of the National Herbarium at the National Museum in Washington, D. C.

'94 Arts.—Frederic Ludlow Luqueer, University Fellow in Education, formerly Editor-in-Chief of the MONTHLY, has translated Kant's "Ueber Pädagogik" from the German.

EXCHANGE ECHOES.

COBWEBS.

A glint of the gold of the rising sun,
 And the silver mists of the night
 Make the warp and the woof of the webs that gleam
 O'er the face of the earth, when she wakes from her dream,
 At the touch of the morning light.

A treasure of gold in a daring heart,
 And the silver light of truth,
 And sweet ambitions and day-dreams fair
 Make a world of cobwebs, light as air,
 In the fairyland of youth.

But a ruthless wind must shiver and break
 The fairy webs of the dawn,
 And the scorching rays of life's noon-tide sun
 Must shatter my day-dreams one by one
 Till my cobweb world is gone.

—*Brown Magazine.*

TIME.

And as we dreamed, the days went fleeting by
 And all unmissed, we never thought them lost.
 For, as the tree before the touch of frost
 Stretches its full-leaved branches toward the sky,
 Tho' now and then a leaf falls through the air,
 And we no changes in the foliage find,
 Yet, day by day, the whistling autumn wind
 Whirls one more leaf, till lo! the trees stand bare!
 So now these days, which formed the precious store
 And passed so slow they hardly crept along,
 Are but an echo—a forgotten song—
 Made by the hours, which now return no more.

—*Trinity Tablet.*

DOWN IN THE DEEP.

Down in the deep where dolphins leap,
 And the setting sun sheds golden glory,
 A world of life in a world of night
 Speaks never back to a world of light
 A line of its ancient story.

Down in the depth of a human life,
 Crowned with a wealth of winters hoary,
 Who shall say, "Lo! all is light."
 It may be dark, it may be bright,
 The page of its untold story.

—*Brunonian.*

TRIFLES LIGHT AS AIR.

MY LADY NICOTINE.

(To those good smokers, H. and P.)

Realmed in the dreams of Fancy,
Crowned with the pearl of smoke,
From the lost land of necromancy
My lady of old I invoke.
My lady of Nicotena
As gay as the laughter of dreams,
As subtle as purring waters,
As fair as the woodland streams.

Crowned in moments of pleasure,
A friend in times of fear,
Like the sway of a love-caught measure,
She speaks her words in my ear,
Until in moments of longing
She banishes doubt and regret,
And I touch her lips uplifted
With the wand of my cigarette.

You awake from the dreams of Hashan,
There is doubt in your castles of Spain,
Love lurks in eyes Caucasian
To leave them again and again;
Yet soft at the hint of my bidding,
There floats on my vision a queen
Who lurks in dreams and fancies,
My lady of Nicotine.

—A. D.

BOOK REVIEWS.

The * *General Catalogue of the Officers and Graduates of Columbia College, 1754-1894*, is the twelfth in a series that begins in the year 1774. The second edition was published in 1815, twenty-eight years after the reorganization of the College under its present title, and others followed in 1826, 1836, 1844, 1865, 1868, 1871, 1876, 1882, and 1888. The frontispiece of the present edition is a very interesting fac-simile in reduced form of the *Catalogus* of 1774, which shows, as the Latin title states, the names of those *qui in Collegio Regali, Novi-Eboraci, Laurea alicujus Gradus donati fuerunt ab anno 1758 ad annum 1774*. This twelfth edition, when compared with that of 1888, shows an increase of 259 pages, 102 of which are due to the insertion of a valuable "Locality Index." One finds here the names of graduates of all the schools, grouped by states and cities, and the Committee, Prof. J. H. Van Amringe and Mr. John B. Pine, express the hope that this may lead to the formation of local alumni associations. Another new feature is the historical note prefixed to the volume, in which the successive steps in the constitutional development of the College are recorded, from the year 1754, when the royal charter passed the seals, and the first class met the Rev. Samuel Johnson, D.D., the President, and at that time the sole instructor of the College, in the School House of Trinity Church, to the year 1893, when the Teachers' College became a part of Columbia, and the Columbia University Press was incorporated.

The *Catalogue* shows on every page evidence of the care and painstaking accuracy with which it has been compiled. It is a veritable mine of information, indispensable for every loyal son of *Alma Mater*. Enthusiastic, certainly, every Columbia man should be, but enthusiasm without knowledge is apt to prove embarrassing, if not ridiculous. We are decidedly of the opinion that a copy of this *Catalogue* should be in the possession of every graduate and undergraduate of the University.

—N. G. McC.

† *The Crusades*, the story of the Latin Kingdom of Jerusalem, is the last of the series entitled "The Story of the Nations." The story of the Crusades has been told so often that one is inclined to be prejudiced against the book. A mere glance at the work, however, will soon convince the

* *Officers and Graduates of Columbia College: General Catalogue, 1754-1894*. Paper, \$1.00; cloth, \$1.50.

† *The Crusades*. By T. A. Archer and Chas. L. Kingsford. Published by G. P. Putnam's Sons. 1895. Price, \$1.50.

reader that so great an historic movement as the Crusades must ever admit of a treatment disclosing new ideas, both as to the origin and general effect. The authors have undoubtedly been untiring in their efforts to secure all possible data for a most complete history, and, having secured such facts as they were able, have put them together in a most artistic manner, giving to the book a far more interesting tone than is usually found in a work of this kind. The story commences with a sketch of the early pilgrims from the time of Constantine down to the year 1000. The main plan of the story then begins with the Crusade under Peter the Hermit, and follows the Crusades through to the end. The authors state in the preface: "We are here concerned only with the Crusades which are crusades in the proper sense of the word. With the Fourth Crusade, the Latin Empire of Constantinople, and still more with those developments, or perversions, of the crusading idea, which led to the so-called Crusades against the Albigensians and the Emperor Frederick, we have nothing to do." With these exceptions, the history is very complete. The main thread of the narrative is the history of the Latin Kingdom of Jerusalem, and this is treated somewhat more fully and given more prominence than is usually given in treating of the Crusades. The book closes with a chapter devoted to a description of the effects of the Crusades upon the Papacy and the Reformation, with their general social and political effects. It contains fifty-eight illustrations and three maps, all of which tend to make the story vivid and realistic. We take pleasure in recommending the book, and are assured that it cannot be read without interest and profit.

—P. M. C.

DIE PERIPATETISCHE
GRAMMATIK

VON

FELIX JURANDIĆ,
GYMNASIALPROFESSOR.



AGRAM 1895.

DRUCKEREI DER „NARODNE NOVINE“.

Vorwort

Der Titel dieses Werkes entspricht dem Inhalte insofern nicht, als ich nicht einmal den Versuch gemacht habe, die peripatetische Grammatik in ihrem ganzen Umfange darzustellen, sondern mich auf die Darstellung nur jener Tatsachen beschränkte, bezüglich welcher zwischen der philosophischen Lehre und der Syntax des Apollonios Dyskolos eine Uebereinstimmung herrscht.

An eine ausführliche Darstellung des Gegenstandes wird man erst nach einer neuen, gründlichen Rezension der Apollonianischen Syntax schreiten dürfen. Und so habe ich auch in Bezug auf die übrigen Quellen nur das Notwendigste berücksichtigt.

Die neueren Arbeiten auf diesem Gebiete haben mir manchen Nutzen gewährt, wofür ich den betreffenden Verfassern zu Dank verpflichtet bin, verwerten konnte ich jedoch in diesem Werke selten etwas, da kein einziger den Gegenstand in Bezug auf den Inhalt vom peripatetischen, in Bezug auf die Form vom Apollonianischen Standpunkte aus betrachtete. Sonst wäre mein Werk eine fortwährende Polemik geworden.

Eine Ausnahme habe ich aus ökonomischen Rücksichten bezüglich G. F. Schoemanns gemacht, dessen Resultate den Gegenstand der Einleitung bilden.

Meine Resultate, welche weder hinsichtlich der Philosophie, noch hinsichtlich der Grammatik oder der Rhetorik, einen Abschluss bedeuten, veröffentliche ich lediglich in der Hoffnung, den richtige Weg gefunden zu haben.

Einleitung.

„Die ersten Anfänge sprachwissenschaftlicher Untersuchungen bei den Griechen gehören dem Zeitalter der Sophisten an.“

„Von eigentlich grammatischen Erörterungen über die einzelnen Wörterclassen in Beziehung auf ihre verschiedenen Functionen in der Satzbildung ist überall bei Plato nur beiläufig die Rede, und Alles was darüber vorkommt, beschränkt sich auf die Bemerkung, dass einige Wörter zur Bezeichnung der Gegenstände dienen, über die man etwas aussage, andere aber zur Bezeichnung dessen, was man über sie aussage. Ein Wort, welches zu jenem Zwecke dient, heisst *ὄνομα*, ein Wort, welches den andern Zweck erfüllt, heisst *ῥήμα*, und die Verbindung beider ist die Aussage, *λόγος*.“

„Dass diese Terminologie für die beiden Satztheile nicht, wie manche glauben, von Plato zuerst angewandt, sondern schon von ihm vorgefunden sei, kann keinem Zweifel unterliegen.“

„Wir dürfen annehmen, dass in gleicher Weise wie Plato auch schon Demokrit und Protagoras die beiden Ausdrücke gebraucht haben.“

„Eine bestimmtere Unterscheidung beider Ausdrücke und Beschränkung derselben auf gewisse Wortarten finden wir zuerst bei Aristoteles.“ „In der Poetik werden ausser dem *ὄνομα* und dem *ῥήμα* auch noch das *ἄρθρον* und der *σύνδεσμος* genannt, und obgleich die Definitionen, die von diesen beiden gegeben werden, sehr unverständlich sind und die Stelle offenbar corrupt ist, so ist doch soviel ersichtlich, dass beide als *φωναὶ ἄσχημοι* dem *ὄνομα* und dem *ῥήμα* als *φωναῖς σημαντικαῖς* entgegengesetzt werden.“

„Unter den Schülern des Aristoteles scheint sich namentlich Praxiphanes mehr mit eigentlich grammatischen Untersuchungen beschäftigt zu haben.“

„Etwas besser sind wir über die sprachwissenschaftlichen Lehren der Stoiker unterrichtet.“ „Der Stifter der Schule. Zeno, scheint nicht über die drei Classen des Aristoteles hinausgegangen zu sein; später trennte man das *ἄρθρον* von dem *σύνδεσμος* und machte also vier Classen, dann auch, und zwar wahrscheinlich seit Chrysippus, wurde das *ὄνομα* in zwei Classen geschieden, den Eigennamen (*ὄνομα*) und die Benennung (*προσηγορία*).“ „Hinsichtlich des *ῥήμα* aber entfernten sich die Stoiker vom Aristoteles in der Weise, dass sie darunter nicht bloss die sogenannten Zeitwörter begriffen, sondern auch andere zur Prädicatsangabe dienende Wörter.“ „Es ist nicht zu bezweifeln, dass sie nun das *ῥήμα*, und ebenso auch die übrigen Classen, wieder in mehrere Unterabtheilungen zerlegt haben.“

„Sowie die stoischen Ansichten nicht ohne vielfachen Einfluss auf die eigentlich sogenannten Grammatiker waren, so sind auch umgekehrt die letztern nicht ohne Einfluss auf die Stoiker oder wenigstens auf einzelne derselben geblieben.“ „So wissen wir namentlich, dass von einigen zu den früher aufgestellten fünf Redetheilen, dem *ὄνομα*, der *προσηγορία*, dem *ῥήμα*, dem *ἄρθρον* und dem *σύνδεσμος*, noch als sechster die *μεσότης* hinzugefügt worden sei, worunter sie den grössten Theil der von den Grammatikern sogenannten *ἐπιρρήματα* stellten. Noch andere nannten diesen sechsten Theil *πανδέκτης*, begriffen aber darunter, wie es scheint, die sämtlichen *ἐπιρρήματα* der Grammatiker.“

„Das von den Grammatikern und vorzugsweise von der alexandrinischen Schule aufgestellte und zu, wenn auch nicht allgemeiner, doch vorherrschender Geltung gebrachte System der Redetheile ist dasjenige, welches sich namentlich durch Vermittelung lateinischen Grammatiker . . . das Mittelalter hindurch bis auf die neueste Zeit behauptet hat. Es werden nämlich die sämtlichen Wörter in acht Classen getheilt. Die Namen derselben sind 1. *ὄνομα*, wozu sowohl die Eigennamen als die Gattungsnamen und die Adjectiva gehören; 2. *ῥήμα* oder das Zeitwort, d. h. das Verbum finitum; 3. *μετοχή* oder das Participium . . .; 4. *ἀντωνυμία* . . . nur die Personalpronomina und deren Ableitungen und diejenigen Demonstrativa, welche wir als Substantiva zu bezeichnen pflegen; 5. *ἄρθρον*, worunter von den Meisten nur der protaktische und hypotaktische Artikel verstanden wurde. 6. *ἐπιρρήμα* oder das Adverbium wozu aber auch die Interjection

gerechnet wurde; 7. *πρόθεσις* oder die Präposition; endlich 8. *σύνδεσμος* oder die Conjunction, wozu man aber auch eine Anzahl von Partikeln zählte, die man in neuerer Zeit nicht ohne guten Grund von den Conjunctionen abgesondert und als eigene Classe, der nun der Name Partikeln in Ermangelung eines bessern zur besondern Benennung dient, aufgestellt hat.“

„Von welchem griechischen Grammatiker dieses System zuerst aufgestellt und die einzelnen Redetheile, soviel ihrer noch keine Namen hatten, benannt worden sind, vermögen wir nicht zu sagen. Quintilian nennt den Aristarch als einen der namhaftesten *auctores* des Systems, und wir mögen annehmen, dass dieser es, wenn auch nicht zu allererst vorgetragen, doch namentlich empfohlen und seine Annahme in der Schule bewirkt habe.“

Diese Resultate hat G. F. Schoemann in seiner Schrift „Die Lehre von den Redetheilen nach den Alten dargestellt und beurtheilt (Berlin, 1862)“ dargelegt. Wenn wir aber dieselben mit seinen eigenen Angaben vergleichen, wird unsere Begeisterung für die Grammatiker merklich herabgestimmt.

Ihr *ὄνομα* und ihr *ῥήμα*, waren schon Aristoteles bekannt.

Bezüglich der *μετοχή* bemerkt er S. 36: „Der Beiname *μετοχικόν* deutet auf eine Zeit, wo der Name *μετοχή* für das Participium schon eingeführt war. Wann und von wem dies geschehen sei, wissen wir nicht. Es ist möglich, dass ein Stoiker ihn erfunden, es ist aber auch möglich, dass die Stoiker ihn von den Grammatikern angenommen haben.“

Bezüglich des Namens *ἀντωνυμία* bekennt er S. 117, es sei nicht zu ermitteln, von wem derselbe zuerst eingeführt sein möge. Wenn er aber sagt: „Dass er (der Name *ἀντωνυμία*) den alexandrinischen Grammatikern angehöre, dürfen wir auch ohne ausdrückliche Zeugnisse annehmen“, so können wir ihm nicht folgen, denn es gibt wohl Handlungen, von denen wir auch ohne ausdrückliche Zeugnisse annehmen können, dass sie von den Grammatikern verrichtet worden sind, aber die Erfindung eines Namens wie *ἀντωνυμία* gehört nicht unter dieselben.

Auch sein weiterer Schluss, dass „der Name *ἀντωνυμία* und die Trennung des Pronomens vom Artikel wenigstens nicht für jünger als Aristarch angenommen werden kann“, sollte doch auf einer festeren Grundlage beruhen, als es seine Annahme ist, dass „es sich kaum bezweifeln lässt, dass die herkömmliche

*

Lehre von den acht Redetheilen besonders durch Aristarchs Auctorität fast allgemeine Geltung erlangt habe.“

Der Name für den Artikel ist auch vorgrammatisch und seine Trennung von dem Pronomen seitens der Grammatiker ist nicht originell, da die Stoiker, nach seiner Angabe S. 118, dem eigentlichen Artikel auch den unterscheidenden Beinamen *δοκι-στώδες* gegeben hatten.

Auch bezüglich des Namens für das Adverbium, den er S. 11 entschieden als grammatisch angegeben hatte, muss er S. 163 bekennen, dass „wir nicht vermögen anzugeben, seit wann und durch wen er in Gebrauch gekommen sei“, und hält es nur für wahrscheinlich, dass die Grammatiker ihn erfunden haben.

Da die von Schoemann angenommene Trennung der Praepositionen von den Konjunktionen seitens der Grammatiker sich nach seiner Darstellung als eine weitere Ausführung der stoischen Unterscheidung der *σύνδεσμοι προθετικοί* von den übrigen *σύνδεσμοι* erweist, so kann uns nicht einmal diese Tat der Grammatiker zu der Annahme berechtigen, dass dieselben diesbezüglich einen Einfluss auf die Stoiker ausgeübt haben.

Man muss aber noch dazu bedenken, dass Schoemann nicht einmal das beweisen konnte, dass die Feststellung der Redetheile: Artikel, Pronomen, Praeposition und Konjunktion wirklich von den Grammatikern herrührt, denn das ist keineswegs identisch mit der Tatsache, dass diese jene Wortarten als besondere Redetheile betrachteten.

Der einzige Grund, den er hiefür und für seine Annahme, dass die Grammatiker auch das Partizip als besonderen Redeteil einführten, anzugeben vermag, ist sein Zitat aus Quintilian 1, 4, 20: *Alii tamen ex idoneis duntaxat auctoribus octo partes secuti sunt, ut Aristarchus*. Diese Worte aber bedeuten nicht, dass Quintilian den Aristarch als einen der namhaftesten auctores des Systems nennt.

Vor jener Stelle behauptet Quintilian, die Gelehrten seien hinsichtlich der Zahl der Redetheile nicht einig: die älteren, z. B. Aristoteles und Theodectes hätten nur drei Redetheile gekannt: die *verba*, die *nomina* und die *conjunctiones* (*convictiones*). Dann fährt er fort: *Paulatim a philosophis ac maxime stoicis auctus est numerus, ac*

primum convictionibus articuli adiecti, post praepositiones, nominibus appellatio, deinde pronomen, deinde mixtum verbo participium, ipsis verbis adverbia Alii tamen ex idoneis duntaxat auctoribus octo partes secuti sunt ut Aristarchus et aetate nostra Palaemon, qui vocabulum sive appellationem nomini subjecerunt tamquam species ejus. At ii, qui aliud nomen, aliud vocabulum faciunt, novem. Der Sinn seiner Ausführung ist, dass die Zahl der Redeteile nach und nach gewachsen war. Man habe anfangs nur drei Redeteile gekannt, dann vier, dann sechs, dann sieben, endlich neun. Diese letzte Zahl sei die höchste, die erreicht worden sei. Nicht aber alle hätten dieses letzte System anerkannt, denn es habe sogar namhafte Fachmänner gegeben, welche sich für das System von nur acht Redeteilen entschieden, z. B. Aristarch und Palaemon. Beide fanden also das von ihnen angenommene System fertig vor. Das Verdienst Aristarchs um die Feststellung des Systems war für Quintilian demnach nicht höher, als das Palaemons, seines Zeitgenossen, der zweihundert Jahre nach Aristarch gelebt hat.

Auch weiss Quintilian gar nichts von einer Mitwirkung der Grammatiker bei der Feststellung der Redeteile, er schreibt dieselbe sogar ausschliesslich den Philosophen und besonders den Stoikern zu.

Da sich nun diese Tatsache mit keiner Nachricht aus dem Altertum im Widerspruche, mit der philosophischen Sprache, deren sich die Grammatiker auf diesem Gebiete bedienen, sogar in Uebereinstimmung befindet, so haben wir die Lehre „von der Eintheilung des in der Sprache vorhandenen Wortschatzes nach den Classen der Begriffe, zu deren Ausdruck sie dienen“, was die Resultate der Alten anbelangt, vom philosophischen Standpunkte zu betrachten. Wir müssen demnach im Gegensatze zu Schoemann, der den tatsächlichen Ruhm der Grammatiker durch den Nachweis heben wollte, dass von ihnen auch die Vollendung der Grammatik herrührt, die Frage erörtern, was die Philosophen auf diesem Gebiete geleistet haben und wie sich zu ihnen diesbezüglich die Grammatiker verhielten

A. Nominelle Kategorien.

a) γένος und εἶδος.

Nach der von Porphyrios vorgetragenen Aristotelischen Lehre (Schol. in Aristot. coll. Ch. A. Brandis S. 2a 16) ist in der Reihe οὐσία, σῶμα . . . ἄνθρωπος, Σωκράτης das erste Glied das γενικώτατον, da es kein γένος über sich hat, das vorletzte ist das ειδικώτατον, da es kein εἶδος unter sich hat, so dass ἄνθρωπος sowohl gegenüber dem höheren Gliede als gegenüber dem unteren immer ein εἶδος ist, was ebendasselbst ausdrücklich bemerkt wird.

Nach Sextus Empiricus VIII, 96 teilten die Dialektiker die ἀξιώματα in ὠρισμένα, ἀόριστα und μέσα. Wie er es weiter erklärt, waren Sätze, wie οὐτος περιπατεῖ, ὠρισμένα, solche, wie τίς κάθεται, ἀόριστα und solche, wie ἄνθρωπος κάθεται, Σωκράτης περιπατεῖ, μέσα. Da dasselbe Zeitwort in allen drei Satzarten vorkommt, so ist es evident, dass die Sätze nach den Subjekten so benannt wurden.

Unter einem ἀόριστον ἀξίωμα wurde nach seiner Angabe ein solches verstanden, in welchem ein ἀόριστον μέρος dominiert, wie τίς, von welchem er Pyrrh. hyp. II, 86 zugibt, dass es das γενικώτατον sei, wie es die Dogmatiker lehrten. Da er nun bezüglich des Satzes Σωκράτης κάθεται bemerkte: ἀφώριξε τὸ εἶδος, so folgt daraus, dass für Sextus ebenso wie für die Dialektiker. Σωκράτης nicht minder ein εἶδος war, als ἄνθρωπος, so dass nach dieser Lehre nicht das vorletzte Glied, ἄνθρωπος, sondern das letzte, Σωκράτης, das ειδικώτατον sein musste, da jenes ein εἶδος unter sich hatte.

Da es aussser Zweifel steht, dass Sextus die nacharistotelischen Dialektiker im Sinne hatte, so müssen wir aus diesem Umstande den Schluss ziehen, dass in der Zeit zwischen Aristoteles und Sextus eine Verschiebung in der Reihe der ειδικά stattgefunden habe.

Nun kennt aber auch Apollonios ein ειδικώτατον, welches nach Synt. 230, 11 patronymisch, possessiv u. s. w. umgewandell werden kann. Da das patronymische Nomen und das possessive nur als εἶδη des Personennamens gedacht werden können, so folgt daraus, dass auch für Apollonios nicht das vorletzte Glied der Reihe, sondern das letzte das ειδικώτατον war. Daraus aber

folgt, dass Apollonios, was jene Verschiebung in der Reihe der *εἰδικά* anbelangt, auf jenem Standpunkte steht, den die nacharistotelischen Dialektiker eingenommen hatten.

b) οὐσία und ποιότης.

Die durch jene Reihe ausgedrückte Kategorie ist die Aristotelische οὐσία. Nun aber fanden die Stoiker sowohl in den appellativis, wie ἄνθρωπος, ἵππος, als auch in den propriis, wie Λιγένης, Σωκράτης lauter Ausdrücke für ποιότητες (Diog. Laert. VII, 58).

Nach einer schon in Altertum aufgestellten Erklärung sprachen hier die Stoiker von ποιότητες, weil es ja keine οὐσία ohne ποιότης gibt, was schliesslich auch Aristoteles bemerkt hatte. Dadurch ist aber die Frage nicht erschöpft. Denn sie konnten die Existenz der οὐσία nicht wegläugnen und als Philosophen mussten sie wohl dieselbe sogar hie und da erwähnen, was aber jedenfalls durch einen besondern Redeteil geschehen musste. War nun dieser Redeteil das Nomen, so war ihre Definition desselben eine fehlerhafte, ist dagegen zum Ausdrucke der οὐσία ein anderer Redeteil bestimmt, so wichen sie hierin von der aristotelischen Lehre ebenso ab, wie Apollonios und die Dialektiker in der Auffassung der *εἰδικά*.

Abgesehen aber von der philosophischen Frage, ist die stoische Definition des Nomens in der Grammatik befriedigend, da durch dieselbe die einheitliche Definition für das substantivum und das adjectivum, welche nach der aristotelischen Kategorienlehre verschiedene Definitionen haben mussten, ihre Erklärung findet. Wenn dagegen ein Grammatiker in der Schrift „de pronomine“ in den Nominibus οὐσίαν μετὰ ποιότητος findet, so ist dies wohl nur bezüglich der substantiva richtig, nicht aber auch bezüglich der adjectiva.

Synt. 19, 22 bemerkte Apollonios, dass man durch die Nomina auf mehrere Fragen antworten kann. So lautet die Antwort auf die Frage πότερος; oder ποῖος; etwa ὁ γραμματικός oder ὁ ἄγιωγ' und überhaupt alle Nomina, welche zu den die eigentliche Antwort bilden (den Nominibus als ein Zusatz hinzutreten können: ἅπαντα τὰ δυνάμενα ἐπισυμβαίνειν τοῖς ἐκ τοῦ τίς ἀνθυπαγομένοις ὀνόμασι καί'

ἐπιθετικὴν ἔννοιαν. Nach seiner Terminologie ist also z. B. in ἵππος ταχύς das Wort ἵππος das die Antwort bildende Nomen und ταχύς daneben das ἐπισυμβεβηκός. In Uebereinstimmung damit lehrt er S. 104, 8, dass man durch die Hinweisung z. B. auf ein Pferd nicht nur auf dieses, sondern auch auf seine Eigenschaften z. B. weiss, schwarz u. s. w. hingewiesen hat: . . . ἔχουσιν (n. die Pronomina) εὐλκντα καὶ τὰ ἐπισυμβεβηκότα τῇ ποιότητι. In diesem Falle ist also ἵππος ein Ausdruck für die ποιότης, wie er denn auch S. 103, 13 lehrte: Ἡ τῶν ὀνομάτων θέσις ἐπενοήθη εἰς ποιότητας κοινὰς ἢ ἰδίαις.

Wenn Apollonios und die Stoiker als Beispiel für die κοινή ποιότης das appellativum ἄνθρωπος, als Beispiele für die ἰδία ποιότης Eigennamen, wie Σωκράτης, Πλάτων anführen, so fragt es sich, ob nicht der Umstand, dass Sextus Emp. bei den μέισα das appellativum ἄνθρωπος und das proprium Σωκράτης in Betracht zieht, so zu deuten sei, dass die Dialektiker, deren Lehre dort wiedergegeben wird, das Beispiel ἄνθρωπος als einen Ausdruck für die κοινή ποιότης und Σωκράτης für die ἰδία betrachteten. so dass die Lehre, wonach die Nomina Ausdrücke für ποιότητες sind, nicht allein stoisch und Apollonianisch, sondern eine allgemeinere wäre. In diesem Falle würde der Ausdruck ποιότης eine zweifache Bedeutung haben: er würde zuerst die gleichnamige Aristotelische Kategorie bezeichnen, sodann aber eine weitere erst festzustellende Bedeutung haben.

Aus der soeben besprochenen Stelle Synt 104, 8 folgt, dass Apollonios die οὐσία von dieser weitem ποιότης unterscheidet, denn durch die Pronomina wird auf die ποιότης und auf die ἐπισυμβεβηκότα darum hingewiesen, weil dieselben auf nichts anderes hinschauen, als auf die οὐσία.

Aber einen solchen Unterschied machten auch die Stoiker. Sie unterschieden nach Diog. Laert. VII, 137 und VII, 148 an der Gottheit die οὐσία von der ἰδία ποιότης (λέγουσι δὲ κόσμον τριχῶς αὐτόν τε τὸν θεόν, τὸν ἐκ τῆς ἀπάσης οὐσίας ἰδίως ποιῶν . . . und οὐσίαν δὲ θεοῦ Ζήνων μὲν φησι τὸν ὅλον κόσμον καὶ τὸν οὐρανόν.), und der κόσμος war (eb. 138) ὁ ἰδίως ποιῶς τῆς τῶν ὅλων οὐσίας. Die vier Elemente dagegen waren nach ihrer Lehre zusammen die ἅπιοις οὐσία (eb. 137 τὰ δὲ τέτταρα στοιχεῖα εἶναι ὁμοῦ τὴν ἅπιοις οὐσίαν). Es gab also eine οὐσία, welche eine ἰδία ποιότης besass und eine ἅπιοις. Nun lehrt Diogenes eb. 150, dass es bei den

Stoikern zweierlei οὐσία gab: ἢ τε τῶν πάντων καὶ ἢ τῶν ἐπὶ μέρους. Da diese letztere grösser und kleiner werden kann, die erstere dagegen weder grösser noch kleiner (Ἡ μὲν οὖν τῶν ὅλων οὔτε πλείων οὔτε ἐλάττων γίνεται ἢ δὲ τῶν ἐπὶ μέρους καὶ πλείων καὶ ἐλάττων), so folgt daraus, dass die οὐσία τῶν ὅλων (τῶν πάντων) die ἄποιος οὐσία ist, die Materie überhaupt ohne Rücksicht auf die ποιότης, was wir z. B. gegenüber der Kraft den Stoff nennen würden; die οὐσία τῶν ἐπὶ μέρους dagegen ist das ἰδίως ποιόν, die Materie als Individuum, das als solches eine eigene Form haben muss.

Aber auch Apollonios versteht unter οὐσία die οὐσία τῶν ἐπὶ μέρους, den Träger der ἰδία ποιότης, wie dies aus der eben zitierten Stelle folgt. So meint er auch Synt. 21, 8, dass Priamos im homerischen Verse durch ὅδε die οὐσία bezeichnete, durch Ἀχαιοὺς ἀνὴρ die Nationalität, durch ἡὺς die Qualität, durch μέγας die Grösse.

c) δεῖξις und ἀναφορά, ὀρισμός — διάκρισις.

Den Grund, warum durch ὅδε die οὐσία bezeichnet wurde, fand Apollonios Synt 104, 26 in Uebereinstimmung mit Z. 8 in der δεῖξις, welche durch das Pronomen ausgedrückt wird: ἢ ἐξ αὐτῶν (n. τῶν ἀντωνυμιῶν) δεῖξις αὐτὸ μόνον οὐσίαν παρρηφαίνει.

Nun nannte nach der Angabe in der Schrift de pronom. der Stoiker Apollodoros aus Athen die Pronomina auch ἄρθρα δεικτικά. Für ihn waren also ebenfalls die Pronomina Träger der δεῖξις. Und wenn dazu die Dialektiker des Sextus im Satze οὗτος κἀθῆται das δεικνύμενον πρόσωπον fanden, so heisst dies, dass die Apollonianische Lehre von der δεῖξις in den Pronominibus eine allgemeinere auch bei den Philosophen geltende war.

Synt. 73, 12 besprach Apollonios die Antwort Helenens auf die Frage des Priamos und findet, dass sie οὔτος sagte, um die Person des Agamemnon unter den vielen, die ihn umgaben, zu unterscheiden: ἵνα ἀφορίσῃ τὸ τοῦ Ἀγαμέμνονος πρόσωπον πολλῶν συνόντων. Aenlich spricht auch Sextus in Bezug auf den Satz οὗτος κἀθῆται: ἀφώρικε τὸ δεικνύμενον πρόσωπον. Wenn nun Sextus diesen Satz wegen des ἀφορίζειν einen ὠρισμένον und Apollonios die durch die Pronomina bezeichneten Personen ὠρισμένα nennt, wie er auch die Aufgabe des Pronomens Synt. 190,

16 als *ὀρίζειν*, S. 105, 19 als *ὀρίσαι* bezeichnet, so müssen sie die Ausdrücke *ὀρίζειν* und *ἀφορίζειν* als Synonyme betrachtet haben, wie sie Apollonios in einer andern Bedeutung ebenfalls als Synonyme betrachtete: Synt. 101, 1 *οὐ τὴν φωνὴν ὠρίσατο τῆς ἀντωνυμίας* gegenüber S. 259, 14 *οἱ ἀφορισάμενοι τὸ δεῦτερον πρόσωπον πρὸς ὃν ὁ λόγος*. Die *ὠρισμένα πρόσωπα* sind demnach unterschiedene Personen.

Wenn daher die Pronomina nach Synt. 14, 19 zur Unterscheidung der Personen erfunden wurden: *εἰς διάκρισιν προσώπων ἐπισηθεῖσαι* (S. 95, 10 *προσώπων ἀπάντων διακριτικά*), so kann man dabei füglich an keine andere Unterscheidung der Personen denken, als eben an diejenige, welche sonst durch die Ausdrücke *ὀρίζειν* und *ἀφορίζειν* bezeichnet wird. Die Ausdrücke *διακρίνειν* und *ἀφορίζειν* sind demnach synonym, wie auch Synt. 158, 27 (*διάκρισις*) und 149, 2 (*διοριζόμεναι*) die Ausdrücke *διακρίνειν* und *διορίζειν* synonym sein müssen.

Wenn also Apollonios Synt. 95, 10 die *διάκρισις τῶν προσώπων* als das, was dem Nomen abgeht, bezeichnete, so war dies derselbe Gedanke, den er später S. 103, 20 durch die Worte *ἐστέρητο τὸ διὰ τῶν ὀνομάτων ῥοούμενον πρόσωπον τοῦ ὀρισμοῦ* wiedergab.

Den Gegensatz zu *ὀρίζειν* (*ὀρίζεσθαι*) sowohl in medialer, als auch in passiver Bedeutung, bildet der Ausdruck *ἀοριστοῦσθαι*. So meint Apollonios Synt. 57, 21 bezüglich der Pronomina: *προσώπων ἀοριστουμένων διακριτικά ἐστὶ τὰ μόρια, διὸ καὶ τὰ ἐξ αὐτῶν πρόσωπα ῥοούμενα ἐν ὀρισμῷ καταλαμβάνεται*: Diese Wörter (n. die Pronomina) sind im Stande nicht unterschiedene Personen zu unterscheiden. Darum werden auch die durch dieselben bezeichneten Personen in Folge der Unterscheidung (*ἐν ὀρισμῷ*) erkannt (*καταλαμβάνεται*). Wie also die Erkenntnis der Person eine Folge der Unterscheidung derselben ist, so ist die Unterscheidung derselben eine Folge des Hinweisens auf dieselbe, und das Pronomen ist der sprachliche Ausdruck für die Unterscheidung der *οὐσία* in Folge der ihm inwohnenden *δείξις*.

Nicht aber alle Pronomina sind deiktisch, denn die der dritten Person bezeichnen auch eine *ἀναφορά*: Synt. 98, 9 *παρέπεται καὶ ἀναφορά κατὰ τὸ τρίτον πρόσωπον*. Die *ἀναφορά* ist aber nach der Darstellung des Apollonios Synt. 99, 16 nichts anderes

als ein seelisches Hinweisen, wie die *δείξεις* ein körperliches ist: . . . *ὥστε τὰς μὲν τῆς ψυχῆς εἶναι δείξεις τὰς δὲ τοῦ τοῦ, so dass die anaphorischen Pronomina nicht minder deiktisch sind als die eigentlich deiktischen: φύσει γοῦν οὔσαι δεικτικάι . . .* Daraus folgt, dass auch die anaphorischen Pronomina die Personen unterscheiden.

Da weiter nach Synt. 26, 13 der Artikel ein Träger der Anaphora ist: *ἴδιον ἄρθρον ἢ ἀναφορά, ἣ ἐστὶ προκατειλεγμένου προσώπου παραστατική*, so folgt daraus, dass auch durch den Artikel, beziehungsweise durch ein mit dem Artikel versehenes Nomen, ebenfalls die Person unterschieden wird.

Nun findet Apollonios Synt. 56, 6 in Titeln der Werke, wie *πρῶτον Ἀλκαίων, Φοίνισσαι Εὐριπίδου*, welche, wie es dort bemerkt wird, ohne Artikel vorkommen, eine Unterscheidung: *διάκρισιν πρώτης δηλοῦσι*. Darin fand er sich wiederum mit Sextus zusammen, der bezüglich seiner Sätze, in welchen die Nomina ebenfalls ohne Artikel vorkommen, bemerkte: *ἀφώριξε τὸ εἶδος* und somit einen *ὀρισμός* auch bei den Nominibus ohne Artikelbegleitung zugab.

d) Die Prolepsenlehre.

Nach Aristoteles trat die Prolepsenlehre auf. Nach derselben waren die appellativa allgemein anerkannte Bezeichnungen für die Form, das Modell dessen, was sie bezeichneten, wie Diog Laert. X, 33 sagt: *ἅμα — τῷ ῥηθῆναι ἄνθρωπος εὐθὺς κατὰ πρόληψιν καὶ ὁ τύπος αὐτοῦ νοεῖται . . . δεῖ — κατὰ πρόληψιν ἐγνωκεῖναι ποτὲ ἵππου καὶ βοῆς μορφῇ*.

Wenn also die Stoiker, welche die Prolepsenlehre rezipiert hatten, die appellativa als Ausdrücke für *ποιότητες* betrachteten, so bedeutet dies, dass sie die *μορφή*, den *τύπος* der Epikureer wohl mit Anlehnung an das durch die *γένη* und die *εἶδη* bezeichnete Aristotelische *ποιόν* (Cat. 3b 15), als *ποιότης* bezeichneten. Auch ihre Lehre von der *οὐσία* stimmt damit überein. Nach der Prolepsenlehre nämlich stand auf der einen Seite die allgemeine *οὐσία* ohne *ποιότης*, auf der andern die individuellen *οὐσίαι* mit den *ἴδιαι ποιότητες*, zwischen diesen befanden sich die abstrakten *εἶδη*, die *κοινὰ ποιότητες*. In der dialektischen Sprache war das eine Extrem das *γενικώτατον*, das andere, die *ἰδίᾳ ποιότης* des

Individuums, das *εἰδικώτατον*, die *κοινὰ ποιότητες* waren die einfachen *εἰδικά*, wie dies Diog. Laert. VII, 61 berichtet: *γενικώτατον δέ ἐστιν ὃ γένος ὃν γένος οὐκ ἔχει, οἷον τὸ ὄν* (n. die οὐσία τῶν ὄλων): *εἰδικώτατον δέ ἐστιν ὃ εἶδος ὃν εἶδος οὐκ ἔχει, ὥσπερ ὁ Σωκράτης*.

Nun ist eine jede Prolepse eine *μνήμη τοῦ πολλάκις ἔξωθεν φανέντος* (Diog. L. X, 33), also eine Art *ἀναφορά*, ein seelisches Hinweisen auf jene οὐσίαι und ihre *ποιότητες*, auf Grund deren die betreffende Prolepse eben gebildet wurde. Es liegt demnach in einer jeden Prolepse auch ein *ὀρισμός*, eine *διάκρισις*, denn durch eine jede wurde das *εἶδος* unterschieden: *ἀφώριξε τὸ εἶδος*.

Es fragt sich nun, welche Stellung in dieser Lehre die propria einnahmen, denn eine *κοινὴ ποιότης*, ein *εἶδος*, ist beschreiblich und der Name eines *εἶδος* kommt einer Beschreibung desselben gleich, das Individuum dagegen ist unbeschreiblich, sein Bild ist füglich von ihm nicht zu trennen.

Die Stoiker unterschieden bekanntlich das *σημαῖνον* und das *σημαινόμενον* vom *τυγχάνον*. Wenn z. B. nach Sextus Emp. VIII, 11 ein bestimmter Mensch *Δίων* heisst, so ist er das *τυγχάνον*, der Lautkomplex *Δίων* ist das, was ihn bezeichnet, *τὸ σημαῖνον*. Das, was dieses Wort bedeutet, ist nicht *Δίων* selbst, sondern etwas, was die Griechen verstehen, die Barbaren nicht: *σημαινόμενον δὲ αὐτὸ τὸ πρᾶγμα τὸ ὑπ' αὐτῆς δηλούμενον καὶ οὗ ἡμεῖς μὲν ἀντιλαμβανόμεθα τῇ ἡμετέρᾳ παρηριστάμενοι διανοίᾳ, οἱ δὲ βάρβαροι οὐκ ἐπαίνοσι καίπερ τῆς φωνῆς ἀκούοντες, τυγχάνον δὲ τὸ ἐκτὸς ὑποκείμενον, ὥσπερ αὐτὸς ὁ Δίων*. Eine Illustration zu dieser Lehre bietet uns ein Scherz des Sphairos. Dieser hatte nämlich behauptet, Ptolemaios sei kein König. Nun war Ptolemaios der Name des damaligen Herrschers. Darüber zur Rede gestellt, wiederholte er seine Behauptung und erklärte, nur derjenige Ptolemaios, der diese und diese Eigenschaften besitze (jene nämlich, welche der König in der Tat besass), sei zugleich König: Diog. Laert. VII. 177: *Πρὸς δὲ Μησίστρατον κατηγοροῦντα αὐτοῦ ὅτι Πτολεμαῖον οὐ φησι βασιλέα εἶναι, οὐκ εἶναι ἔφη, τοιοῦτον δὲ ὄντα τὸν Πτολεμαῖον καὶ βασιλέα εἶναι*. Technisch gesprochen, meinte er, durch den Namen Ptolemaios werde der Zuhörer an alle jene Individuen erinnert, welche ihm unter diesem Namen bekannt sind, ebenso wie er durch den Namen *ἄνθρωπος* an alle jene Individuen erinnert wurde, welche ihm unter diesem Namen bekannt

sind. Die Zahl der in Erinnerung gebrachten Individuen, sobald es sich nicht um ein einziges handelt, kann prinzipiell nicht entscheiden. Durch den Namen Ptolemaios hat der Sprechende weder auf ein bestimmtes Individuum hingewiesen, noch auf ein solches den Zuhörer erinnert.

Auch Apollonios meinte bezüglich der propria sowohl als der appellativa Synt. 103, 15: οὔτε σὺν δείξει τὰ τοιαῦτα οὔτε ἀναφορᾷ und behauptete Synt. 19, 14: φαμέν γὰρ ἢ ἄνθρωπος περιπατεῖ ἢ Τρύφων ἐγκειμένου πάλιν τοῦ ἀνθρώπου: denn wir sagen entweder ἄνθρωπος περιπατεῖ oder Τρύφων π., da in Τρύφων wiederum der Begriff ἄνθρωπος liegt, d. h. wenn der Name Τρύφων genannt wird, so darf der Zuhörer nicht ohne Grund an eines jener Individuen denken, welche ihm unter diesem Namen bekannt sind, denn in diesem Falle würde der Name anaphorisch sein, er muss vielmehr alle jene ἴδιοι ποιότητες, die er unter diesem Namen kennt, gleichsam zusammenfassen und ein εἶδος daraus machen, welches naturgemäss mit dem nächst höhern εἶδος (ἄνθρωπος) koinzidieren wird. Wer somit Τρύφων sagt, ohne an ein bestimmtes Individuum erinnert zu haben, unterschied dadurch dasselbe εἶδος, welches er auch durch den Namen ἄνθρωπος unterschieden haben würde.

Die Nomina, propria und appellativa, unterscheiden sich demnach von den Pronominibus dadurch, dass sie auf jene Individuen hinweisen, nach denen die Prolepse gebildet wurde, und auf diese Weise das betreffende εἶδος unterscheiden, während das Pronomen jedes Mal auf ein Individuum hinweist und dieses von den übrigen unterscheidet. Und die Lehre des Apollonios Synt. 101, 9: ἡ δειξίς καὶ ὁ ὀρισμὸς τῶν προσώπων ἄχρι τοῦ τρίτου διήλθε καὶ γὰρ ἀναφερόμεναι ὀρίζονται, καθὼς τὰ πρόσωπα ἐγνώσθη, καὶ δεικνύμεναι, καθὼς τὰ πρόσωπα ὑπ' ὕψιν ἐστὶ bedeutet: Die Hinweisung (nämlich die körperliche und die seelische) und die Unterscheidung der Personen erstreckt sich bis zur dritten, denn sie unterscheiden sowohl in der anaphorischen Funktion insoweit, als die Personen schon erkannt wurden, als auch hinweisend, sofern die Personen gegenwärtig sind.

Im Satze οὗτος κάθηται ist demnach οὗτος (vgl. Sextus a. a. O.) ein ὀρισμένον, d. h. ein Wort, welches die Person unterschieden

hat; *τίς* ist dagegen ein *ἀόριστον μόριον*, d. h. ein Wort, welches weder die Person, noch ihr *εἶδος* unterschieden hat, beziehungsweise nicht unterscheiden kann, wie *ἀόρατος* derjenige ist, der nicht gesehen hat, nicht sieht oder nicht sehen kann. Die mittleren Glieder sind diesen zwei Extremen gegenüber *οὔτε ὠρισμένα*, da sie in den betreffenden Sätzen keine Personen unterschieden haben, *οὔτε ἀόριστα*, da sie doch etwas unterschieden haben, nämlich das *εἶδος*.

Die durch *οὗτος* bezeichnete Person ist, wie es Apollonios öfter bemerkt, ein *ὠρισμένον*, d. h. eine unterschiedene, die durch die übrigen bezeichneten dagegen sind jedenfalls *ἀόριστα*, d. h. nicht unterschiedene. Wenn nun Apollonios die durch das höchste Glied bezeichnete Person (*τίς*) als *ἀοριστότατον* betrachtet (Synt. 108. 26), so muss die durch *ζῶον* bezeichnete folgerichtig minder *ἀόριστον* sein, noch minder die durch *ἄνθρωπος*, am mindesten die durch *Σωκράτης* bezeichnete. Nun lehrt Apollonios Synt. 84. 14 u. ö., dass die *propria* nicht so sehr den Artikel brauchen, wie die *appellativa*, da sie an und für sich *anaphorisch* sind: *τὰ κύρια διὰ τῆς ἰδίας θέσεως ἀναπολούμενα οὐχ οὕτω προσδέεται τοῦ ἄρθρου*. Sie sind also, um bei der obigen Komparation zu bleiben, so wenig *ἀόριστα*, dass sie im praktischen Leben einfach als *ὀριζόμενα* gelten. Sie haben somit auch dieselbe Aufgabe, welche die Pronomina von den Nominibus unterscheidet, sie bezeichnen nämlich eine *δείξις* der Person, deren Folge der *ὀρισμός* derselben ist. Und wie die Pronomina in Folge dessen, wie bemerkt, zur Bezeichnung der *οὐσία* dienen, so dienen aus demselben Grunde die *propria* nicht nur zur Bezeichnung der *ἰδία ποιότης*, sondern auch der *οὐσία*, d. h. des Individuums als des Trägers der *ἰδία ποιότης*, wie dies Apollonios Synt. 19. 13 ausdrücklich bemerkte: *τῶν κυρίων ἐμφανιζόντων καὶ τὴν οὐσίαν*.

Aus demselben Grunde muss aber auch ein jedes Nomen neben dem Artikel ebenfalls die *οὐσία* bezeichnen, also auch ihre *ἰδία ποιότης*, wie dies Apollonios bezüglich des Beispieles *ὁ ἄνθρωπος παρεγένετο* in der Tat meinte Synt. 53. 26: *ἐπὶ τιν γὰρ ἐγνωσμένῳ κατὰ τὴν ἰδίαν ποιότητα τὸ τοιοῦτον παραλαμβάνεται* d. h. wenn jemand behauptet: *ἄνθρωπος παρεγένετο*, so hat er dabei an eine bestimmte *οὐσία* und ihre *ἰδία ποιότης* gedacht, für seinen Zuhörer dagegen ist *ἄνθρωπος* ein Ausdruck für das *εἶδος*; wenn nun z. B. der Zuhörer etwas über jene *οὐσία* aus-

sagen will, welche im Satze ἄνθρωπος παρὲν γένητο gemeint wurde, so wird er ὁ ἄνθρωπος sagen müssen.

e) ὑπαρξίς und γνώσις.

Der Stand einer Frage in Bezug auf die Person hiess in der Rhetorik θέσις, beziehungsweise ἐπόθεσις, in Bezug auf die Handlung hiess er στάσις. Die Thesen und die Hypothesen wurden nach dem Inhalte weiter geteilt, was uns hier nicht interessieren kann. Die Stasen dagegen teilte schon Archedemos der Stoiker (Quintilian III, 6, 31) nach den drei letzten Fragen über ein jedes Ding: εἰ ἔστιν, τί ἔστιν und ὁποῖόν τί ἔστιν, (Walz, Rhetores graeci IV, 203, 209). Man fragt nämlich hinsichtlich einer Handlung zuerst, ob dieselbe begangen wurde, sodann muss man dieselbe definieren, beziehungsweise benennen, endlich kommt die Frage nach ihrer Beschaffenheit in Betracht.

Man würde demnach fragen bezüglich des Subjektes, zuerst ob es existiert, sodann, wie heisst es, und endlich, welche Eigenschaften es sonst besitze. Apollonios dagegen erörtert Synt. 19, 7 bis 19, 17 die Frage nach der Existenz eines Subjektes: ὑπαρξίν τινος ὑποκειμένου ζητοῦντες, von da an bis 21, 4 die Frage nach der Beschaffenheit, endlich von 21, 4 bis 21, 13 die Frage nach dem Namen desselben.

S. 19, 19 bemerkte Apollonios: αὐτὸ γὰρ μόνον τὸ τίς ὄνομα τῆς οὐσίας ἐπεξίηται (n. in der Frage τίς κινεῖται;), ἥ ἐπέτρεφε τὸ ποιὸν καὶ τὸ ποσὸν καὶ τὸ πηλίκον: denn τίς suchte an und für sich nach einem Namen der betreffenden οὐσία, welcher die übrigen Eigenschaften zukommen. Daraus folgt, dass dasselbe τίς neben einem andern Worte etwas anderes verlangen kann. Und in der Tat lehrt er S. 73, dass es neben einem Nomen, wie τίς Τρύων ὀνομάζεται; eine pronomielle Antwort verlangt, neben einem Pronomen (wie auch allein) eine nominelle. Da es sich auch in diesen Fällen um die Existenz des Subjekts handelt, so folgt daraus, dass man die Existenz eines Subjektes entweder nominell oder pronomnell angeben kann, wie denn auch Apollonios S. 82, 3 die ὑπαρξίς entweder als ὀνομαστική bezeichnet, wie in den Beispielen Θέων ὀνομάζεται ἵππος ἐστίν, oder als οὐσιώδης, wie im Beispiele ἐγὼ εἰμι, da durch das Pronomen die οὐσία angegeben wird.

Also τίς allein verlangt eine nominelle Antwort: S. 19, 12 αἱ ἀνθυπαγωγαὶ ὀνομαστικαὶ γίνονται προσηγορικαὶ ἢ κύριαι, τῶν κυρίων ἐμφανιζόντων καὶ τὴν οὐσίαν: Die Antworten werden nominell erteilt durch appellativa oder propria, obwohl die propria auch die οὐσία angeben. Die pronominelle Antwort ist demnach in einem solchen Falle nur ein Stellvertreter der nominellen S. 19, 16: ἢ μόριον τὸ ἀντ' ὀνόματος παραλαμβανόμενον, λέγω τοῦ κυρίου, ὅτε φημὶ ἐγώ.

Jene Anaphora, welche Apollonios in den Pronominibus der dritten Person fand, war das, wodurch die vorhererwähnten Nomina vertreten und vor das Geistesauge gebracht werden: Synt. 98. 9 παρέπεται καὶ ἀναφορὰ κατὰ τὸ τρίτον πρόσωπον, δι' ἧς τὰ προκατειλεγμένα ὀνόματα ἀναπολούμενα ἀντονομάζεται. Aber ein vorhererwähntes Nomen kann nur neben dem Artikel wiedererwähnt werden, also auch das vom Pronomen vertretene Nomen muss neben dem Artikel gedacht werden: Synt. 98, 15 αἱ τοιαῦται τῶν ἀντωνυμιῶν οὐχ ὡς ἔτυχον ἀνθ' ἀπλῶν ὀνομάτων παρειλημμένα εἰσίν, ἀλλὰ δυνάμει ἀντὶ τῶν μετὰ ἄρθρων παραλαμβανομένων. Da aber die Nomina neben den Artikeln die οὐσία und die ἰδία ποιότης bezeichnen, so fällt die Bedeutung der Pronomina in ihrer anaphorischen Funktion mit den Nominibus propriis zusammen. Diese ihre Bedeutung haben sie aber eigentlich ihrer ἀναφορὰ zu danken, welche als eine δεῖξις auf die οὐσία hinweist. Da aber diese οὐσία naturgemäss auch eine ἰδία ποιότης haben muss, so finden sich in der Bedeutung eigentlich alle Pronomina zusammen mit den propriis, welche in ihrer anaphorischen Funktion sowohl die ἰδία ποιότης als auch die οὐσία bezeichnen. In diesem Sinne durfte Apollonios behaupten, dass man beim Pronomen eigentlich an ein proprium denkt: Synt. 112, 19 δυνάμει κύριον ὄνομα νοεῖται διὰ τῆς ἀντωνυμίας. Man darf aber diesen Schluss nicht so urgieren, dass man überall, wo ein Pronomen angewendet wird, die Kenntniss des betreffenden propriums voraussetzen sollte: Οὗ γημι τὸ τῆς φωνῆς ὄνομα, τὸ δὲ ἐξ αὐτῆς δεικνύμενον, τουτέστιν ἡ ἰδία ποιότης τοῦ ὑποκειμένου. Da weiter statt der propria auch der Artikel eintreten kann, wie er S. 108 zeigt, dass man statt ὁ γὰρ Χρύσης ἦλθε sagen kann ὁ γὰρ ἦλθε, und da der Artikel nach S. 16, 28 älter ist als das Pronomen, so muss sich eigentlich der Artikel früher zur Vertretung des Nomens eingefunden haben als das Pronomen und dieses wird in einem ge-

wissen Sinne statt des Artikels angewendet: Synt. 17, 6 *δυνάμει ἄρα ἀντὶ ἄρθρων παρ' αὐτὰ λαμβάνεται*, was freilich wegen der Natur des Artikels nur für die anaphorischen Pronomina gilt (Synt. 17 und 92).

Der Grund, warum die Antwort auf die Frage *τίς περιπατεῖ*; nominell sein muss, findet Apollonios darin (S. 19, 12 *ἐνθεν*), dass in diesem Falle die Handlung wohl offenbar, die handelnde Person dagegen unbekannt ist: *προδήλου μὲν οὔσης τῆς κινήσεως . . . τοῦ δὲ ἐνεργοῦντος προσώπου ἀδήλου καθεστῶτος*. Also im Satze *ἄνθρωπος περιπατεῖ* ist auch die Person *πρόδηλος*, wie er Synt. 53, 13; 63 26 u. a. die durch ein Nomen neben dem Artikel bezeichnete Person als *προδεδηλωμένον*, *προεγνωσμένον* angibt. Nun bezeichnet er Synt. 44, 16 *δύο* in *δύο ἄνθρωποι τρέχουσιν* als *πρώτη γνώσις*.

Die *πρώτη γνώσις* ist also, wenn es sich um ein Nomen handelt, die Erkenntniss des *εἶδος*, entsprechend dem *ὀρισμός* des *εἶδος*, der *πρώτη διάκρισις*. Die Anaphora dagegen ist die *δευτέρα γνώσις*: S. 98, 25 *ιδίωμα ἀναφορᾶς προκατειλεγμένου προσώπου δευτέρα γνώσις*. Der Unterschied zwischen diesen beiden *γνώσεσις* besteht demnach in diesem Falle darin, dass bei der *πρώτη γνώσις* die Person zwar einer *ποιότης* nach erkannt, nicht aber von andern unterschieden wurde, bei der *δευτέρα* dagegen wurde sie nicht nur einer *ποιότης* nach erkannt, sondern auch unterschieden.

Wenn es sich dagegen um ein Pronomen handelt, so ist die Person schon bei der *πρώτη γνώσις* unterschieden.

Und nun verstehen wir den Zusatz *δεικνύμενον* bei Sextus in der Bestimmung des Satzes *οὗτος κάθεται*. Dort steht nämlich *οὗτος* als *δεικνύμενον* im Gegensatze zum *ἀναφερόμενον*, als Ausdruck für die *πρώτη γνώσις*, für die zum ersten Male in der Rede erwähnte Person, im Gegensatze zum *προκατειλεγμένον*, ebenso wie *Σωκράτης*, *ἄνθρωπος* und *τίς* dort ebenfalls als Ausdrücke für die zum ersten Male erwähnten Personen gebraucht wurden. Wenn also die Philosophen bei der Bestimmung jener Reihe von Sätzen Beispiele wie *ὁ ἄνθρωπος περιπατεῖ*, nicht in Betracht zogen, so ist das ein Beweis, dass ihre Lehre vom Artikel mit der bei Apollonios erhaltenen übereinstimmte.

Für die Rhetoren war im Gegensatze zu den Philosophen der Unterschied zwischen der *πρώτη* und der *δευτέρα γνώσις* neben-

sächlich. Für sie handelte es sich nicht um die theoretische Erkenntniss der Person, sondern um die Angabe derjenigen, welche die Handlung begangen hat oder begehen wird, nicht im Allgemeinen um die *ὑπαρξίς*, sondern um die *οὐσία*. Darum definierte Hermogenes (Walz Ret graeci III, 11) den *στοχασμός* als *ἀδῆλον πράγματος ἔλεγχος οὐσιῶδες*, d. h., wie er es weiter erklärt, als das Suchen derjenigen *οὐσία*, von der die Handlung ausgeht: *ἀφανές τι πρᾶγμα ζητοῦμεν οὐσιωδῶς τὸ τίς ὁ φονεύσας*. Nun ist eine Person, deren *οὐσία* sei es in der Wirklichkeit, sei es im Geiste vor uns liegt, ein *ὁρισμένον πρόσωπον*.

Als demnach Hermagoras nach Cicero de invent. I, 8 die *materia oratoris* nach der Person in *causa* und *quaestio* einteilte und die *causa* als *res*, *quae habeat in se controversiam* in *dicendo positam cum personarum certarum interpositione* definierte, so sagte er wohl griechisch *ὁρισμένα πρόσωπα*.

Alle übrigen Personen, welche nicht ihrer *οὐσία* nach bekannt sind, sind für den Rhetor gleich. Darum setzte Hermagoras den *certae personae* nicht etwa die *incertae* entgegen, sondern er definierte die *quaestio* als *eam, quae habeat in se controversiam in dicendo positam sine certarum personarum interpositione*.

Darum waren die übrigen zwei Fragen bezüglich des Subjekts der Handlung für den Rhetor von untergeordneter Bedeutung, wichtig dagegen für die Bestimmung der Handlung.

Die zweite Frage war nach der Stasenlehre für Archedemos (Quint. III, 6, 31) das, was griechisch *ὅρος* hies, für Hermagoras (eb. 56) die *ιδιότης*. Es handelte sich nämlich um die Benennung der erkannten Handlung, wie es sich bei Apollonios Synt. 21, 4 um die Benennung des erkannten Aias handelte. Da es aber in der Sprache keinen Ausdruck gibt für die *ιδία ποιότης* einer Handlung, so musste dafür eine *κοινή ποιότης* angegeben werden. Man fragte also in diesem Falle sowohl *κατὰ τῆς ιδιότητος τοῦ ὀνόματος*, wie Synt. 21, 6, als nach der Definition derjenigen *κοινή ποιότης*, welche zu der erkannten Handlung passte.

Da es sich bei der dritten Frage darum handelte, ob die Handlung gesetzlich oder ungesetzlich, erlaubt oder unerlaubt u. s. w. sei, wie es sich bei Apollonios Synt. 19, 17 darum handelte, ob die erkannte Person z. B. *Τρύφων* der *γραμματικός* oder

der *ῥήτωρ* (Synt. 20, 2) sei, und da diese Bestimmung nur durch *ποιότητες* bezeichnet werden konnte, so standen die Rhetoren bezüglich der Benennung dieser Bestimmung derselben Schwierigkeit gegenüber, wie Apollonios. Und während Hermagoras sich beiläufig so ausdrückt, wie dieser — er sagte nämlich nach Quintilian a. a. O. *ποιότης κατὰ συμβεβηκός*, wie Apollonios diese Bestimmungen als *ἐπισυμβεβηκότα τῇ ποιότητι* bezeichnete — konnte sich Archedemos noch nicht entscheiden, diesen Status als *ποιότης* zu bezeichnen, sondern nannte ihn nach Quintilian a. a. O. *de eodem et alio*, wie er jedenfalls korrekter auch den zweiten Status nicht als *ιδιότης* bezeichnete.

f) προγεγονός, ὡς ἐσόμενον und ἐσόμενον, ἀόριστον und ἀοριστῶδες.

Apollonios polemisiert an gewissen Stellen der Syntax mit denjenigen, welche die Aoristenklisen aus dem Futurum herleiteten. Wer diese waren, wissen wir nicht. Wahrscheinlich sind sie mit denjenigen identisch, welche nach Synt. 250, 28 behaupteten, es habe keinen Sinn, die Enklisen, welche doch zukünftige Handlungen bezeichnen, aus Praeteritis zu bilden. Er ist dagegen von der Notwendigkeit dieser Bildungsweise der Enklisen überzeugt, diesen Gedanken drückte er aber durch folgende Worte aus: *πᾶσα ἀνάγκη ὑπάρξαι καὶ τὴν ἐκ παρῳχημένου εὐχήν.*

Was für die *εὐχή* gilt, gilt wohl auch für die *πρόστασις* und für die Bildung des Konjunktivs

Bezüglich des Imperativs meint er Synt. 252, fin., gegenüber der vergangenen Handlung „die Tür wurde geschlossen“ werde der Befehl lauten: „die Tür soll geschlossen bleiben“: *κλειέσθω ἢ θύρα*. Ebenso lautet der Befehl gegenüber der gegenwärtigen Handlung „die Tür wird geschlossen“: „die Tür soll geschlossen werden“: *κλειέσθω ἢ θύρα*. Will dagegen jemand, dass eine gegenwärtig dauernde Handlung aufhöre, so wird er den Imperativ aoristi verwenden. Durch den Befehl *γράψον* (Synt. 253, 13) will man bewirken nicht nur, dass das eintrete, was noch nicht da ist, nämlich das Ende des Schreibens, sondern auch, dass seine Dauer, welche bis zum Zeitpunkte des Befehls als vergangen zu betrachten ist, aufhöre. Für den Griechen sind nämlich *γράφειν* und *γράψαι* zwei verschiedene Handlungen. Durch *γράψον* wurde

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also das Aufhören der Handlung *γράφειν* und der Eintritt der Handlung *γράψαι* befohlen: Synt. 253, 14 *οὐ μόνον τὸ μὴ γινόμενον προστάσσει, ἀλλὰ καὶ τὸ γινόμενον ἐν παρατάσει ἀπαγορεύει.*

In diesem Sinne bezieht sich der Wunsch Agamemnons Synt. 252, 7: *εἴθε ὦ θεοὶ πορθήσαιμι τὴν Ἴλιον* einerseits auf die vergangenen neun Jahre der Belagerung, andererseits auf das noch nicht eingetretene Ende derselben. Darum wird niemand, der noch zu leben wünscht, *ζήσαιμι* ausrufen, da er dadurch das Ende des Lebens herbeiwünschen würde. Wenn nun ein Vater, dessen Sohn bei den olympischen Spielen als Wettkämpfer aufgetreten ist (Synt. 251, 17), etwas über den Sieg seines Sohnes *ὑπὲρ τῆς τούτου νίκης*) wünscht und jemand z. B. zu ihm sagt: Dein Sohn ist nahe daran zu siegen: *νικᾷ*, oder wenn er dies selbst sieht, so wird er wünschen: *εἴθε νικήσαι*, d. h. das Ende der Dauer und den Eintritt des endlichen Sieges herbeiwünschen. Wenn ihm aber jemand sagt: Dein Sohn ist fortwährend im Siegen begriffen: *νικᾷ*, so wird er wünschen: *εἴθε νικῶν*, wodurch er den Wunsch ausspricht, sein Sohn möge nur weiter im Siegen begriffen bleiben. Wenn ihm aber jemand tröstend zruft: Dein Sohn hat gewiss den Sieg davon getragen: *νενίκηκε*, so wird er darauf erwidern: *εἴθε νενικήκοι μιν ὁ παῖς*, wodurch er den Wunsch nach der Fortsetzung der durch das Praeteritum in Vordersätze ausgesprochenen Handlung, beziehungsweise des auf dieselbe folgenden Zustandes, aussprechen wird.

Nach der Apollonianischen Lehre sind demnach die Optative und die Imperative einerseits praesentisch, beziehungsweise praeterital, andererseits futurisch.

Nun beweist er Synt. 70, 5, dass alle Imperative die futurische Bedeutung haben, auch wenn sich der Befehl auf den dauernden oder auf den mehr als vergangenen Zustand bezieht: *ἅπαντα τὰ προστακτικὰ ἐγκειμένην ἔχει τὴν τοῦ μέλλοντος διάθεσιν, προστασσόμενα ἢ εἰς ὑπερσυντελικὴν διάθεσιν ἢ εἰς παρατατικὴν.* Daraus folgt, dass bezüglich der futurischen Bedeutung des Imperativs aoristi alle übereinstimmten, weswegen einige denselben aus dem Futurum bildeten. Die Meinungen giengen nur bezüglich des Imperativs praesentis (*παρατατικὴ διάθεσις*) und perfecti (*ὑπερσυντελικὴ διάθεσις*) auseinander, weshalb Apollonios jene Gelegenheit ergriff, um die von ihm angenommene Lehre durch einen neuen Beweis zu bekräftigen. Daraus folgt, dass sich ein jeder

Befehl, also auch ein jeder Wunsch, an die Gegenwart oder an die Vergangenheit anschliesst; und das bedeuten seine Worte: ἡ ἐκ παρωχημένου εὐχή. Freilich wird neben dieser die ἐξ ἐρεστώτος εὐχή nicht erwähnt, aber dort kann auch von dieser keine Rede sein, da es sich nur um die Bildung der Enklisen aus Praeterilis handelte.

Was für diese zwei Enklisen gilt, muss wohl auch für die ὑποτακτική Geltung haben, wie er denn an anderer Stelle ausführlich beweist, dass dieselbe aus dem Futurum nicht gebildet werden kann. Nun lehrt er S. 264, 9, dass einige die ὑποτακτική auch διστακτική nannten, was er mit den Worten motiviert: σαφές γάρ ὅτι τὸ ἐὰν γράφω καὶ τὰ τούτοις ὅμοια δισταγμὸν τοῦ ὡς ἐσομένου πράγματος σημαίνει. Er setzt aber sogleich hinzu: Ἀλλ ἴσως ἀντικείμεται τὸ μηδὲ αὐτὰ ἔχουσθαι τῆς ἐννοίας τοῦ δισταγμοῦ, τὸν δὲ παρακείμενον σύνδεσμον αἴτιον γίνεσθαι τῆς διστακτικῆς ἐννοίας. Also der Begriff des Zweifelns liegt eigentlich in der Konjunktion und das Verb dabei bezeichnet das ὡς ἐσόμενον πρᾶγμα, wie er sich auch S. 272, 12 ausdrückt: δισταγμὸν γὰρ τῶν ὡς ἐσομένων πραγμάτων παριστάσι (n. οἱ σύνδεσμοι) καὶ ἔτι τῶν ὡς τελεσθησομένων. Aber nach S. 273, 19 bedeutet auch die Konjunktion ein ὡς ἐσόμενον: αὐτοὶ γὰρ οἱ σύνδεσμοι τὸ ὡς ἐσόμενον σημαίνουνσιν und nach S. 27, 6 bezeichnet ὁ τυραννοκτονήσας ein ὡς ἐσόμενον πρόσωπον: τὸ γὰρ ὡς ἐσόμενον πρόσωπον ἀνεπόλησεν (n. der Artikel).

Wenn wir die Sätze παῖς δειπνήσας ἐκοιμήθη und παῖς δειπνήσας κοιμάσθω vergleichen, so werden wir die Wahrnehmung machen, dass durch den ersten Satz wegen der Zeitstufe (ἐκοιμήθη) ein wirklicher Fall besprochen wird, durch den letzteren dagegen wiederum wegen des Satzverbiums kein wirklicher. Der Satz ὁ παῖς δειπνήσας ἐκοιμήθη bezieht sich somit auf einen wirklichen, schon besprochenen Vorfall. Synt. 68, fin. hebt es Apollonios hervor, wie in einem solchen Falle der Artikel neben den appellativis nicht fehlen darf. Seine Erörterung schliesst er S. 69, 5 mit den Worten: εἴ γε δοριστώδες μὲν τὸ παῖς δειπνήσας ἐκοιμήθη, οὐ μὴν τὸ ὁ παῖς δειπνήσας ἐκοιμήθη. Für ihn sind demnach die Nomina δοριστώδη, ebenso wie sie für Sextus μέσα sein mussten, da dieser, wie bemerkt, die Sätze ἄνθρωπος περιπατεῖ, Σωκράτης κάθηται als μέσα bezeichnete.

Nun betrachte Apollonios vorher den Wert des Artikels im Falle, dass das Partizip und nicht das Nomen die zweite

Stelle einnimmt (*ὁ δειπνήσας παῖς κοιμάσθω*) und findet, dass im Falle, wenn der Artikel eine Menge von Knaben bezeichnet, d. h., dass es sich um keinen bekannten Vorfall handelt, die Verbindung des Artikels *δοριστώδης* wird: *ἐφ' οὗ (n. ἡνίκα πλήθος παρεμφαίνεται) δοριστώδης ἡ σύνταξις γίνεται τοῦ ἄρθρου*. Wurde dagegen durch diesen Satz ein wirklicher, bekannter Vorfall wiedererwähnt, so wird die Verbindung nicht mehr *δοριστώδης*, sondern *ἀναφορική*: *οὐ μὴν δοριστωδῶς πάντως νοεῖται, ἀναφορικῶς δέ* Mit andern Worten: Der Artikel ist im letzteren Fall so anaphorisch, wie im Satze *ὁ παῖς δειπνήσας κοιμάσθω*, im ersteren Falle ist er dagegen *δοριστώδης*, wie das Nomen im Satze *παῖς δειπνήσας κοιμάσθω*, und der Artikel bezieht sich in diesem Falle nicht mit auf das Nomen. Wenn nun die Stoiker in diesem letzteren Falle den Artikel *δοριστώδης* nannten: Synt. 68, 17 *οἱ ἀπὸ τῆς στοᾶς τὰ τοιαῦτα μόρια (n. ἡνίκα πλήθος παρεμφαίνεται) δοριστώδῃ ἐκάλεσαν*, so mussten sie auch die appellativa ohne Artikel ebenfalls *δοριστώδῃ* nennen. Apollonios befindet sich also auch in Bezug auf diesen Ausdruck auf einem philosophischen Standpunkte. Es fragt sich nur, was dieser Ausdruck zu bedeuten hatte.

An andern Stellen betrachtet Apollonios den Wert des Artikels in Fällen, wo sich neben demselben ein Partizip ohne Nomen findet. Nach Synt. 69, 21 ist im Satze *ὁ τυραννοκτονήσας τιμάσθω* die Verbindung des Artikels ebenso *δοριστώδης*, wie im Satze *ὁ δειπνήσας παῖς κοιμάσθω*, wenn der Fall nur angenommen wird. Im Satze *ὁ περιπατῶν κινεῖται* dagegen muss nach S. 108, 18 der Artikel aoristisch aufgefasst werden: *ἀόριστον μετάληψιν τῶν ἄρθρων ποιεῖται*. Nun entspricht in diesem Falle der Artikel dem *τίς*, welches ein *ἀόριστον μόριον* ist: *οὐ γὰρ πόρρω πέπτωκε τὸ ὁ περιπατῶν κινεῖται τοῦ εἰ τις περιπατεῖ κινεῖται*. Daraus folgern wir, dass im Satze *ὁ τυραννοκτονήσας τιμάσθω* S. 69, 21 nach unserer Ausdrucksweise ein *μέσον* hinzuzudenken ist, auf welches sich der Artikel nicht mit bezieht. Aber der Satz *ὁ τυραννοκτονήσας τιμάσθω* kann nach S. 27, 16 auch anders aufgefasst werden. Er sagt nämlich *φέρε γάρ, εἰ τύχοι, τυραννοκτονῆσαι τινα καὶ μήπω τετιμῆσθαι . . .* Das ist aber dieselbe Redeweise, wie S. 68, 21 *φέρε γάρ τινα δειπνήσαι τῶν παιδῶν . . .* wodurch ein wirklicher Fall bezeichnet wurde. Diese andere Auffassung des Artikels im Satze *ὁ τυραννοκτονήσας τιμάσθω* ist also

die anaphorische, wie im Satze *ὁ δειπνήσας παῖς κοιμάσθω*, wenn er von einem wirklichen Falle gilt.

Nun bezeichnet er die Person im Falle, dass der Artikel anaphorisch ist, als *προϋφαστός: οὐ μὴν λέληθέ με ὡς δύναται* (n. der Artikel) *καὶ προϋφαστός πρόσωπον ἀναφέρειν* (Synt. 27, 15). Bei einem angenommenen Falle dagegen, wenn der Artikel *δοριστιωδῶς* aufgefasst wird, bezeichnet er die Person als *ὡς ἐσόμενον*: Synt. 27, 6 *τὸ γὰρ ὡς ἐσόμενον πρόσωπον ἀνεπόλησεν* (n. der Artikel). Die Person dagegen im Satze *ὁ περιπατῶν κινεῖται* ist nach S. 108, 17 ein *ἐσόμενον*: *ἐν προλήψει τοῦ ἐσομένου προσώπου παραλαμβανομένη* . . . Also die durch ein *δόριστον* bezeichnete Person ist *ἐσόμενον*, die durch ein *δοριστιῶδες* bezeichnete entweder *προϋφαστός* oder *ὡς ἐσόμενον*, je nachdem der Fall ein wirklicher oder ein angenommener ist, die durch ein *ἀναφερόμενον* dagegen bezeichnete immer *προϋφαστός*, sowie wohl auch diejenige, welche durch das *δεικνύμενον* bezeichnet wird.

Synt. 27, 7 vergleicht er die Personen und konstatiert, dass das *ὡς ἐσόμενον* in *ὁ τυραννοκτονήσας τιμάσθω* der Person in *κεῖνος γὰρ πέρι κῆρι μακάρτατος ἔξοχον ἄλλων, ὅς κέν σ' ἔδνοισιν βρίσας οἰκόνδ' ἀγάγηται*, welche nach Synt. 108, 21 ein *ἐσόμενον* sein muss, ähnlich sei, nicht ähnlich dagegen dem *προϋφαστός* in *κεῖνος ἀνὴρ, ὅτ' ἐμεῖο κυνῶπιδος: ὅμοιον καθεστὸς ἐκείνῳ*

κεῖνος γὰρ πέρι κ. τ. λ.

οὐ γὰρ ὅμοιον ἐστι τῷ

κεῖνος ἀνὴρ κ. τ. λ.

ἐπεὶ τοῦτο μὲν τὸ προγεγονὸς πρόσωπον ἀναπολεῖ, τὸ δὲ προκείμενον τὸ ὡς ἐσόμενον. Also auf dem Wege der Vergleichung der Personen kam man auf die Einteilung derselben in *προϋφαστός* (*προγεγονός*), *ὡς ἐσόμενον* und *ἐσόμενον*, wie man die Nomina nach anderen Quellen in *ἀπολελυμένα*, *ὡς πρὸς τι ἔχοντα* und *πρὸς τι ἔχοντα* einteilte, oder wie man nach Sext. Emp. adv. math. I, 252 die *ἀληθῆ* von den *ὡς ἀληθῆ* und den *ψευδῆ* unterschied.

Wenn wir nun das *δόριστον*, das *μέσον* und das *ὠρισμένον* des Sextus vergleichen, so bemerken wir, dass das *μέσον* *ἄνθρωπος* dem *ὠρισμένον* *οὗτος* ebenfalls nicht ähnlich ist, ähnlich dagegen dem *δόριστον* *τίς*, was eben der Ausdruck *δοριστιῶδες* bezeichnet: dem nicht unterscheidenden ähnlich.

S. 108, 17 meinte Apollonios, der Artikel werde in Fällen, wie *ὁ περιπατῶν κινεῖται, ἐν προλήψει τοῦ ἐσομένου προσώπου* ver-

wendet. Daraus folgt, dass es auch Prolepsen anderer Personen gibt. Und wirklich bemerkt er S. 27, 3 Ἔσθ' ὅτε δὲ καὶ προλεπτικώτερον πρόσωπον ἀναφέρει, ὅτε δὴ καὶ δοριστώδες φαίνεται, in welchem Falle die Person, wie bemerkt, ein ὡς ἐσόμενον ist. Wenn nun diese Person mehr proleptisch ist, so müssen die Personen in den unmittelbar vorhergehenden Fällen minder proleptisch sein. Daraus ergibt sich eine weitere Folge der Prolepsenlehre.

Da die Prolepsen nur ideelle Gruppen betreffen, so ist proleptisch nur das Ideelle, das, was nicht existiert, oder als solches nicht bekannt ist. Wer z. B. sagt: παῖς διπνήσας κοιμάσθω, bezeichnete durch παῖς eine für ihn sowohl als für den Zuhörer unbekannte, nur vorausgesetzte, also proleptische Person. Wer dagegen sagte: ἄνθρωπος ἦλθέ σε ζητῶν, bezeichnete durch ἄνθρωπος eine ihm ihrer ἰδία ποιότητος nach bekannte Person, deren Existenz aber er dem Zuhörer nur durch diesen proleptischen Ausdruck mitteilen kann, so dass für diesen die Person eine proleptische ist. Nun waren nach unserem Schlusse die Nomina in beiden Fällen (παῖς und ἄνθρωπος) δοριστώδης, welcher Ausdruck den Gegensatz zum ἀναπολούμενον, ἀναφερόμενον bilden sollte. Apollonios bringt aber Synt. 69, 25 das δοριστώδες in einen Gegensatz zum Komparativ dieser Ausdrücke: ἀναφορικώτερον τὴν σύνταξιν ποιῆται. Daraus folgt, dass der Artikel im Satze ὁ τεραινοκτονήσας τιμάσθω in derselben Bedeutung nicht nur δοριστώδες ist, sondern auch ἀναφορικόν. Damit stimmt auch der Umstand überein, dass er S. 27, 4 von demselben δοριστώδες behauptete: ἀναφέρει.

Es steht ohneweiters fest, dass, wenn jemand befiehlt: ὁ τεραινοκτονήσας τιμάσθω, ohne dass an eine wirkliche Person zu denken wäre, dieselbe eine proleptische sein wird. Wenn dabei weder ihm, noch seinem Zuhörer ein εἶδος vorschwebt, unter welches die Person unterzubringen wäre, wie etwa in einem Beispiele aus der Physik oder aus der Logik, wie ὁ περιπατῶν κινεῖται, so wird die Person ein δοριστότατον sein, wie τίς Synt. 108, 26. In diesem Falle wird von einer Anaphora keine Rede sein können, wie auch Apollonios S. 108, 23 in einem analogen Falle bemerkte: ἐπὶ πᾶν ὄνομα ἀναδραμεῖται ἐγκαθεστηγός, ὅπερ ἴδιον δορίστον. Deutsch heisst das freilich beiläufig: . . . wird er sich gegebenenfalls auf ein jedes Nomen beziehen, was die Eigentümlichkeit eines jeden nicht unterscheidenden Wortes bil-

det. Apollonios fühlte aber einen Unterschied zwischen ἀναφέρειν und ἀνατρέχειν.

Ist dagegen das εἶδος dem Sprechenden sowohl als dem Zuhörer etwa aus dem Zusammenhange oder aus Erfahrung bekannt (wie dies bezüglich des Beispiels *ὁ τυραννοκτονήσας τιμάσθω* der Fall sein musste, da der Tyrannenmord, wie dies aus den z. B. bei Quintilian vorkommenden Aufgaben: *An fas fuerit tyrannum occidi Tyrannicidae imago in gymnasio ponatur. Mulier tyrannum occidit.* zu schliessen ist, eine häufige Schulaufgabe war), so ist die Person nicht mehr ἀόριστον, da das εἶδος bekannt ist; und wie das hinzuzudenkende Nomen ein ἀοριστῶδες ist, so muss auch der Artikel ein ἀοριστῶδες sein.

Während in den Synt. 26, 28 besprochenen Beispielen *ὁ ἄνθρωπος ἦλθέ σε ζητῶν* und *ὁ γραμματικός σε ἐξήτει* die Personen nur für den Zuhörer proleptisch sein können, ist die Person in *ὁ τυραννοκτονήσας τιμάσθω* für beide proleptisch, also mehr proleptisch als in den früheren Beispielen, und die Behauptung Synt. 27, 3 bedeutet: Manchmal bezieht er (der Artikel) sich auch auf eine mehr proleptische Person, so oft (ὅτε δὴ καί) er aoristähnlich aufzufassen ist. In diesem Falle fand also eine Anaphora des εἶδος statt.

Wenn dagegen der Sprechende durch jenen Satz an einen wirklichen auch dem Zuhörer bekannten (προϊφραστὸς) Vorfall denkt, so findet ebenfalls eine Anaphora statt, und die Person ist anaphorisch, aber jedenfalls mehr als im Falle, dass die Person ein *ὡς ἐσόμενον* ist, da hier eine doppelte Anaphora stattfindet, des εἶδος und der Person: *ἀναφορικωτέραν τὴν σύνταξιν ποιεῖται.*

g) Feststellung der Redeteile.

Es entsteht nun die Frage, warum Apollonios den Artikel nicht in ἀναφορὸν, ἀοριστῶδες und ἀόριστον einteilte, sondern nur die Anaphora als seine Eigentümlichkeit bezeichnete. Und wie kann sein Artikel das ἀοριστότατον bezeichnen? Und wie können seine Pronomina immer ὠρισμένα πρόσωπα bezeichnen, wenn er sie selbst in gewissen Fällen, wie Synt. 112, 25 als *πάντ ἀοριστόταται* bezeichnete?

Diese letztere Tatsache begründete er gleich darauf mit folgenden Worten: *ὅτι καὶ τῆς ἰδίας ἑλὲς ἀπεώσθησαν*: weil sie auch aus ihrer eigenen Bedeutung verdrängt wurden. Demgemäss ist die Bestimmung Synt. 101. 11 *ἀναφερόμεναι ὁρίζονται, καθὸ τὰ πρόσωπα ἐγνώσθη, καὶ δεικνύμεναι, καθὸ τὰ πρόσωπα ὑπ' ὧν ἐστὶ*: als ihre eigentliche Bedeutung anzusehen. Wenn sich das Pronomen weder als *δεικνύμενον* noch als *ἀναφερόμενον* findet, kann es auch nicht *ὁρίζεσθαι*; es kann also in einem solchen Falle auch *πάνυ ἀοριστότατον* sein, weil es sich in einer fremden Funktion findet.

Demnach muss sich auch die Bemerkung über den Artikel Synt. 26, 13 *ἴδιον ἄρθρον ἢ ἀναφορά κ τ. λ.* auf seine eigentliche, also gewissermassen ursprüngliche Bedeutung bezogen haben. Der Artikel muss sich offenbar ebenfalls, wenn er sich auf keine vorhererwähnte Person bezieht, in einer fremden Funktion finden. Daraus folgt, dass der Artikel in einem solchen Falle, z. B. im Satze *ὃς ἂν ἔλθῃ μενίστω με*, eigentlich kein Artikel ist. Dass auch Apollonios diesen Schluss zog, folgt aus der Frage Synt. 306, 17 in Bezug auf dieses Beispiel: *πῶς δὲ τὸ τοιοῦτον ἄρθρον οὐκ ἀναπολοῦν τὸ προῦποκείμενον ὄνομα, τούναντίον δὲ ἀοριστούμενον καὶ ἀρχὴν τῶν λόγων*; Wie kann denn ein solches Wort ein Artikel sein, da es sich nicht auf das vorhergehende Nomen bezieht, sondern im Gegenteil als das erste Wort des Satzgefüges zu einem nicht unterscheidenden Ausdrücke gestempelt wird? denn diese Frage verlangt eine negative Antwort. Weiter zieht ebendasselbe Apollonios die richtige Konsequenz daraus: „Nicht einmal in Fällen, wie *ὅστις*;, kann *ὅς* ein Artikel sein, es müssen sich nämlich zu ihm andere deklinable Wörter gesellen, und zwar nicht solche, welche nichts unterscheiden, neben denen er selbst nichts unterscheidet und noch weniger als selbst *τίς*, welches das gerade Gegenteil der Artikel ist“: *οὐ μὴν μόνον, ἀλλ' οὐδ' ἐν πτωτινῷ τὸ ὅς τις· ἐχρῆν γὰρ καὶ τῶν ἄλλων πτωτικῶν καὶ μὴ ἀοριστουμένων, ἐν οἷς καὶ αὐτὸ σπασιοῦται πλέον τοῦ τίς, ὃ περ ἐναντιώτατόν ἐστι τῶν ἄρθρων*.

Der Artikel ist also nur neben den *εἰδικαὶ* Artikel. Diesen Schluss begründet er ebendasselbe folgendermassen: *τὰ γὰρ ἀοριστιωδῶς ποτὲ νοούμενα ἢ τοῦ ἄρθρου παράθεσις ἐπὶ ὀρισμὸν τοῦ προσώπου ἄγει, ὃ ἄνθρωπος παρεγένετο, τὸν ποιητὴν ἐθαύμασα*, d. h. alle Nomina, wie überhaupt alle Wörter, weisen auf etwas

hin, nehmen an einer *δείξις* Teil, sie unterscheiden aber, d. h. sie nehmen am *δρισμός* Teil, nur in dem Falle, wenn sie *ποιότητες* bezeichnen. Sie sind entweder *δρίστα*, wie *τίς*, oder *δριστώδη*, wie die *εἰδικά*. Wird nun zu einem *δρίστον* der Artikel gesetzt, so hat er auf das Nomen keinen Einfluss, er wird vielmehr noch weniger unterscheiden, als das Nomen selbst; wird er dagegen zu einem *δριστώδες* gesetzt, so bezeichnet das Nomen *ὠρισμένα πρόσωπα*, wie das anaphorische Pronomen.

Da das Partizip kein *γένος* und kein *εἶδος* bezeichnet, andererseits auf keine *οὐσία* hinweist, wie das Pronomen, so ist es weder *δριζόμενον*, wie dieses, noch *δρίστον*, beziehungsweise *δριστώδες*, wie die Nomina. Darum hat der Artikel ihm gegenüber eine besondere Stellung. Er bezieht sich nämlich neben ihm entweder auf eine vorhererwähnte, wirkliche (*προϋφεστός*) Person, wie Synt. 27, 16 und 69, 25, oder auf ein bestimmtes *εἶδος*, wie in einer Schulaufgabe z. B. *ὁ τυραννοκτονήσας τιμάσθω*, wo etwa *πολίτης* hinzuzudenken ist, da der Mord als ein politischer dargestellt werden soll, oder endlich bezieht er sich auf ein beliebiges Nomen ohne irgend eine Anspielung, wie S. 108, 22: *ὁ περιπατῶν κινεῖται*.

Apollonios beweist Synt. 70, 9 die futurische Bedeutung der Imperative mit folgenden Worten: *σχεδὸν γὰρ ἐν ἴσῳ ἐστὶ τὸ ὁ τυραννοκτονήσας τιμάσθω τῷ τιμηθήσεται κατὰ τὴν τοῦ χρόνου ἔννοιαν*: denn *τιμάσθω* und *τιμηθήσεται* sind, was die Zeitsstufe anbelangt, fast gleich, also ebenfalls nur ähnlich. Nun ist *τιμηθήσεται* nach S. 70, 2 ein *ἐσόμερον*, welchem die durch die Indikative des Praesens und der Praeterita bezeichneten *γινόμενα* und *γεγονότα* entgegengesetzt werden: *τὰ γινόμενα καὶ γεγονότα εὐδήλα, τὰ δὲ ἐσόμενα ἀδηλότερα. Τιμάσθω* also, welches wohl kein *γινόμενον* und kein *γεγονός* ist, ist auch kein *ἐσόμερον*, da es dann dem *τιμηθήσεται* nicht beiläufig, sondern vollkommen gleich wäre. Dasselbe gilt wohl auch für die übrigen Enklisen. Von diesen wurde aber, wie wir sahen, der Konjunktiv als der Ausdruck für das *ὡς ἐσόμερον* bezeichnet. Er ist also dem *τιμηθήσεται* als *ὡς ἐσόμερον* ähnlich. Die Enklisen bezeichnen somit die *ὡς ἐσόμενα*, der Indikativ des Futurs die *ἐσόμενα*, der des Praesens und der Praeterita die *γινόμενα*, beziehungsweise die *γεγονότα*.

Damit wäre aber die Frage, warum die Praeterita nach Enklisen dekliniert werden, nur teilweise gelöst, denn es bleiben

die Fälle unerklärt, wo die Dauer einer Handlung gewünscht wird, von der es noch keine Spur gibt, oder das Ende einer solchen, die noch keinen Anfang genommen hat. Das sieht er selbst ein. Synt 251, 27 gibt er zu, dass man gewöhnlich das wünscht, was man nicht besitzt: ἀλλ' ἐθέλει ὅτι ἐπὶ τοῖς μὴ σινοῦσιν αἱ εὐχαὶ γίνονται· οὐ συνότος γὰρ τοῦ φιλολογεῖν φαίμεν· ἂν φιλολοῖμι Den Widerspruch erklärt er dort nicht ausdrücklich, aber aus den Beispielen, an denen er seine Bestimmung aufstellt, ersieht man, was er will. Ζῶοιμι und πορθέσθαιμι sind nämlich zwei spezielle Fälle, in welchen in der Tat ein Teil der Handlung in der Gegenwart, beziehungsweise in der Vergangenheit, vor sich geht. Wie er also bei der Bestimmung des Artikels von jenen Fällen ausgeht, wo derselbe Träger der Anaphora ist; bei der des Pronomens von jenen Fällen, wo der ὀρισμός neben der δειξίς und der ἀραφορά stattfindet, so geht er bei der Bestimmung der Zeitart der Enklisen von jenen Fällen aus, wo die Fortsetzung oder das Aufhören der in der Gegenwart oder in der Vergangenheit vor sich gehenden Handlung dargestellt wird. Die Verwendung derselben in den übrigen Fällen, wo es keine γινόμενα und keine γεγονότα gibt, ist sekundär, wie z. B. die aoristische Bedeutung des Artikels oder des Pronomens.

Synt. 100 polemisiert Apollonios mit Habron der den Aristarch in Bezug auf seine Auffassung der Pronomina getadelt hatte. Nach seiner Meinung hatte aber Aristarch Recht, denn offenbar definierte er nicht die Form des Pronomens, sondern das, was dieselbe bedeutet, wie man bei allen Definitionen verfährt: οὐ τὴν φωνὴν ὥριστο τῆς ἀνωρυμίας, ἀλλὰ τὸ ἐξ αὐτῆς παρρησιάζμενον, καθὼς καὶ ἅπαντες οἱ ὄροι ἔχουσιν. In diesen Worten liegt zugleich des Apollonios Methode vor. Wenn er nämlich so, wie Aristarch nicht die Form definierte, sondern die Bedeutung, so musste er, da kein einziger Redeteil nur eine Bedeutung hat und es doch nicht angien, alle Bedeutungen, welche eine Wörterklasse aufweist, zu definieren, eine Bedeutung als die ursprüngliche darstellen und deren Definition als die Definition der betreffenden grammatischen Kategorie annehmen. Da aber eine solche Definition die übrigen Bedeutungen der Kategorie ausgeschlossen hätte, so betonte man den Unterschied zwischen sein und heissen. Der Artikel z. B. ist nur in seiner anaphorischen Funktion ein Artikel, er führt aber auch in seinen übrigen Funk-

tionen diesen Namen: Synt. 108. 25 τὰ ἄρθρα ἢ εἰς ὠρισμένα πρόσωπα παραλαμβάνεται, τὰς ἀντωνυμίας, ἢ εἰς τὸ ἀοριστότατον, λέγω τὸ τίς gegenüber Synt. 306, 17 πῶς δὲ τὸ τοιοῦτον ἄρθρον οὐκ ἀναπολοῦν τὸ προϋποκείμενον ὄνομα, τοῦναντίον δὲ ἀοριστούμενον κατ' ἀρχὴν τῶν λόγων.

Nach Diog. Laert. VII, 58 lautet die Definition des Artikels bei den Stoikern: στοιχεῖον λόγου πτωτικόν, διορίζον τὰ γένη τῶν ὀνομάτων καὶ τοὺς ἀριθμούς. Diese Nachricht, verglichen mit der Behauptung des Apollonios, dass dieselben die Artikel in ihrer aoristähnlichen Funktion ἀοριστώδη nannten, bedeutet, dass die Stoiker im Gegensatze zu der von Apollonios befolgten Lehre das Wesen des Artikels in der Genus- und Numerusbezeichnung fanden, denselben aber nach der Bestimmtheit der Person in ἀόριστον, ἀοριστώδης und ἀναφορικόν einteilten. Nach der stoischen Lehre war die Bezeichnung des Artikels als ἀοριστώδης oder ἀόριστον zulässig, nach der von Apollonios befolgten war die erstere überflüssig, da auch das ἀοριστώδης unter die ἀναφορά fiel, die letztere vertrug sich mit der Bezeichnung ἄρθρον gar nicht, denn ein ἄρθρον ist das, was die ἀναφορά bezeichnet, ἀόριστον ist dagegen das, was derselben nicht fähig ist. Jetzt wissen wir auch, warum Apollonios nirgends behauptet, dass der Artikel ὠρισμένα πρόσωπα bezeichnet, wie das Pronomen, denn dieses kann wirklich nur in dem Falle anaphorisch vorkommen, wenn an seiner Stelle ein Nomen mit dem Artikel stehen würde, der Artikel aber steht anaphorisch auch dann, wenn er neben dem Partizipium ein bestimmtes Nomen ohne Artikel vertritt, wie ὁ τυραννοκτονήσας τιμάσθω, in welchem Falle die Person kein ὠρισμένον ist.

Jene Fälle, wo der Artikel keine ἀναφορά bezeichnet, erklärt er sich durch die Annahme einer Veränderung der Funktion: Synt. 108, 17 ἡ (n. σύνταξις τοῦ ἄρθρου) . . . ἐν προλήψει τοῦ ἐσομένου προσώπου παραλαμβάνομένη, ἀόριστον μετάληψιν τῶν ἄρθρων ποιεῖται, ὡς τὰ τοιαῦτα ἔχει ὁ περιπατῶν κινεῖται. Eine solche Veränderung nahm er auch in jenen Fällen an, wo der Artikel nicht neben dem Nomen, sondern statt desselben eintritt: Synt. 107, 23 ὅταν τὸ ἄρθρον μὴ μετ' ὀνόματος παραλαμβάνηται . . . ἐκ πάσης ἀνάγκης εἰς ἀντωνυμίαν μεταληφθήσεται. Synt. 108, 14 ἡ-τοιαύτη σύνταξις προϋφεστῶτων ὀνομάτων, καθ' ὧν ἀναφέρεται τὰ ἄρθρα, ποιεῖται μετάληψιν. Und wie in dem Falle z. B. ὁ γὰρ ἡλθε θοὰς ἐπὶ νῆας Ἀχαιῶν, jenes ὁ nur der Form nach

ein ἄρθρον war, nach der Funktion dagegen eine ἀντωνυμία: Synt. 106, 22 περὶ τῶν τῇ φωνῇ ἄρθρων καθεστώτων, τῇ δὲ ἐξ αὐτῶν μεταλήψει ἀντωνυμιῶν, so war in ὁ περιπατῶν κινεῖται jenes ὁ nur der Form nach ein ἄρθρον, nach der Funktion dagegen ein ἀόριστον μόριον.

Apollonios betrachtet die interrogativa τίς, ποῖος, πότερος, πόσος, πηλίκος als Nomina: πενστικὰ ὀνόματα (S. 53, 11). Sie suchen nämlich, wie er es S. 19 ff. ausführte, nach einer durch die προσηγορικά und die κύρια bezeichneten ποιότης, was mit seiner Lehre, dass die Nomina in Bezug auf ποιότητος κοινὰς ἢ ἰδίαις erfunden wurden (ἐπενοήθη), übereinstimmt. Da nun von den drei Grundfragen über ein jedes Ding diejenige nach der Existenz die erste ist, weil die anderen zwei dieselbe voraussetzen und sie die anderen zwei enthalten kann, so ist der Ausdruck für diese Frage (τίς) das allgemeinste Nomen, das γενικώτατον, welches nach S. 230, 9 ἐν θέσει ἰδίᾳ καταγινόμενον ἢ κοινῇ ist, welches in κύριον und προσηγορικόν eingeteilt wird, wie auf dasselbe durch κύρια und προσηγορικά geantwortet wird. Wenn nun dasselbe τίς (ποιός, ποσός, πηλίκος, πότερος) keine ποιότης sucht, sondern sich gleichsam damit begnügt, die Frage nach der Existenz auf sich beruhen zu lassen, wie im Satze τίς κάθηται, hört es auf, derjenige Redeteil zu sein, der in Bezug auf ποιότητες erfunden wurde, und wird ein ἀόριστον μόριον, als welches es denselben Wert hat, wie ὅς in derselben Bedeutung (Synt. 106, 17). Und wie dieses auch in seiner aoristischen Bedeutung ἄρθρον heisst obwohl es nicht mehr eigentlich ἄρθρον ist, so müssen auch τίς und die übrigen in derselben Funktion ebenfalls ὀνόματα heißen und τίς muss das γενικώτατον bleiben, wie man eben an der von Sextus angeführten Reihe der Sätze ersieht.

Dadurch dürfte die Identität der Apollonianischen Lehre von den nominalen Kategorien mit der der Philosophen und der Rhetoren erwiesen sein.

h) Die Syntax des Apollonios Dyskolos und die Schrift „de pronomine“ vom Standpunkte der philosophischen Lehre.

Aber dieser reine, einheitliche Charakter der Lehre, der die Syntax des Apollonios auszeichnet, wird durch manche Unebenheit, durch manchen scheinbaren Widerspruch gestört.

So wie das Pronomen in seiner anaphorischen Funktion *ὀρίζεται*, so muss auch das proprium als anaphorisch ebenfalls *ὀρίζεσθαι*. In diesem Sinne hat er Recht, wenn er Synt. 12, 20 den Nominativ, der sich in der ersten und zweiten Person des Verbs befindet, als *ὀριζομένη* bezeichnet. Da in der dritten Person im Allgemeinen keine wirkliche Person hinzugedacht werden kann, so ist das in dieser hinzuzudenkende Nomen ein *δοριστούμενον*, wie er es ebenfalls dort bemerkt; bei Verbis wie *ἀστυράπτει* ist wiederum der Nominativ *ὀριζομένη*, denn hier wird der Nominativ *Ζεύς* hinzugedacht. Nun bemerkt Apollonios Synt. 101, 19 in Bezug auf diesen Fall: *οὐ τὸ ῥῆμα ὠρισται, ὁ δὲ τούτου τὴν διάθεσιν ἐνεργῶν*. Dem Sinne der ganzen Stelle gemäss sollte das bedeuten: nicht das Verbum hat unterschieden (n. wie die Pronomina unterscheiden, *ὀρίζονται*), sondern derjenige, von dem die Handlung ausgeht. Das ist aber nicht wahr, denn dieser unterschied nicht, sondern er wurde unterschieden. Hier fand also eine Brachylogie statt, wie z. B. Synt. 108, 25, wo er bemerkt, die Artikel würden zum Ausdrucke von unterschiedenen Personen verwendet, der Pronomina, oder der am mindesten unterschiedenen, nämlich des *τίς*: *ἢ εἰς ὠρισμένα πρόσωπα παραλαμβάνεται, τὰς ἀντωνυμίας, ἢ εἰς τὸ δοριστότατον, λέγω τὸ τίς*, statt zu sagen, dass sie entweder zum Ausdrucke von unterschiedenen Personen verwendet werden, nämlich der durch die Pronomina bezeichneten, oder zum Ausdrucke der am mindesten unterscheidenden, nämlich der durch *τίς* bezeichneten.

Aus seiner Frage Synt. 188. 20 *πῶς ὄνομα ὠρισμένου προσώπου διάκρισιν ποιῆται*; folgt, dass die *ἀντωνυμία*: *ὠρισμένου προσώπου διάκρισιν ποιῆται*. Auch findet er S. 62, 4 im Pronomen *τὴν δεῖξιν τοῦ ὠρισμένου προσώπου*. S. 57, 21 lehrte er dagegen, wie wir schon bemerkten, dass die Pronomina *προσώπων δοριστούμενων διακριτικὴ ἐστὶ*. Darin darf man aber keinen Widerspruch erblicken. Im ersteren Falle bezeichnete Apollonios die Wirkung der *διάκρισις* im voraus, im letztern dagegen, wo es sich um die Erkenntniss der Person handelte, beobachtet er die logische Folge.

Wenn die durch *τίς* bezeichnete Person ein *δοριστότατον* ist, so muss *τίς* ebenfalls *δοριστότατον* sein, d. h. am mindesten unterscheiden. Daraus folgt, dass die übrigen Glieder ausser *οὗτος* in Bezug auf die Person *ἀόριστα* sind, und dass ein noch gröss-

res *ἀόριστον* als *τίς* ausgeschlossen ist. Wenn nun Apollonios Synt. 306, 22 lehrt, dass der Artikel *ὅς* neben *τίς* zusammen mit ihm noch weniger unterscheidet, als *τίς*: *ἐν οἷς καὶ αὐτὸ συναοριστοῦται πλέον τοῦ τίς*, so liegt darin ebenfalls kein Widerspruch, denn hier handelt es sich um zwei *ἀόριστα*.

Aber in der Syntax gibt es auch solche Stellen, welche einer jeden Erklärung trotzen z. B. S. 40, 24 *τῷ ἀοριστῶδε ἐμποδίζει* — *τῷ ἀορίστῳ δὲ ἐμποδίζειν* — oder S. 26, 18 *ὁ γενικώτατος*. Daraus folgt aber noch nicht, dass sich diese Stellen mit seiner sonstigen Lehre im Widerspruche befunden haben.

Die Schrift „de pronomine“ enthält dagegen Behauptungen und Lehrsätze, welche mit allem, was wir bisher aus der Syntax gelernt haben, im entschiedensten Widerspruche stehen.

Nachdem bis p. 10 der Schneiderschen Ausgabe die Definition des Pronomens im Apollonianischen Geiste aufgestellt wurde, wird da gefragt, ob denn nicht auch die Zeitwörter unterschiedene Personen bezeichnen, was bezüglich der dritten Person verneint wird. Dann wirft er die Frage auf, ob auch die Eigennamen die Personen unterscheiden. Darauf erwiedert er: Aber auch diese sind oft wegen der Homonymie zweideutig: *Ἀλλὰ καὶ ταῦτα ὑπὸ τῆς ὁμωνυμίας ἀμφιβάλλεται*. Er denkt dabei an Fälle, wie *ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας*, wo die Homonymie durch die Epitheta aufgehoben wird, und fragt deswegen: wie kann also das von einem anderen Unterschiedene noch horistisch heissen: *πῶς οὖν τὸ ὀριζόμενον ὑπὸ ἑτέρου ὀριστικῶν ἔτι κεκλήσεται*; Der Eigennamen heisst also nicht horistisch.

Aber abgesehen davon, dass er somit die Wörter als Ausdrücke für die Person in *ὀριστικά* und etwa *ἀόριστα* einteilt, wovon sich in der Syntax keine Spur findet, mengt er hier zwei Begriffe zusammen, welche in der Syntax scharf geschieden werden, das *ἀόριστον* und das *ἀμφίβολον*. Es unterliegt wohl keinen Zweifel, dass die durch eine Homonymie gestörte Bestimmung einer Person minder vollkommen ist, als die durch gar nichts gestörte. Ein homonymer Eigennamen darf aber deswegen nicht, wenn er sonst im gegebenen Falle anaphorisch ist, mit dem *ἀοριστῶδες* oder gar dem *ἀόριστον* verwechselt werden. Die *ἀοριστία* eines Personalausdruckes besteht darin, dass der betreffende Ausdruck im gegebenen Falle keine Person unterscheidet, die *ἀμφιβολία* ist dage-

gen eine Unvollkommenheit der Sprache, so dass etwas an sich Bestimmtes nicht deutlich ausgedrückt wurde. Zur Aufhebung der *ἀοριστία* ist eben die Sprache da, zur Aufhebung der *ἀμφιβολία* dagegen kann es in der Sprache kein Mittel geben, oder, wie dies Apollonios in der Synt. 23, 24 sagte: οὐδὲν μέρος λόγου ἐπενοήθη εἰς διάκρισιν ἀμφιβολίας ἑτέρου μέρους λόγου. Wenn einer *σώφρων* sagt, ein Beispiel, das Apollonios Synt 24, 4 betrachtete, so ist das hinsichtlich der Person ein *ἀοριστῶδες*, hinsichtlich des Geschlechtes dagegen ein *ἀμφίβολον*, da von den drei bekannten Geschlechtern *σώφρων* das männliche und das weibliche zugleich bezeichnet. Um das *ἀοριστῶδες* aufzuheben, ist der Artikel da, das *ἀμφίβολον* dagegen kann nur durch besondere Umstände aufgehoben werden Synt. 24, 6 τὸ ἀμφίβολον τοῦ σώφρων ἐκ τῶν συμπαρεπομένων ἀπέβαλε. Eine Amphibolie des Pronomens wird Synt. 155, 27 anerkannt, wo gefragt wird, ob in αἴτει δ' οἰωνὸν ἐὸν ἄγγελον jenes ἐὸν ein Nomen oder ein Pronomen sei, und Synt. 149, 4, wo in dieser Hinsicht zwei Homerische Stellen einer besondern Betrachtung unterzogen wurden.

Und trotzdem wird in der Schrift de pronomine an der eben besprochenen Stelle das Pronomen diesbezüglich in einen gewissen Gegensatz zum Nomen gebracht: ἡ μέντοι ἀντωνυμία οὔτε ἀναφορικῶς νοουμένη οὔτε δεικτικῶς παραλαμβανομένη ἀμφιβάλλεται, was entschieden bedeuten soll, dass das Pronomen weder in seiner anaphorischen Funktion, noch in der deiktischen zweideutig sein kann. Weiter wird dort behauptet wörtlich: ἴσως τισὶ δόξει τὸ κείνος δ' αὖ περὶ κῆρι μακάριτατος ἀντικείμεναι· οὔτε γὰρ δεικτικόν, οὔτε ἐπὶ τι ὀριζόμενον ἀναφέρεται. Die Schlussfolgerung aus dieser Behauptung ist, dass κείνος in diesem Falle *ἀμφιβάλλεται*, weil es weder deiktisch, noch anaphorisch verwendet wird. Darauf erwidert er nicht, was wir vom Verfasser der Syntax erwarten, dass dort von keiner Amphibolie, sondern von der Aoristie die Rede sein kann, und dass die Amphibolie neben und trotz der *δείξεις* und der *ἀναφορά* stattfinden kann, sondern, um seine Hypothese von der Unmöglichkeit einer Amphibolie beim Pronomen aufrechtzuerhalten, sucht er in jenem Satze eine — Anaphora: Ἄλλ' ἡ ἀναφορὰ ὡς ἐπὶ τι πρόσωπον πάντως ἐσόμενον λαμβάνεται, ὅπερ εὐφημιζόμενος προληπτικῶς ἀνεφώνησεν. Wenn aber κείνος in jenem Satze anaphorisch ist, warum sollte ὅς im Satze ὅς ἂν ἔλθῃ μινάτω με nicht anaphorisch sein? Dann ist

anaphorisch auch ein jedes Nomen an und für sich, und es ist überhaupt nicht abzusehen, warum man in der Grammatik von der Anaphora reden sollte.

Pag. 6. polemisiert der Verfasser mit den Stoikern: Οἶμαι δὲ καὶ τὸ ὑπὸ τῶν Στωϊκῶν καλεῖσθαι αὐτὰ (π. τὰ ἄρθρα) ἀοριστῶδη ὑπὸ τι μαχόμενον· ὁρίστον μὲν γὰρ τὸ ἄνθρωπος παρεγένετο. πᾶσα γὰρ ἀναφορὰ γνώσεως προϋφειστώσης ἐστὶ σημαντική· τὸ δὲ γινωσκόμενον ὥριται. πῶς οὖν ἀοριστῶδη τὰ ἄρθρα, ἀναφορὰν δηλοῦντα; Zuerst ist es nicht wahr, dass der Satz ἄνθρωπος παρεγένετο, oder das Nomen ἄνθρωπος ein ἀόριστον sei; sodann ist es höchst unwahrscheinlich, dass der Verfasser der Syntax, der S. 68, 16 ausdrücklich bemerkt, dass im Satze ὁ δειπνήσας πᾶς κοιμάσθω die Verbindung des Artikels, wenn durch denselben eine Menge bezeichnet wird, aoristähnlich sei, und dies als den Grund betrachtet, warum die Stoiker die Artikel in dieser Verwendung aoristähnlich nannten, der also ihnen implicite Recht gab, in dieser Schrift ihnen darin Unrecht gegeben habe, in der Meinung, die Stoiker hätten überhaupt alle Artikel ἀοριστῶδη genannt. Demnach hat es den Anschein, als ob der Verfasser das ἀόριστον vom ἀοριστῶδες nicht gehörig unterschieden hätte.

Apollonios nahm bei der Aufstellung der Definitionen nur auf eine bestimmte Funktion der betreffenden Wörterklasse Rücksicht, und darum war in seiner Grammatik eine Benennung, wie ἀόριστον für den Artikel, dessen Wesen die ἀναφορὰ bildet, unstatthaft. Daraus folgt aber noch nicht und ist mit keinem Worte in der Syntax zu belegen, dass er die Artikel nach jener Funktion überall ὠρισμένα genannt habe, wie dies „de pronomine“ a. a. O. behauptet wird: ὅτι μᾶλλον ὠρισμένα εἰρήσεται ἀπὸ τῶν ἀναφορὰν σημαίνοντων. Die Apollonianische Grammatik leidet unstreitbar, ebenso wie das philosophische System, auf welchem sie aufgebaut wurde, an manchem Gebrechen, aber ein Unsinn, wie der aus dieser Behauptung folgende, dass z. B. in Fällen, wie ὁ περιπατῶν κινεῖται Synt. 108, wo der Artikel das ἀοριστότατον πρόσωπον bezeichnet, derselbe ὠρισμένον sei, ist absolut als ausgeschlossen zu betrachten. Und nie hätte er, der die feinsten Nuancen der technischen Sprache fühlte, die Vermutung aufgestellt, die Stoiker hätten die Artikel ἀοριστῶδη genannt, um sie von den Pronominibus zu unterscheiden: ἴσως οὖν πρὸς τὴν σύγ-

κρίσιν τῶν ἀντωνυμιῶν, πάντοτε ὀρίζομένων, ταῦτα ἐκάλεσαν ἀοριστώδη.

Ungeachtet der in der Syntax aufgestellten Lehre, dass die Nomina die ποιότητες bezeichnen, beziehungsweise suchen, lehrt der Verfasser der Schrift de pronomine, wie bemerkt, S. 27, 9, dass sie die οὐσία mit der ποιότης bezeichnen: οὐσίαν σημαίνουναι αἱ ἀντωνυμίαι, τὰ δὲ ὀνόματα οὐσίαν μετὰ ποιότητος. Auch scheint er den wahren Grund, warum die Pronomina gerade das proprium vertreten, nicht zu kennen, denn nach der Behauptung, dass das appellativum sich auf mehrere erstreckt, S. 26, 10: τὸ δὲ προσηγορικὸν διήκει κατὰ πλειόνων, hätte er nicht einfach behaupten dürfen: τὸ δὲ ἐγὼ εἰμι ὁ ταῦτα ὄρων ἀντὶ ὀνόματος κυρίου τοῦ Τρύφων ἢ Δίων, denn Τρύφων ist nach Synt. 103, 14 an und für sich weder deiktisch, noch anaphorisch, während das Pronomen entweder deiktisch, oder anaphorisch ist. Und die Frage, warum die Pronomina nicht die adjectiva vertreten, wäre nach der Beantwortung, welche der Verfasser der Syntax bezüglich der appellativa erteilt hätte, wohl überflüssig gewesen. In der Schrift de pronomine dagegen war sie am Platze, da hier die Nomina in propria eingeteilt werden, welche einzelne, in appellativa, welche mehrere Individuen bezeichnen, und in adjectiva, welche deren Eigenschaften angeben: ἀλλὰ μὴν τὰ πιθετικά ἢ πηλικότητα ἢ ποσότητα ἢ διάθεσιν ψυχῆς δηλοῖ ἢ τι τοιοῦτον. Warum hier die ποιότης ausgelassen wurde und wozu man noch überhaupt die ποιότης bei den appellativis und den propriis brauchte, ist nicht abzusehen.

Mit einem Worte: Der Verfasser der Schrift de pronomine hat keine Ahnung von dem Standpunkte des Verfassers der Syntax.

B. Verbale Kategorien.

a) Aufstellung der Enklisen.

Die Ausdrücke ὀρίζεσθαι und ὀρισμός kommen in der Syntax auch in Bezug auf die durch die Verbalformen ausgedrückten Handlungen vor z. B. S. 228, 20 τῶν ζημάτων ἃ μὲν ἐστὶν ἐμπεριεκτικά πραγμάτων, ἐφ' ἃ καὶ ἡ ὀριστικὴ ἔγκλισις ἀπεριδέεται καὶ αἱ ὑπόλοιποι, ὡς τὸ γράφω, ἐρέσω, τύπτω· ἃ δὲ αὐτὸ μόνον προαίρεσιν ψυχῆς ὀρίζεται . . . S. 229, 3 τὰ γε μὴν ἀπειληφότα διὰ

τοῦ ἐπακολουθοῦντος ὀρισμοῦ τὸ πρᾶγμα ἀπροςδεῆ καθειστῆται ὡς πρὸς τὴν σύνταξιν τῶν ἀπαρεμφάτων. Das liesse sich so erklären, dass die Handlung, sei es als *πρᾶγμα* im engern Sinne, sei es als *ψυχικὴ προαίρεσις*, durch die betreffende Verbalform von den übrigen unterschieden wird, wie die durch das Verbum ausgedrückte erste und zweite Person. Dann ist aber eine jede Form des Verbs ein Träger dieses Horismus. Apollonios spricht dagegen von den Indikativformen, als ob sie allein und nicht auch die übrigen Modi Träger desselben wären. Synt. 245, 19 sagt er nämlich: ὅσον ἐν' αὐτοῖς τὰ ῥήματα κατ' ἰδίαν τασσόμενα διὰ τὸν ἐγκείμενον ὀρισμὸν ἀληθεύει, κινουῖμαι, περιπατῶ. Und demgemäss nennt er diese Formen *ὀριστικὴ ἔγκλισις*.

Diese Enklise hatte aber auch den Namen *ἀποφαντική*. Für Apollonios ist es klar, dass dieser Name generell ist, da das Verbum *ἀποφαίνεσθαι* eine jede Aussage bedeutet und auch gewisse Adverbia *ἀποφαντικά* heissen; der Ausdruck *ὀριστικὴ* ist dagegen für ihn speziell (*ιδίας ἐννοίας ἔχειται*): διὰ γὰρ ταύτης; ἀποφαινόμενοι ὀρίζομεθα. Für ihn ist somit auch *ὀρίζομαι* ein speziellerer Ausdruck als *ἀποφαίνεσθαι*. So sagt er Synt. 14, 17 ὁ ἀποφαινόμενος περιπατῶ ἢ γράφω; 196, 7 εἰ τῇδὲ τις ἀποφαίνοιτο, ἐγὼ γράφει, σὺ γράφει, ἡμεῖς γράφουσιν, ὑμεῖς γράφουσιν; 253, 6 ὁ ἀποφαινόμενος γράφει, σάρον, σάπτει; 277, 1 ἐν ὀριστικῇ ἀποφάνσει ἢ εὐκτικῇ καὶ ἐπὶ τῶν ὑπολοίπων. Andererseits umschreibt er die Enklisen z. B. Synt. 31, 15 περιπατεῖ Τρύφων durch ὠρίσατο περιπατεῖν Τρύφωνα, περιπατοῖ Τρύφωνα durch ᾤξατο π. Τ. und περιπατεῖτω Τρύφωνα durch προσέταξε π. Τ. In diesem Sinne ist in der Tat der Ausdruck *ὀριστικὴ* speziell, *ἀποφαντικὴ* generell, denn jene Enklisen, welche mit der *ὀριστικῇ* die höhere Einheit, die *ἀποφαντικὴ*, ausmachen, sind die *εὐκτικὴ* und die *προστακτικὴ*. Dadurch ist aber noch nicht erklärt, warum jemand gerade die *ὀριστικὴ* mit dem Namen *ἀποφαντικὴ* hätte bezeichnen wollen, wenn die übrigen Enklisen auf diesen Namen kein geringeres Recht hatten.

Die Apollonianische Lehre von den Enklisen weicht von der z. B. des Choroiboskos insofern ab, als dieser fünf Enklisen, die *ὀριστικὴ*, *προστακτικὴ*, *εὐκτικὴ*, *ὑποτακτικὴ* und die *ἀπαρέμφατος*, Apollonios dagegen noch zwei andere annimmt.

Synt. 245, 22 lehrt dieser, die *ὀριστικὴ* enthalte die Bejahung: ἐγκειμένην ἔχει τὴν κατάφασιν, und S. 246, 25, diese Enklise verliere nach Verlust der in ihr enthaltenen Bejahung auch ihren

Namen *ὀριστική*, indem sie zu einer Frage nach den Handlungen wird z. B. *γέγραφας; ἡ ὀριστικὴ ἐγκλισις τὴν ἐγκειμένην κατάφασιν ἀποβαλοῦσα μεθίσταται καὶ τοῦ καλεῖσθαι ὀριστική, εἰς γὰρ ἐπερωτήσιν τῶν πραγμάτων ἐγχωρεῖ, ἥνικα φαμέν γέγραφας*; Es gab somit neben dem Ausdruck *ὀριστική* für dieselbe Enklise in der fragenden Funktion noch eine andere Benennung, wahrscheinlich *ἐρωτηματική*, ein Ausdruck, den wir aus anderen Quellen kennen. Der Umstand, dass er diesen Ausdruck nirgends gebraucht, kann angesichts der ausdrücklichen Forderung: *μεθίσταται καὶ τοῦ καλεῖσθαι ὀριστική* gegen die Annahme einer besonderen Enklise mit dieser Funktion in seinem Systeme nicht entscheiden.

Weiter lehrt er Synt. 255, 26, im Imperativ hätten sich so zu sagen zwei Enklisen begegnet, da man sich selbst nicht befehlen kann, sondern nur ermahnen: *Ἐμοὶ γε μὴν δοκεῖ τὰ τῆς ἐγκλίσεως ἐπιτευράχθαι, ἐπεὶ σχεδὸν ἐγκλίσεις δύο συνωθοῦσι εἰς μίαν ἐγκλισιν Δέδοται ὅτι οὐ προσκαλούμεθα ἑαυτοὺς, οὐδὲ μὴν προστάσσομεν ἑαυτοῖς, καθ' ἣν εἵπομεν ἔννοιαν τῶν προστακτικῶν. ὑποτιθέμεθα μέντοι ἑαυτοῖς* Diese erste Person im Singular nennt er ausdrücklich *ὑποθετική*, indem er sich auf die eben angeführten Worte beruft: *σύλληψιν ἀναδέχεται τὴν εἰς τὸ πρῶτον, ἢ τις κατὰ τὸ ἐνικὸν ἐδείχθη ὑποθετική*, und somit beide ersten Personen im Singular und im Plural als *ὑποθετική* anerkennt. Er findet sogar in der ersten Person plur. der *ὑποθετική* auch die zweite sing. und plur. ausgedrückt und glaubt daher nicht, dass es *ὑποθετικά* in der zweiten und dritten Person gebe.

Choiroboskos kennt die zwei Enklisen, schreibt sie aber den Philosophen zu Bekk. a. gr. 1178: *οἱ φιλόσοφοι ἄλλας δύο ἐγκλίσεις μετὰ τὰς ε' προστιθέασι, φημὶ δὲ τὴν ὑποθετικὴν καὶ τὴν ἐρωτηματικὴν*. Nach der Tradition also, welcher Choiroboskos hier folgt, war die Apollonianische Enklisenlehre philosophisch ebenso, wie seine Lehre von den von uns schon behandelten Redeteilen.

Nach der Bemerkung in Cramers Anecd. graeca III, 267: *τίθενται τοίνυν αὐτὴν τὴν ὑποθετικὴν οἱ Στωϊκοὶ ἄλλην ἐγκλισιν, ἀπὸ τὰς ε' ἐγκλίσεις, ὁμοίως καὶ τὴν ἀνακτιτικὴν ἡγουν ἐρωτηματικὴν*. war diese Lehre stoisch.

Nach dem Scholiasten zu Hermog. in Bekk. a. gr. 1178 teilten die Peripatetiker die Rede in *λόγος εὐκτικός, προστακτικός, ἐρωτηματικός, ἀποφαντικός* und *κλητικός*. Die Stoiker dagegen kannten ausserdem noch den *πνευματικός, ἐπαπορητικός, θαυμαστικός, ἐπωμοτικός, διασαφητικός* und *ὑποθετικός* (Bedingungssatz),

von denen die Peripatetiker den *πνευματικός* und den *ἐπαπορητικός* als *ἐρωτηματικός*, die übrigen als *ἀποφαντικός* betrachteten, da der *ἀποφαντικός* nichts anderes sei, als ein Satz, der eine Wahrheit und eine Unwahrheit enthalten kann: οὐδὲν δ' ἑτερόν ἐστι ὁ ἀποφαντικός ἢ λόγος ἐνδεχόμενος καὶ ψευδὴς εἶναι καὶ ἀληθής. Von diesem Gesichtspunkte betrachtete auch Apollonios die Sätze. So findet er Synt. 7, 20 im Satze εἰ περιπατεῖ Διονύσιος, κινεῖται und Synt. 245, 14 im Satze ὅτι περιπατῶ κινεῖσθαι, dass nach einer Umstellung der betreffenden Verba der betreffende Satz keine Wahrheit mehr enthalte: οὐκ ἀληθεύσει, εἰ ἀναστrophῇ λάβοι τὰ τοῦ λόγου. Er betrachtete demnach sowohl den Bedingungs-, als den kausalen Satz als *λόγοι ἀποφαντικοί*. Wenn nun diejenige Enklise, durch welche man die Wahrheit oder die Unwahrheit behaupten kann, die *ἀποφαντική* ist, so sind von dieser Benennung die übrigen Enklisen, welche in den *λόγοι ἀποφαντικοί* vorkommen können, wie ἐθέλομεν im Satze εἴπερ γάρ κ' ἐθέλομεν Ἀχαιοὶ τε Τρῳᾶς τε, ausgeschlossen, weil er ausdrücklich behauptet, die *ὀριστική* heiße auch *ἀποφαντική*. Also diejenigen, welche sich der Benennung *ἀποφαντική* bedienten, betrachteten den durch die Form des Verbs ausgedrückten Satz zusammen mit der zu ihm gehörigen Konjunktion, während Apollonios zur Feststellung der Benennung die Form des Verbs an und für sich als Satz betrachtet Synt. 245, 19: ὅσον ἐπ' αὐτοῖς τὰ ῥήματα κατ' ἰδίαν τασσόμενα διὰ τὸν ἐγκείμενον ὀρισμὸν ἀληθεύει. Also in der Form περιπατεῖ liegt der *ὀρισμός*: ὠρισάμην π. Τ.

Das Verb *ὀρίζεσθαι* kommt auch in der aktiven Form *ὀρίζειν* vor. So behaupteten die Skeptiker nach Diogenes Laert. IX, 74: οὐδὲν ὀρίζομεν, προφερόμεθα δὲ τὰς ἀποφάσεις εἰς μῆνσιν τῆς ἀπροπτωσίας. Die Dogmatiker meinten dagegen a. a. O. c. 102: ὅτε φασὶ μὴδὲν ὀρίζειν καὶ παντὶ λόγῳ λόγον ἀντικεισθαι, αὐτὰ ταῦτα καὶ ὀρίζονται καὶ δογματίζονται. Sie erwiederten aber a. a. O. 104: Ἐν ᾧ οὖν λέγομεν μὴδὲν ὀρίζειν, οὐδ' αὐτὸ τοῦτο ὀρίζομεθα. Die Bedeutung dieses Ausdruckes gibt uns Sextus Empiricus Pyrr. hyp. I, 197 mit den Worten an: Ὁρίζειν εἶναι νομίζομεν οὐχὶ τὸ ἀπλῶς λέγειν τι, ἀλλὰ τὸ πρᾶγμα ἄδηλον προφέρεισθαι μετὰ συγκαταθέσεως: Wir meinen, dass ὀρίζειν nicht einfach etwas sagen bedeutet, sondern etwas nicht Offenbares positiv aussagen, d. h. ein entschiedenes Urteil über etwas abgeben. Die Apollonianische Um-

schreibung *ὠρισάμην περιπατεῖν Τρύφωνα* bedeutet somit: Ich bin zum entschiedenen Urteile gelangt, dass Tryphon herumwandelnd über philosophische Dinge redet. Und der Satz Synt. 245, 4 *διὰ γὰρ ταύτης ἀποφαινόμενοι ὀρίζομεθα* bedeutet: denn, wenn wir etwas durch diese Enklise aussagen, so sagen wir ein entschiedenes Urteil aus. Der *ὀρισμός*, der durch eine Verbalform ausgedrückt wird, ist ein entschiedenes Urteil, welches in der Tat nur durch die *ὀριστική*, die Urteilsenklise, ausgedrückt werden kann. Und der Ausdruck *ὀριστική* = Urteilsenklise ist wirklich nach Synt 244, 28 enger als der Ausdruck *ἀποφαντική* = Aussageenklise. Aber beide waren philosophisch und passten sowohl in die peripatetische, als auch in die stoische Philosophie (obwohl weder die einen, noch die andern einen *λόγος ὀριστικός* kannten), denn *ὀρίζειν* war kein Terminus einer bestimmten Schule, sondern allgemein.

Nun entspricht ferner der *εὐκτική* des Apollonios der *λόγος εὐκτικός* der Peripatetiker, seiner *προστακτική* ihr *προστακτικός* und seiner *ἐπερώτις* ihr *ἐρωτηματικός*. Seiner *ὑποθετική* endlich entspricht der peripatetische *λόγος κλητικός*, denn der Satz *δεῦρο πάροιθ' ἔλθοῦσα φίλον τέκος ἴξεο ἔμεῖο* ist wohl kein Befehl, sondern eine Einladung, wie die von Apollonios angeführten Beispiele Synt. 257 *ἀλλ' ἄγε δὴ χαζώμεθα ἐφ' ἵππων* und *ἀλλ' ἄνδρας κτείνωμεν*. Der Unterschied, dass Apollonios keine *ὑποθετική* der zweiten Person annimmt, ist nicht prinzipiell. Man muss demnach annehmen, dass die Peripatetiker dieselben sieben Enklisen kannten, wie die Stoiker, nämlich die 5 der *λόγοι*, den Konjunktiv und den Infinitiv. Choiroboskos war also in dieser Beziehung ganz gut informiert, als er diese Lehre nicht einer bestimmten philosophischen Schule, sondern den Philosophen überhaupt zuschrieb, nur dass er nicht wusste, dass in diesem Sinne auch Apollonios ein Philosoph war.

b) Bedeutung der Enklisen.

Der Scholiast bei Bekker, a. gr. 883, 15 lehrt: *Λεῖ δὲ εἰδέναι ὅτι δισσή ἐστιν ἡ ψυχικὴ διάθεσις, νοεῖται γοῦν ἡ διάθεσις ἢ δρᾶσις ἢ πείσις, καὶ πάλιν ἡ λόγῳ ἀρθρουμένη βούλησις τῆς ψυχῆς, ἐν ᾗ ἢ ὀρίζει ὡς δρῶσά τι, ἢ προστάττει ὥστε γενέσθαι, ἢ προσεύχεται, ἵνα ἐκ τοῦ κρείττονός τι αὐτῇ ἀνυσθῇ, ἢ διστάζει, ἢ οὐδὲν*

τούτων ἐμφαίνει, κ. τ. λ. Er behauptet, die psychische Diathese sei eine doppelte, gibt aber nicht an, worin dies bestehe; denn keine der beiden Diathesen, die er anführte, kann seine *ψυχική* sein, aus dem einfachen Grunde, dass sie eben eine *ψυχική* und eine *δισσή* sein muss. Es kann weder die *δράσις* noch die *πείσις* die *ψυχική* sein, obwohl sie eine *δισσή* ist, denn weder die *δράσις*, noch die *πείσις* muss gerade psychisch sein; und die *βούλησις τῆς ψυχῆς*, obwohl sie an und für sich eine *ψυχική* ist, kann doch seine *ψυχική* nicht sein, da sie keine *δισσή* ist. Etwas muss an der Sache doch gewesen sein, was der Scholiast nicht verstanden hat

Der Scholiast des Aristoteles, coll. Brandis, S. 93, beweist, dass es weder mehr, noch weniger als fünf Enklisen gibt, durch die Analyse der Funktionen der Seele (*τῆς λογικῆς ψυχῆς αἱ δυνάμεις*). Nach seiner Lehre sind nämlich diese Fähigkeiten doppelte: animalisch und intellektuell. Durch die intellektuellen denken wir, und, wenn wir den Gedanken aussprechen, entsteht der Aussagesatz (*ὁ ἀποφαντικός*); durch die animalischen wünschen wir etwas, und zwar, dass uns jemand etwas sage, oder dass er etwas tue. Im ersteren Falle ist das, was wir ausgesprochen haben, eine Frage (*ὁ ἐρωτηματικός*); im zweiten Falle ist es entweder eine Aufforderung (*ὁ κλητικός*), oder ein Wunsch im engeren Sinne (*ὁ εὐκτικός*), oder ein Befehl (*ὁ προστακτικός*).

Nun verstehen wir den ersten Satz des Scholiasten bei Bekker *ὅτι δισσή ἐστὶν ἡ ψυχικὴ διάθεσις*. Er oder, besser gesagt, seine Vorlage folgte der philosophischen Lehre von den zwei Fähigkeiten der Seele.

Im Wesentlichen stimmten wohl die verschiedenen philosophischen Sekten darin überein, nur dass nicht immer und überall dieselbe Terminologie gegolten hat. So lehrt z. B. der Stoiker Mark Aurel in seinen Selbstbetrachtungen III, 16: *Σῶμα, ψυχή, τοῦ σώματος αἰσθήσεις, ψυχῆς ὁρμαί, τοῦ δόγματα*. Nach dieser Terminologie heissen die *ζωτικαὶ δυνάμεις τῆς ψυχῆς* einfach *ψυχή*. Nach dieser kann also von einer doppelten psychischen Diathese nicht gesprochen werden, da die *λογικαὶ δυνάμεις τῆς ψυχῆς* der *τοῦς* sind. Nach dieser Terminologie also ist die *ψυχικὴ διάθεσις* an und für sich eine *βούλησις τῆς ψυχῆς*.

Aber die *δράσις* und *πείσις* des Scholiasten ist auch eine Diathese, die *ἐνεργητική, παθητική* und *μέση*. In seinen Quellen

wurde also gelehrt, die Diathese überhaupt sei eine doppelte, d. h. unter *διάθεσις* verstehe man entweder die *ὑπάρσις* und *πεῖσις*, oder die *ψυχική διάθεσις*. Er hat aber von der doppelten Bedeutung des technischen Ausdruckes *ψυχική διάθεσις* keine klare Vorstellung gehabt, da er das *ὀρίζειν* als eine *βούλησις τῆς ψυχῆς* betrachtet, was weder nach der stoischen, noch nach der peripatetischen Schule richtig sein konnte. Er steht also mit der Philosophie, auf welcher seine ganze Wissenschaft beruhte, in keiner Berührung.

Apollonios dagegen steht auch hierin auf dem Standpunkte der Philosophen. Ebenso wie das *σῶμα* und die *ψυχή* kennt er auch eine *σωματική* und eine *ψυχική διάθεσις*. Die erste findet er Synt. 284 in den Verben *τρίβω*, *νίπτω*, *ῥήσσω*, *ἔλκω*, u. s. f. die andere in *οἶμαι*, *ὑπολαμβάνω*, *ὑπονοῶ* u. s. f. Wenn wir mit allen diesen Verben jene vergleichen, welche sich in den Enklisen befinden (*ὠρίσαστο*, *ἠΰξαστο*, *προσέταξε*), so bemerken wir, dass diese Verba Ausdrücke für die *ψυχική διάθεσις* sind.

Wie er die *λόγοι* in einer Logik oder Psychologie eingeteilt haben würde, interessiert uns hier nicht, in der Grammatik dagegen muss er von Enklisen reden und den Konjunktiv sowie den Infinitiv hinzurechnen, welcher letzterer, wie sein Name es zeigt, keine *ψυχική διάθεσις* ausdrückt.

Den Grund, dass diese Enklise keine *ψυχική διάθεσις* bezeichnet, findet Apollonios darin, dass sie keine Person bezeichnet. Die Person aber an und für sich kann kein Ausdruck für eine Diathese sein, denn dann würden auch die Nomina und die Pronomina Ausdrücke dafür sein. Also nur jene Personen, welche an der durch das Verbum ausgedrückten Handlung beteiligt sind, drücken durch die betreffenden Verbalformen die *ψυχική διάθεσις* aus, oder, wie Apollonios Synt. 229, 26 meint: *τὰ μετεληφόμενα πρόσωπα τοῦ πράγματος τὴν ἐν αὐτοῖς διάθεσιν ὁμολογεῖ διὰ τοῦ ῥήματος*: die an der Handlung beteiligten Personen drücken die ihnen gegenüber bekundete Stimmung (des Sprechenden) durch die betreffende Verbalform aus. Deswegen ist es eine ausschliessliche Eigenschaft der Verba, eine Stimmung auszudrücken, da sie der einzige Redeteil sind, der die Handlung und jene Person, gegenüber welcher man eine Stimmung hegt, in einer Form ausdrückt. Und die Verbalformen werden demgemäss in solche eingeteilt, welche eine Stimmung ausdrücken, und in solche, welche keine ausdrücken.

c) Einteilung der Tempora, χρόνος ὠρισμένος und ἀόριστος.

Was die Bedeutung der Indikative anbelangt, so lesen wir in der Syntax noch am meisten über die Augmenttempora, was nicht bedeuten soll, dass wir über dieselben am besten auch unterrichtet sind. Synt. 205 kennt Apollonios an denselben zwei Bedeutungen: ἀπὸ μέρους γεγονότα und πάλαι γεγονότα. Schon der Abschreiber des Codex C verstand diese Worte nicht mehr, denn er ersetzte die Wendung ἀπὸ μέρους γεγονότα durch die aus anderen Quellen bekannte ἄρτι γεγονότα. Der Zweck der Betrachtung dieser Formen war der Beweis, dass das Perfekt bezüglich des ἄν keine Ausnahme macht, da es ein praesentisches Tempus sei. Es nimmt nämlich kein ἄν zu sich, weil es nicht im Stande ist, etwas Mögliches auszudrücken: ὅθεν οὐδὲν δυνατὸν γενέσθαι παρεδέξατο καὶ διὰ τοῦτο ἀπρὸς δεῖς τοῦ ἄν συνδέσμον ἐγεγόνει. Wenn nun die Augmentformen dieses ἄν zu sich nehmen, so müssen sie unter Umständen im Stande sein, das δυνατὸν γενέσθαι auszudrücken, sie sind also der Ausdruck nicht nur für die γεγονότα, sondern auch für die μὴ γεγονότα. Demnach wäre die Wendung ἀπὸ μέρους γεγονότα gleich bedeutend mit den μὴ γεγονότα — δυνατὸν γενέσθαι, also mit dem, was er Synt. 70, 17 als μὴ γινόμενα ἢ μὴ γεγονότα, ἐπιτηδειότητα δὲ ἔχοντα εἰς τὸ ἔσεσθαι bezeichnete. Die Augmentformen wären demnach praeterital und futurisch. Da er sich aber keiner Beispiele bedient, so vermögen wir nicht, diese Bedeutungen näher zu bestimmen. Einzelne betrachtet er ἔγραψον als παρωχημένος παρατατικός, ἔγραψα als π. συντελικός und ἐγεγράφησαν als ὑπερσυντελικός. Der Name für ἔγραψα lautet ἀόριστος.

Wir haben bisher den Unterschied festgestellt, den Apollonios zwischen dem ἀόριστον und dem ἀοριστῶδες einerseits, und dem ἀόριστον — ἀοριστῶδες und dem ἀμφίβολον andererseits machte. Da sich hierin Apollonios mit den Philosophen auf demselben Standpunkte befand, und da es nicht anzunehmen ist, der bloße Zufall habe den Gebrauch eines Terminus entschieden, dessen Wichtigkeit und Bedeutung auf anderen Gebieten vollkommen begriffen und geschätzt wurde, so muss untersucht werden, inwiefern die Bezeichnung χρόνος ἀόριστος mit der Lehre von der Aoristie und dem Horismus in einem organischen Zusammenhange sich befunden habe.

Die einzige Stelle, an welcher Apollonios die Bedeutung dieses Ausdruckes in den uns erhaltenen Schriften erklärt zu haben scheint, de adverb. S. 124 der Schneiderschen Ausgabe, ist in einem miserablen Zustande erhalten. S. 123, hatte Apollonios erklärt, wie einige Adverbia immer eine gewisse Zeit, bei sich haben, z. B. *ἐχθές* ein Praeteritum, wie es aber auch solche gibt, welche, wie *ἦδη*, bei einem jeden Tempus stehen können. Diesen Umstand verwendet er zur Erklärung der Fälle, in welchen durch den Zusatz eines solchen an eine Zeit oder Enklise gebundenen Adverbs eine amphibolische Form ihrer Zweideutigkeit entledigt wird: *ἔστιν οὖν πάντα τὰ συγκεχυμένα κατὰ χρόνον ἔν τε μετοχαῖς ἔν τε ῥήμασι διὰ τῆς τούτων παραθέσεως ἀπαλλάξαι τῆς ἀμφιβολίας*. Das erklärt er an Beispielen, welche uns hier nicht interessieren. Darauf folgt die erwähnte Stelle: *Καὶ ἐν παρῳχημένοις δὲ διαφοραῖς πάλιν τὰ ἐπὶ παρῳχημένον χρόνον ἐπιρρήματα παραλαμβάνοντα οὐχ οἰόντες διήκειν ἐπὶ ἐνεστώτος, ὡς ἐπὶ τοῦ πάλαι ἔστιν ἐπινοῆσαι ἢ πρῶτον. οἰόντες μὲν γὰρ ἐπὶ τοῦ ὑπερσυντελικοῦ τοῦτο φάναι, πάλαι ἐγγράφειν, πάλαι ἡριστῆκεν, οὐ μὴν ἔτι ἐπὶ τοῦ παρακειμένου, ἐπεὶ τὸ ἅμα νοήματι ἡνυσμένον δι' αὐτοῦ νοεῖται, τὸ δὲ πάλαι ἡνυσμένης πράξεώς ἐστι παραστατικόν. ὁ γοῦν καλούμενος ἀόριστος, προσλαβὼν τὸ πάλαι, ὑπερσυντελικὸς μᾶλλον ἀκούεται. ἐμπεριέχει γὰρ τὸ παρῳχημένον τοῦ παρακειμένου καὶ τοῦ ὑπερσυντελικοῦ, ὡς γε καὶ ἐπὶ ὀνόματος ἔστιν ἐπινοῆσαι κοινότητα ἀρσενικοῦ καὶ θηλυκοῦ. ἔνθεν καὶ τῆς ὀνομασίας ἔτυχε, κατὰ ἀπόφασιν εἰρημένος τοῦ μὴ ὀρίζειν τὸν παρῳχημένον. διὸ καὶ κατὰ ἀπόφασιν τῶν προειρημένων δύο χρόνων ἐθεματίσθη. ᾧ λόγῳ καὶ τὸ σώφρων τὸ ὁ προσλαβὼν νοεῖται μόνως ἀρσενικόν*.

Daraus, dass Apollonios den Aorist mit *σώφρων* vergleicht, welches neben *ὁ* nur noch männlichen Geschlechtes sein kann, müssen wir den Schluss ziehen, dass an dieser Stelle von der Amphibolie des Aoristes, wie von 123, 26 bis 124, 15 von anderen Amphibolien die Rede war, da die *συγκεχυμένα*, die Formen, welche mehrere Bedeutungen haben, als solche, weder *ῥόριστα*, noch *ἀοριστώδη*, sondern nur *ἀμφίβολα* sein können.

Synt. 120, 26 lehrt Apollonios, dass neben der dritten Person der Verba sich entweder ein Nomen oder ein Pronomen einfinden muss, damit sie nicht unbestimmt bleibe: *ἐνεκα τοῦ μὴ ἀοριστοῦσθαι*. S. 253, 20 dagegen lehrt er, dass die 2. Personen imperat., auch wenn sie mit dem Indikativ gleich lauten, sich leicht cr-

kennen lassen, da der Vokativ, der gewöhnliche Begleiter des Imperativs, die Amphibolie aufhebt, während bei der 3. Pers. imperat. wegen ihrer besonderen Form von einer Amphibolie keine Rede sein kann: τὰ γὰρ τρίτα καὶ τῇ ἰωνῇ ἰδιάσαντα οὐδὲ κατ' ὀλίγον ἀμφιβάλλεται. Nach seiner Terminologie ist z. B. λέει als 3. Pers. indic. ein ἀόριστον hinsichtlich der Person, hinsichtlich der Form dagegen, als 2. sing. med. und 3. sing. act., ein ἀμφίβολον. Eine Form, wie ἔγραψε, sollte nach ihrer Fähigkeit, zwei Tempora auszudrücken, ἀμφίβολος und nicht ἀόριστος heißen.

Wir haben darauf hingewiesen, dass auch der Verfasser der Schrift de pronomine hinsichtlich der Bedeutung der technischen Ausdrücke ἀόριστος, ἀοριστῶδες und ἀμφίβολος in Verwirrung geraten war. Da nun gerade jene Stelle (de adverb.), welche über die Bedeutung des Namens ἀόριστος zu handeln scheint, in einem korrupten Zustande erhalten ist, so vermute ich, Apollonios habe an dieser Stelle etwas gelehrt, was die Abschreiber derselben nicht mehr verstanden.

In Bekkers Anecd. gr. S. 889, 4 liest man folgende Definition des Tempus: Χρόνος ἐστὶ καιρῶν κύκλος ἥτοι ὠρισμένος ἢ ἀόριστος. Diese Definition findet sich mit dem uns durch die lateinischen und byzantinischen Lehrbücher erhaltenen Verbsystem in keinem Zusammenhange. Dass diejenigen, welche der von Stephanos aufgezeichneten Lehre die heutige Form gaben, nicht einmal ahnten, was für einen Schatz sie durch die Abschrift dieser Worte der Nachwelt überlieferten, folgt aus dem Satze nach der Definition: ὠρισμένος μὲν ὡς ἐνεστῶς, ἀόριστος δὲ ὡς παρωχημένος. Warum der χρόνος als ἐνεστῶς ein ὠρισμένος sei, wird nirgends, warum er aber als παρωχημένος ein ἀόριστος sei, wird unter dem Namen des Stephanos S. 891, 11 weitläufig erklärt.

Der Aorist ist danach durch seine Aoristie mit dem Futurum verwandt, denn wie bei ποιήσω das ποσόν der Zukunft unbestimmt ist, so soll bei ἐποίησα das ποσόν der Vergangenheit unbestimmt sein: Ὁ δὲ ἀόριστος κατὰ τὴν ἀοριστίαν τῷ μέλλοντι συγγενής· ὡς γὰρ τοῦ ποιήσω τὸ ποσόν τοῦ μέλλοντος ἀόριστος, οὕτως τοῦ ἐποίησα τὸ τοῦ παρωχημένου. Worin die Bestimmung des ποσόν bestehen soll, äussert er sich folgendermassen: „Wenn man demnach dem Aorist das ἄρτι hinzusetzt, wird daraus das Perfekt, z. B. ἐποίησα ἄρτι — πεποίηκα, wenn aber πάλαι hinzuge-

setzt wird, so wird daraus das Plusquamperkt, z. B. ἐποίησα πά-
λαι — ἐπεποιήκειν. Da aber auch dies πάλαι unbestimmt ist, so
muss man noch eine nähere Bestimmung des ποσόν hinzufügen,
z. B. vor zwei Jahren, vor fünf, vor zehn u. s. f.“ Demnach be-
steht der Unterschied zwischen dem χρόνος ὠρισμένος und dem
ἀόριστος darin, dass der ὠρισμένος das Kalenderdatum angibt, der
ἀόριστος dagegen nicht. Wenn wir aber auch zugeben, das Prae-
sens, insofern die durch dasselbe ausgedrückte Handlung in
dieselbe Zeit fällt, in welcher die Verbalform ausgesprochen wird,
sei wirklich der Ausdruck für das Kalenderdatum, aber das gilt
für kein anderes grammatisches Tempus und in den allermeisten
Fällen auch für das Praesens nicht, was freilich angesichts der
Art und Weise, wie Apollonios die ursprünglichen Funktionen
feststellt, nicht entscheidend wäre.

Wenn man aber die Erklärung des Aoristes Bekk. a. gr.
889, 27 mit der Apollonianischen de adverb. 124 vergleicht, so
bekommt man den Eindruck, dass sich der andere Scholiast und
Apollonios in einem Gegensatze zu Stephanos befinden, denn
weder der eine, noch der andere vergleicht den Aorist mit dem
Futurum, weder der eine, noch der andere denkt an das ποσόν,
das bei Stephanos die Hauptsache ist. Der andere Scholiast
meint, der Aorist zeige gar nichts von einem bestimmten Tempus,
wie jene, die er vorher behandelt hatte, nämlich der παρατατικός
und der παρακείμενος, sondern bedeute mit ἄρτι soviel, wie das
Perfekt, mit πάλαι soviel, wie das Plusquamperfekt: ὁ δὲ ἀόριστος
οὐδὲν ὠρισμένου χρόνου ἐμφαίνει, ὡς οἱ ὑποκείμενοι, ἀλλὰ σὺν μὲν
τῷ ἄρτι ταῦτόν δύναται τῷ παρακειμένῳ [τέτυπα-] ἔτυπα ἄρτι. τῷ
δὲ πάλαι ἴσον δύναται τῷ ὑπερσυντελήκῳ, οἷον ἐτετύπειν — [ἔτυπα]
πάλαι. Also der παρατατικός kommt immer als παρατατικός, der
παρακείμενος immer als παρακείμενος vor, nur der ἀόριστος kommt
jedes Mal in einer anderen Bedeutung, je nachdem man zu ihm
ἄρτι oder πάλαι hinzusetzt. Dieser Scholiast kennt also nur jene
Lehre, welche aus der Apollonianischen Monographie zu ent-
nehmen ist, wonach in Uebereinstimmung mit den sonstigen
Ausführungen des Apollonios von einer Verwandtschaft zwischen
dem Aoriste und dem Futurum keine Rede war. Der Bericht
dieses Scholiasten ist übrigens so verstümmelt, dass er sichtlich
nicht alles enthält, was man erwarten sollte. Sein Wert besteht
für uns nur in der Tatsache, dass auch er die Einteilung des

χρόνος in ὥρισμένος und ἀόριστος voraussetzt. Da die Scholiasten des Dionysios anerkanntermassen die Apollonianische Lehre vortragen, so bildet dieser Umstand einen Grund zu der Annahme, dass Apollonios die Zeit nach demselben Prinzipie teilte, nach welchem die Personen eingeteilt waren.

Stephanos vergleicht Bekk. a gr. 891, 11 die stoische Terminologie in der Tempuslehre mit der seiner Zeit üblichen, aber merkwürdigerweise hört er mit seiner Vergleichung schon beim zweiten Tempus auf. Er fährt nämlich beim dritten Tempus so fort, als ob keine Vergleichung der beiden Terminologien vorangegangen wäre. Auch ist im ganzen Aufsatze von einer Vergleichung der stoischen Terminologie mit der anderen keine Rede mehr. Nachdem er konstatiert hatte, wie die Stoiker das Praesens und das Imperfektum nennen, meint er, dass aus dem Imperfektum durch den Zusatz jenes Teiles der Handlung, welcher diesem Tempus bis zur Vollendung fehlt, eine fertige vergangene Zeit wird, nämlich γέγραφα, welches παρακείμενος heisst: ποιήσει τέλειον παρῳχηκότα τὸν γέγραφα, ὃς καλεῖται παρακείμενος. Nach einer Erklärung dieses Namens, mit der wir uns nicht näher befassen wollen, fährt er so fort: Ὁ δὲ παρακείμενος καλεῖται ἐνεστώως συντελικός, τούτου δὲ παρῳχημένος ὁ ὑπερσυντέλικος. Demjenigen, der diese zwei sich nicht vertragenden Behauptungen niederschrieb, war etwas an seinem Originale nicht klar, da es doch nicht anzunehmen ist, dass die Stoiker oder irgend ein Denkender solche Widersprüche gelehrt hätte.

Wenn das Plusquamperfektum, ὑπερσυντέλικος, das Praeteritum zum παρακείμενος ist, so muss dieser ein praesentisches Tempus sein, ἐνεστώως συντελικός, wie er es selbst angibt. Aber dann ist jenes Tempus, welches aus dem Imperfektum entsteht nicht γέγραφα, sondern irgend ein anderes. Bedenkt man, dass nach Apollonios Synt. 205 das Perfektum τὴν ἐνεστώσαν συντέλειαν bedeutet, der Aorist τὴν παρῳχημένον συντέλειαν, so kommt man auf die Vermutung dass dieses andere Tempus der Aorist ist. Allein dann kommt der Aorist bei Stephanos weiter nach dem Plusquamperfektum noch einmal vor. Hier wird aber nicht mehr von seinem Verhältnisse zum Imperfektum gesprochen, sondern er wird sofort mit dem Futurum verglichen: Ὁ δὲ ἀόριστος κατὰ τὴν ἀορισίαν τῷ μέλλοντι συγγενής. Hier tritt also gegenüber der παράτασις und der συντέλεια, welche bei den übrigen Temporibus

hervorgehoben wurden, dessen *ἀοριστία* in den Vordergrund. In diesem Systeme kam also der Aorist an zwei Stellen vor, einmal als Präteritum für die *συντέλεια* gegenüber der *παράτασις* des Imperfekts, das zweite Mal für die *ἀοριστία* gegenüber der *συντέλεια* und der *παράτασις* der übrigen Tempora.

Apollonios lehrte nun an der von uns schon zitierten Stelle: *διὸ καὶ κατὰ ἀπόφασιν τῶν δύο προειρημένων χρόνων ἐθεματίσθη*. Den Ausdruck *θεματίζειν* gebraucht Apollonios für die Stellung in einer Reihe. So spricht er Synt. 10 von der Reihenfolge der Buchstaben, der Redeteile, der Kasus, der Tempora als einem wichtigen Umstande, während andere es nicht der Mühe wert erachteten, darüber nachzudenken, in der Meinung, jeder Terminus sei zufällig an seine übliche Stelle geraten: *ὑπολαβόντες τὰ τοιαῦτα κατὰ τύχην θεματίσθαι*. Weiter sagt er ebendasselbst: *πρῶτον τὸ ὄνομα θεματίσασα, μεθ' ὃ τὸ ῥῆμα*. Jener Satz bedeutet also: Darum hat er (n. der Aorist) auch seine Stellung im Tempussysteme erhalten, weil er die zwei Zeiten ausdrückt. Die zwei Zeiten wären demnach der *ὠρισμένος* und der *ἀόριστος*. Wie wir schon bemerkt haben, bezeichnete Apollonios das *ἀόριστον πρόσωπον* als *ἐσόμενον*. Demnach muss auch die Handlung *τιμηθήσεται* als ein wirkliches *ἐσόμενον* auch *ἀόριστον* sein, da es nicht abzusehen ist, warum gerade das *πρόσωπον* eine Ausnahme machen sollte. Es fragt sich nun, in welchem Zusammenhange das *ἐσόμενον* und das *ἀόριστον* stehen.

Die Nomina sind, wie wir gesehen haben, entweder *ὠρισμένα* oder *ἀόριστα*, je nachdem sie die *εἶδη* unterscheiden oder nicht. Die ersteren sind beschreiblich, die letzteren nicht. Nun beschreibt Apollonios von den Verbalformen z. B. die Konjunktive, die Optative und die Imperative praesentis und aoristi. *Βάλλ' οὕτως* bedeutet *ἐν τῇ πολέμῳ καταγίνου εἰς τὸ βάλλειν*. *Ἐὰν μίθω* bedeutet *εἰ ἀνύσαιμι τὸ μαθεῖν, ἔὰν τρέχω = ἔὰν ἐν παρατάσει γένωμαι τοῦ τρέχειν*. De conj. S. 245, 4 umschreibt er *ἵνα γράψω* als Konjunktiv aor. durch die Worte: *ἵνα ἐν τελειώσει γένηται τὸ γράψαι*. Vorher hatte er aber dasselbe *γράψω* als Futurum angegeben und einfach bemerkt: *οὕτω γέγονε, τὸ δὲ μὴ γεγονὸς μέλλοντις ἐστὶν ἀποτελεστικόν*. Als Futurum kann er es nicht beschreiben, da das Futurum weder an der *συντέλεια*, noch an der *παράτασις* Teil nimmt. Das Futurum ist unbeschreiblich, wie z. B. *τίς*, und, wie dieses, *ἀόριστον*. Die grammatischen Tempora waren demnach in

ᾠρισμένοι und ᾠόριστοι eingeteilt, je nachdem sie eine Zeitart bezeichnen oder zeitartlos sind.

Wenn Stephanos an dieses ποσόν dachte, dann muss es wegen der Syngense des Aoristes mit dem Futurum ausser der perfektiven Bedeutung des Aoristes noch eine zeitartlose gegeben haben.

Diejenigen, welche nach Synt. 251, 1 nicht begreifen konnten, wie man aus einem Practeritum Enklisen bilden kann, mussten wohl bezüglich der Bildung derselben eine andere Hypothese aufstellen. Sie haben höchst wahrscheinlich, wie diejenigen, welche nach Synt. 273 die Konjunktive aoristi aus dem Futurum bildeten, sich den Bildungsgang nach Synt. 71 auf Grund der Doppelformen γραψέτω — γραψάτω erklärt. Wie sich Apollonios die Zeitart nicht ohne Zeitstufe vorstellen konnte, wie er in πορθίσαιμι neben dem συντελής auch das παρψηχμένον τοῦ χρόνου hervorhebt, so müssen wir dieselbe Auffassung auch bei seinen Gegnern voraussetzen, denn sonst würden sie einfach die Zeitart von der Zeitstufe getrennt haben, wie dies in unserer Grammatik zu geschehen pflegt, und die Frage wäre gelöst worden. Wenn sie nun πορθίσαιμι als Futurum ansahen, so müssen sie es als zeitartlos angesehen haben, denn παρατατικόν war es nicht und als συντελής war es vom παρψηχμένον untrennbar.

Nun gibt aber auch Apollonios bezüglich der ersten Person sing. conj. aor. I. die Möglichkeit der zeitartlosen Auffassung zu. Er schliesst de conj. a. a. O. aus dem Umstande, dass γράψω in ἵνα γράψω ein μὴ γεγονός ist, dass es auch μέλλων sei: μέλλοντι ἄρα συντάσσεται (n. ἵνα), gleich darauf aber korrigiert er sich: χωρὶς εἰ μὴ οὕτω νοήσαιμεν, δὲ ἵνα ἐν τελειώσει γένηται τὸ γράψαι· ὅπερ οἶμαι βέλτιον. Also die zeitartlose Auffassung war nicht ausgeschlossen, wie es nach Synt. 273, 15 den Anschein hat. Er meint freilich, es sei besser γράψω in diesem Falle perfektiv aufzufassen, diejenigen dagegen, welche es aoristisch auffassen und wohl daraus seine Syngense mit dem Futurum herleiteten, waren nicht dieser Ansicht.

Wir können diese Auffassung sprachgeschichtlich noch weiter verfolgen. Denn Konstruktionen wie ὅπως und εἰ mit dem Indikativ futuri deuten wohl auf die Identität der Auffassung der Ind. fut. mit den Konj. aor.

Aber auch zugegeben, dass man die Aoristenklisen in gewissen nicht mehr bestimmbarren Fällen zeitartlos auffassen konnte, so bleibt doch die Frage ungelöst, wie denn der Indikativ aoristi, der doch ebensowenig von Apollonios, als von seinen Gegnern zeitartlos aufgefasst wurde, zu der Benennung *ἀόριστος* gelangte. Diese Form kann sogar nie einen anderen Namen geführt haben, wenigstens nicht in den Quellen, die Apollonios bekannt waren, da er, der doch von der Bedeutung des Wortes *ἀόριστος* eine richtige Auffassung hatte, nicht einmal den Versuch machte, diesen Terminus durch einen andern zu ersetzen, wie er z. B. bezüglich der Benennung des Indikativs sich für die, wie es scheint, damals minder gewöhnliche Benennung *ὀριστική* entschied.

Es ist bekannt, dass noch in unserem Homerischen Texte ein Indikativ aoristi statt des Indikativs futuri vorkommt. Noch in der historischen Zeit kommt in Finalsätzen ein augmentierter Indikativ vor. Nun lese ich bei Jolly, Ein Kapitel vergleichender Syntax. Der Conjunctiv und Optativ und die Nebensätze im Zend und Altpersischen im Vergleich mit dem Sanskrit und Griechischen. S. 21: „Es ist eine sehr häufige Erscheinung im Zend, dass der Ind. der Imperf. und Aorist für den Conj. dieser Tempora gebraucht wird, „für die befehlende und wünschende Form“ sagt Justi (Handb. Einl. p VI), bezeichnet aber damit das Verhältniss nicht ganz richtig, da der Ind. Praet. auch alle anderen Funktionen des Conj., z. B. die futurische, die verallgemeinernde übernehmen kann.“ Diese Erscheinung ist somit uralt und muss, nach den Ueberresten zu urteilen, in der älteren Literatur, welche gleich nach Aristoteles noch leicht zugänglich und allgemein bekannt sein musste, weniger selten gewesen und mehr gefühlt worden sein, als fünf Jahrhunderte später, wo man das Sprachgefühl durch kunstgemässe Erklärungen ersetzte. Dieser Aorist besass wahrscheinlich jene Eigenschaft, die zu einer Vergleichung desselben mit dem Futurum den Anlass bot.

Ob jene Sprachforscher ihn ob seiner futurischen Funktion, was die Bedeutung anbelangt, mit dem Futurum identifizierten und nur eine teilweise Syngenese statuierten, wie dies die Namen *πρώτος* und *δευτερος ἀόριστος* anzudeuten scheinen, oder an ihm noch irgend eine andere temporale Bedeutung wahrzunehmen, so dass es z. B. auch einen *ἐρεστώς ἀόριστος* gab, wie dies aus

dem Fragmente des Stephanos a. a. O. S. 892 hervorzugehen scheint, ist schwer zu entscheiden.

Da die unter dem Namen des Stephanos überlieferte Definition des χρόνος denselben in καιροί einteilt, so ist es wahrscheinlich, dass man in der ursprünglichen Lehre unsere grammatischen Tempora, die χρονικαὶ τομαί des Apollonios, καιροί nannte, deren Schema nach dem besagten Fragmente beiläufig, insoferne es sich überhaupt rekonstruieren lässt, folgendermassen aussehen konnte:

Χρόνος ὁρισμένος

ἐνεστώς παρατατικός	γράφω
παρωχημένος παρατατικός	ἔγραφον
παρωχημένος συντελικός	ἔγραψα
ἐνεστώς συντελικός	γέγραφα
παρωχημένος ὑπερσυντελικός	ἔγεγραφα.

Χρόνος ἀόριστος

.....	ἔγραψα
μέλλων	γράψω.

Wenn Stephanos bei der Erklärung der stoischen Lehre auf dieses Schema zu sprechen kam, so kann dies nur so viel bedeuten, dass die Stoiker in ihrem Konservatismus am längsten an der Syngenese des Aoristes mit dem Futurum festhielten. Für Apollonios, der die Augmentformen einfach als Praeterita ansah, hatte dieses System nur noch den Wert einer Bestätigung der historischen Berechtigung des Namens ἀόριστος. Der Hauptinhalt der Stelle de adverb. 124 bezog sich aller Wahrscheinlichkeit nach auf die Amphibolie, zu welcher der Aorist in Folge seiner drei Bedeutungen, der eigenen, der perfektischen und der plusquamperfektischen, Anlass bieten konnte. Wie nun der Verfasser der Schrift de pronomine die ἀμφιβολία und die ἀοριστία verwechselte, so taten es auch die Abschreiber unserer Stelle de adv., und so entstand im Laufe der Zeit jener Gallimathias.

Ich glaube hiermit bewiesen zu haben, dass die Lehre von den Redeteilen nicht von den Grammatikern als solchen, sondern von den Philosophen herrührt, und dass man zur näheren Begründung dieses Urteils nicht erst zu fragen braucht, von wem die übrigen drei Redeteile, das Adverb, die Praeposition und die Konjunktion aufgestellt wurden. Es entsteht dagegen die

Frage, worin sich die philosophischen Schulen von einander unterschieden, und wie sich zu denselben die eigentlichen Grammatiker verhielten.

A. Die peripatetische Grammatik.

Ob sich auch die Vorgänger des Apollonios auf philosophischem Standpunkte befanden, darüber haben wir keine Nachrichten, diejenigen ausgenommen, welche uns von der Existenz eines stoischen Systems in Kenntniss setzen.

Dass Apollonios die Schriften eines Zenodot oder eines Aristarch nicht vor sich hatte, beweist unter Anderm die Art und Weise, wie er sie zitiert. So kommt er auf logischem Wege auf den Grund, warum Aristarch *πῶς δαὶ τῶν ἄλλων Τρώων* las, Synt. 77, 26: *Ἀλλὰ φαίνεται ὅτι τὸν Ἀρίσταρχον ἐκίνει τὸ ἔθιμον τοῦ ποιητοῦ* und weiss erst aus zweiter Hand, dass Aristarch keine zusammengesetzten Formen der dritten Person der Pronomina annahm, 180, 24: *Τὸν μὲν οὖν Ἀρίσταρχόν φασι μὴ παραδέξασθαι τὰς ἐγγερομένας τῶν τρίτων προσώπων συνθέσεις* . . . Und von einigen Lesarten Zenodots sagt er ausdrücklich, dass sie diesem Grammatiker zugeschrieben werden: 164, 4: *Ἐνὶ κἀκεῖναι αἱ γραφαὶ εἰς αὐτὸν ἀναφέρονται* . . . Sein Verhältniss zu den grossen Grammatikern in Alexandrien und Pergamum war beiläufig dasselbe, wie das unserige heutzutage zu den Philologen der Renaissance, und wie man heute ein tüchtiger Philologe sein kann, ohne z. B. in den Schriften der niederländischen Philologen bewandert zu sein, so war es mutatis mutandis auf allen Gebieten, zu jeder Zeit, bei allen Kulturvölkern und auch bei den Griechen. Die Hauptsache war damals wie heutzutage eine gesunde Tradition.

Wie lückenhaft und verworren dieselbe bei den Byzantinern war, ist bekannt. Dass sie aber zur Zeit des Apollonios gesund sein musste, folgere ich aus der Reinheit seines philosophischen Standpunktes. Nun setzt er dieselbe Reinheit auch bei Aristarch voraus. Er nimmt Synt. 100, 28 an, dass Aristarch nicht die Form der *ἀντωνυμία* definirte, sondern die Bedeutung, wie dies bei allen Definitionen der Fall ist. Was die eigentliche grammatische Lehre anbelangt, so fühlte er sich, wenigstens im Wesentlichen, mit Aristarch in Uebereinstimmung. Wenn er nämlich mit Tryphon in Bezug auf das, was man unter *ἄρθρον* zu ver-

*

stehen hat, nicht übereinstimmte und mit demselben polemisiert, so darf man aus der Weise, wie er diesbezüglich den Aristarch zitiert, den Schluss ziehen, dass er und Aristarch unter *ῥῥῥῥ* dasselbe verstanden. Hätte er nämlich gewusst, dass Aristarch darin einer anderen Ansicht gehuldigt, so würde er Synt. 6. 2 oder 51 fin. oder 77, 9 die Gelegenheit ergriffen haben, den Unterschied hervorzuheben, wie er dies gegenüber Tryphon tat. Da er ferner den Aristarch in Schutz nimmt gegen Habron, der es ihm vorgeworfen hatte, dass er die *ἀντιωνυμία* als *κατὰ πρόσωπα συζύγους* bezeichnete, so nahm er an, Aristarch habe auch unter *ἀντιωνυμία* dasselbe verstanden, wie er selbst.

Diese Umstände und die Nachricht Quintilians, Aristarch habe das System der acht Redeteile angenommen und das proprium und das appellativum als einen Redeteil aufgefasst, berechtigen uns zu der Annahme, die von Apollonios vorgetragene Lehre von den Redeteilen sei schon vor Aristarch in irgend einer philosophischen Schule aufgestellt worden.

Die byzantinische Tradition unterschied bekanntlich eine ältere und eine jüngere Grammatik. Nach dem Scholiasten zu Dionysios Th'ax Bekk. a. gr. 729, 17 ist die letztere, welche ihm mit der Aristarchischen und der Apollonianischen wohl identisch war, von den Peripatetikern Praxiphanes und Aristoteles vollendet worden: *τελειοθεῖσα δὲ παρὰ τῶν Περιπατητικῶν Πραξιφάνους τε καὶ Ἀριστοτέλους*. Dieselbe Nachricht, wohl aus derselben Quelle, findet sich auch in Cramers An. gr. IV, 311. Nach Clemens Alexandr. Strom. I, 309 wurde Praxiphanes zuerst Grammatiker in dem Sinne genannt, wie man zu seiner Zeit diesen Titel verstand: *Ὀνομάσθη δὲ γραμματικός, ὡς τῶν ὀνομάζομεν, πρῶτος Πραξιφάνης Διονυσογράφους Μιτυληναῖος*. Da nun die Gelehrten in Alexandrien und die späteren bis auf Apollonios diesen Titel führen, so dass die Kontinuität, was diese Aeusserlichkeit anbelangt, ununterbrochen wahrte, und da die Tradition keine bestimmte Grammatik kennt, sondern die Grammatik überhaupt, Apollonios aber der von ihm gelehrten, von uns als philosophisch erwiesenen Grammatik eine andere philosophische, nämlich die stoische, entgegengesetzte, und da von keiner anderen philosophischen Sekte berichtet wird, dass sie sich um die Grammatik verdient gemacht hätte, als eben von der stoischen und der peripatetischen, so folgern wir daraus, dass die Gramma-

tik, welche die byzantinische Tradition ursprünglich im Sinne hatte, die Grammatik eines Aristarch und eines Apollonios Dyskolos die peripatetische war.

Die Aristotelische Kategorienlehre wurde durch die Prolepsenlehre verdrängt. Diese erkenntnistheoretische Hypothese, wenn sie anders von Epikur herrührt, woran wir zu zweifeln keinen Grund haben, muss schon in den ersten Jahren des vierten Jahrhunderts v. Ch. bekannt gewesen sein, so dass sie schon von den ersten Peripatetikern und Stoikern rezipiert werden konnte. Wenn demnach die Tradition die Vollendung der Grammatik Praxiphanes zuschreibt, so bedeutet dies so viel, dass dieser an der Aristotelischen Grammatik eine durchgreifende Umbildung nach der neuen Lehre vornahm.

B. Die vorperipatetische Grammatik.

Nach Diogenes Laert. IX, 53 theilte Protagoras die Rede in *εὐχολή*, *ἐρώτησις*, *ἀπόκρισις*, *ἐντολή*, und nach Aristoteles, Poetik 1456, b, 15 meinte er, Homer habe durch den Satz *μῆνιν ἄειδε θεά* wünschen wollen, der Satz sei aber ein Befehl: *εὐχέσθαι οἰόμενος ἐπιτάττει*. Er erkannte somit die Moduskategorie, und ich kann nicht begreifen, wie man gegenüber dieser so einfachen Tatsache annehmen kann, dass elliche Jahrhunderte später erst die Grammatiker den Begriff der Modi gefunden haben, wie man trotz der ausdrücklichen Behauptung des Apollonios, dass die Stoiker den Infinitiv kannten, behaupten kann, dass die Grammatiker den von den Philosophen ausser Acht gelassenen Subjunktiv und Infinitiv fanden. Wenn Protagoras das Verb konjugierte, so dürfen wir unter den Titeln der Werke des Demokritos, welche uns Diogenes Laert. IX, 48 erhalten hat: *περὶ εὐφώνων καὶ δυσφώνων γραμμάτων. περὶ ῥημάτων. ὀνομασιζόν.* grammatische Abhandlungen vermuten, welche die Existenz eines Kanons der regelmässigen Formen voraussetzen.

Die Frage nach der damaligen Terminologie ist von untergeordneter Bedeutung oder, besser gesagt, von einer solchen kann nicht einmal die Rede sein, da uns in dieser Beziehung jede bestimmte Nachricht fehlt. Wir haben zwar von einer jeden grammatischen Kategorie anzunehmen, sie sei erst dann in der Wissenschaft aufgetreten, als ihr Name zuerst auftrat, aber über die

Terminologie sind wir nicht einmal bei Plato und Aristoteles genügend unterrichtet. Dicscr letztere dekliniert *Φίλων*, *Φίλωνος*, *Φίλωνι* (Herm. 16, a), *βαδίζει* ist ihm gegenwärtige. *βεβάδικεν* vergangene Zeit (ebendasselbst). Er sagt *Φίλων* sei *ὄνομα*, *Φίλωνος* und *Φίλωνι* dagegen seien keine *ὀνόματα*, sondern *πτώσεις ὀνόματος*, ebenso wie *ἐβάδισεν* und *βάδιζε* (Poetik 1457, a, 22) keine *ῥήματα* sind, sondern *πτώσεις ῥήματος*. Wir dürfen aber nicht daraus schliessen, Aristoteles habe keine Kasus, keine Tempora, keine Modi gekannt, lediglich darum, weil er die später für diese Kategorien verwendeten Termini nicht kennt. Dies wäre derselbe Fehler, als wenn man behaupten wollte, Archimedes habe das spezifische Gewicht oder das Verhältniss des Radius zur Peripherie nicht gekannt, weil er die unsern Lehrbüchern dafür gebrauchten Termini nicht verwendete.

C. Die stoische Grammatik.

Von den anderen philosophischen Richtungen in der Sprachwissenschaft aus der nacharistotelischen Zeit ist die stoische, wie wir sahen, mit der peripatetischen prinzipiell identisch. Es fragt sich nun, worin diese zwei Richtungen aussernandergingen. Wir werden nur ihre Lehre von den Redeteilen einer Betrachtung unterziehen.

Die bei Diogenes Laert. VII, 57 erhaltene stoische Lehre von den Redeteilen ist unvollständig. Es fehlt zuerst ein Redeteil zum Ausdrucke der *οὐσία*. Die *μετοχή*, welche keine *ποιότης* bezeichnet und doch als Subjekt des Satzes vorkommt, kann weder als *προσηγορία*, noch als *ῥήμα* aufgefasst werden, denn *κατηγόρημα* ist sie ebensowenig, als *συντακτὸν περὶ τινος*. Auch passt das Pronomen weder unter die Definition des appellativum oder des proprium, noch unter die des Artikels, denn es ist kein Ausdruck für *ποιότητες* und bestimmt keine Genera und keine Numeri der Nomina.

Nach der Angabe de pronomine S. 5, 14 nannten die Stoiker auch die Pronomina *ἄρθρα*, und zwar *ὠρισμένα* (wir würden erwarten *ὀριζόμενα*, aber darüber wollen wir uns nicht aufhalten): *οἱ ἀπὸ τῆς στοᾶς ἄρθρα καλοῦσι καὶ τὰς ἀντωνυμίας, διαφέροντα δὲ τῶν παρ' ἡμῖν ἄρθρων, ἧ ταῦτα μὲν ὠρισμένα, ἐκεῖνα δὲ ἀοριστώδη*. Nun bezeichneten die Stoiker nach Diogenes Laert.

VII, 70 *ἐκεῖνος* als *ἀόριστον μόνον*, ebenso wie *τις*: *Ἀόριστον δὲ ἔστι τὸ συνεστὸς ἐξ ἀόριστου μορίου ἢ ἀόριστων μορίων· ὅλον τὴς περιπατεῖ, Ἐκεῖνος κινεῖται*. Dass die Stoiker solche Widersprüche lehrten, ist wohl ausgeschlossen. Wir müssen vielmehr eben aus diesem Widerspruche noch einen Schluss ziehen in Bezug auf die Ignoranz des Verfassers der Schrift de pronomine. Er hat wahrscheinlich die Nachricht, dass die Stoiker die Pronomina auch *ἄρθρα* nannten, durch eine eigene aus der Syntax geschöpfte Deduktion ergänzt. Er meinte nämlich, die Stoiker hätten die *ἄρθρα* als Artikel (*τὰ τοιαῦτα*) *ἀοριστώδη* genannt, und folgerte daraus, dass sie dieselben als Pronomina *ὀρισμένα* nannten. Wir werden vielmehr daraus den Schluss ziehen, dass für die Stoiker *ἐκεῖνος*, ebenso wie für die Peripatetiker sowohl *ἀόριστον*, als *ὀριζόμενον* war.

Nimmermehr aber hätte ein peripatetischer Dialektiker *ἐκεῖνος* ohneweiters als Beispiel für das *ἀόριστον ἀξίωμα* verwenden können, da die horistische Bedeutung dieses Redeteiles nach der peripatetischen Lehre vor der aoristischen da war, da jedermann beim Hören des Wortes *ἐκεῖνος* die gezeigte Person suchen wird. Es fragt sich also, nach welchen Grundsätzen die Stoiker die Rede einteilen mochten. Aus Synt. 230, 11 folgt, dass Apollonios das proprium auch in der Formenlehre gesondert vom appellativum behandelte. Die Stoiker giengen nach unseren Quellen noch weiter und betrachteten das *κύριον* und das *προσηγορικόν* als besondere Redeteile. Aber diese Nachricht ist uns in einer solchen Form und in einem solchen Zusammenhange erhalten, dass wir auf diese Frage näher eingehen müssen.

Der Zusatz in der Dionysianischen *Technē* (nach der Angabe, dass die Rede in acht Teile geteilt werde): *ἡ γὰρ προσηγορία ὡς εἶδος τῷ ὀνόματι ἐποβέβληται* kommt so unmotiviert und unerwartet vor, dass es vom aesthetischen Standpunkte als einziges polemisches Moment in einem Schriftchen, das sich seiner Kürze halber durch strengste Objektivität auszeichnen sollte, nicht befriedigen kann. Aber auch bezüglich der Bedeutung scheinen die Erklärer dieser Stelle der *Technē* in Verlegenheit gewesen zu sein. Der Scholiast Bekk. a. gr. 842, 19 lehrt, die Stoiker hätten zur Bekräftigung ihrer Lehre, dass die *προσηγορικά* keine *ὀνόματα* seien, unter anderen Gründen auch den vorgebracht, dass aus Eigennamen appellativa werden: *ἀπὸ κυρίων προσηγορικά*. Dagegen bringt er

folgende Einwendung: Wenn wir die abgeleiteten Wortformen den einzelnen Redeteilen nach ihren Grundformen zuteilen werden, so werden wir *Ἐκτόρεον* von *αἶγεον*, *εὐγενέστερος* von *ἐρρωμενέστερος* unterscheiden: *εἴπερ ἐκ τῶν πρωτοτύπων μεριούμεν τὰ παράγωγα, τὸ Ἐκτόρεον καὶ τὸ αἶγεον διαστελοῦμεν, τό τε εὐγενέστερος καὶ ἐρρωμενέστερος*. Das heisst: *ἐρρωμενέστερος* wird der *μετοχή*, *εὐγενέστερος* dem *ὄνομα* zugeteilt, *Ἐκτόρεον* zum *κίριον*, *αἶγεον* zum *προσηγορικόν*. Aber davon handelte es sich in der Begründung *ἀπὸ κυρίων προσηγορικά* gar nicht und hat es auch mit der stoischen Einteilung der Rede gar nichts zu tun. Bedenken wir aber, dass Apollonios wirklich *Ἐκτόρεον* von *αἶγεον* unterscheiden musste, andererseits aber doch *Ἐκτόριον* nicht als *κίριον* betrachtete, so müssen wir auf die Vermutung kommen, irgend ein späterer Erklärer des Dionysios habe die von Apollonios vorgebrachten Gründe gegen die Zuteilung der abgeleiteten Wortformen zu den Grundformen missverstanden und als Gründe gegen die stoische Sonderung des *ὄνομα* von der *προσηγορία* aufgefasst. Aehnlich muss es sich auch mit den übrigen angeblichen Gründen der Stoiker verhalten haben.

Dionysius aus Halikarnass berichtet *de compos. verb. c. 2*, die späteren Philosophen und besonders die Stoiker hätten das Aristotelische System der Redeteile erweitert, und zwar hätten sie zuerst vier Redeteile aufgestellt, indem sie die *ἄρθρα* von den *σύνδεσμοι* sonderten; später hätten sie die *προσηγορικά* von den *ὀνομαστικά* gesondert und so fünf Redeteile angenommen: *οἱ δὲ μετ' αὐτοῦς γινόμενοι, καὶ μάλιστα οἱ τῆς Στωικῆς αἰρέσεως ἡγεμόνες, ἕως τεττάρων προδρίβασαν, χωρίσαντες ἀπὸ τῶν συνδέσμων τὰ ἄρθρα. εἰδ' οἱ μεταγενέστεροι τὰ προσηγορικά διεκόντες ἀπὸ τῶν ὀνομαστικῶν, πέντε ἀπεφάναντο τὰ πρῶτα μέρη*. So wäre man also auf die fünf Redeteile gekommen, welche auch Diogenes Laert. VII, 57 kennt: *ὄνομα, προσηγορία, ῥῆμα, σύνδεσμος, ἄρθρον*. An der Entdeckung der *ἀντωνυμία*, des *ἐπίρρημα*, der *πρόθεσις* und der *μετοχή* haben sich demnach die Stoiker nicht beteiligt. Wie kann man da also behaupten, die Stoiker hätten sich dabei besonders hervorgetan, wenn von den neun Redeteilen sie nur zwei entdeckten? Weiter berichtet Dionysios, andere Philosophen, welche er nicht näher praezisiert, hätten das Pronomen von dem Nomen gesondert und als sechsten Redeteil angenommen: *ἔτεροι*

δὲ καὶ τὰς ἀνωθυμίας ἀποζεύξαντες ἀπὸ τῶν ὀνομάτων, ἔκτεον στοιχείον τοῦτο ἐποίησαν. Diese anderen bauten also das stoische System weiter aus. Nach seiner Annahme also waren im stoischen Systeme die Pronomina ein Teil der Nomina, während andererseits aus der oben zitierten Stelle de pronomine folgt, dass die Pronomina ein Teil der Artikel gewesen sind, so dass diejenigen, welche das Pronomen als sechsten Redeteil annahmen, dasselbe nicht von dem Nomen sondern konnten Weiter berichtet Dionysios, andere hätten die Adverbia von den Verbis gesondert: οἱ δὲ καὶ τὰ ἐπιρρήματα διεῖλον ἀπὸ τῶν ῥημάτων. Dies geschah jedenfalls vor Aristarch, da sich nach unserem Schlusse unter den acht Redeteilen dieses Grammatikers schon das Adverbium befand. Nun berichtet Diogenes Laert. VII, 57, der Stoiker Antipatros von Tarsos, ein jüngerer Zeitgenosse Aristarchs, habe als sechsten Redeteil zu den fünf ursprünglich stoischen die μεσότης, welche mit dem Adverbium nach Schoemann beiläufig identisch ist, hinzugefügt: ὁ δ' Ἀντίπατρος καὶ τὴν μεσότητα τίθησιν. Antipatros hätte demnach den Fortschritt, den die Sprachwissenschaft bis dahin gemacht hatte, einfach ignoriert und ganz unnützerweise einen neuen Terminus gebildet, was höchst unwahrscheinlich ist. Noch entsteht die Frage nach der Reihenfolge, in welcher die Entdeckung dieser zwei letzten Redeteile stattgefunden hat. Denu nach Diogenes war der sechste Redeteil die μεσότης, während Dionysios die ἀνωθυμία ausdrücklich als sechsten (Quintilian sogar als siebenten) Redeteil angibt.

Der Bericht Quintilians von den Redeteilen ist vollständiger als derjenige des Dionysios. Denn nicht nur dass wir aus Quintilian erfahren, wie Aristarch die Rede eingeteilt habe, sondern auch die Worte des Dionysios οἱ δὲ καὶ ἄλλας τινὰς εἰσαγαγόντες τομίας, πολλὰ τὰ πρῶτα μόρια τῆς λέξεως ἐποίησαν finden ihre Erklärung bei ihm: Nihilominus fuerunt, qui ipsum adhuc vocabulum ab appellatione deducerent Adiciiebant et asseverationem, ut e h e u, et attrectationem, ut f a s c e a t i m. Quintilian hat demnach nicht aus Dionysios geschöpft, sondern die Darstellung beider ist auf dieselbe Quelle zurückzuführen.

Wenn wir bedenken, dass Quintilian eine der Hauptquellen seiner Wissenschaft, den Hermagoras, erst aus Cicero kennt, so können nicht annehmen, dass er in einer rein sprachwissen-

schaftlichen Frage in Bezug auf die Hilfsmittel besonders wählerisch war.

Dionysios aus Halikarnass war ein Rhetor, für den die rein sprachwissenschaftlichen Fragen von untergeordneter Bedeutung waren. De comp. verb. 14 kommt er auf die Lehre von den Buchstaben zu sprechen, er will sich aber in keine nähere Untersuchung einlassen, da die Frage eine grammatische und metrische und, wenn man will, eine philosophische sei. Er nimmt einfach an, dass es weder mehr, noch weniger als 24 Buchstaben gibt. Von diesem Gesichtspunkte betrachtete er auch die Lehre von den Redeteilen. Er beabsichtigte nicht, diese Lehre geschichtlich darzustellen, sondern die Bestandteile der *κῶλα* festzustellen.

Dass übrigens bei ihm von einer Reinheit der Lehre keine Rede sein kann, folgt aus mehreren Stellen seiner Werke. Hier wollen wir nur einige Beispiele aus seinem anerkannt besten Werke *de compositione verborum* hervorheben. C. 6 spricht er vom ὄνομα so, dass man annehmen muss, dass er darunter das κύριον und das προσηγορικόν versteht. Auch bei ihm folgt auf das ὄνομα das ῥήμα (c. 5). Die μετοχή kennt er c. 2 als einen besonderen Redeteil, ebenso wie das ἄρθρον und den σύνδεσμος. Wenn er noch dazu c. 5 u. 6 die ἀντωνυμία, c. 6 die πρόθεσις, und c. 5. das ἐπίρρημα so versteht, wie Apollonios, so müssen wir daraus den Schluss ziehen, dass er der peripatetischen Lehre von den Redeteilen folgt. Dass er c. 4 unter ὄνομα das κύριον versteht, im Titel das, was sonst λέξις hiess; dass er c. 21 dem κύριον das μεταφορικόν entgegensetzt, dürfen wir als keine Verstösse gegen das System betrachten. Was wird man aber dazu sagen, wenn er c. 22 ἐν (= εἰς) als σύνδεσμος ansieht, ἰδὼν in κατιδὼν als ὄνομα (c. 6) und ebendasselbst neben dem Ausdrücke ἔγκλισις das Aristotelische πτώσεις ῥηματικαί gebraucht und c. 5 es als die Aufgabe der ὀνόματα betrachtet, die οὐσία darzustellen, und als die der ῥήματα, das συμβεβηκός? Er ist also einfach ein Eklektiker der sich gewiss nicht die Mühe gab, eine gründliche Abhandlung von den Redeteilen zu lesen, sondern sich wahrscheinlich mit den Angaben in irgend einem rhetorischen Handbuche, das auch Quintilian zugänglich war, begnügte. Wenn er nun die Redeteile πρῶτα μέρη, λόγον μέρη, στοιχεῖα, μέρη τῆς λέξεως, μόρια λέξεως, μόρια τοῦ λόγου, ja sogar

πρώτα μόρια καὶ στοιχεῖα nennt, so dürfen wir diese Ausdrücke als verschiedenen Richtungen und Zeiten angehörend betrachten.

Die Stoiker definierten nach Diog. Laert. VII, 58 das ῥῆμα als μέρος λόγου σημαῖνον ἀσύνθετον κατηγορημα. Diese Definition schliesst den Infinitiv, den die Stoiker nach einer ausdrücklichen Bemerkung des Apollonios eben ῥῆμα nannten, aus und kann demnach nicht als die Definition des gleichnamigen Redeteils angesehen werden. Nach einer anderen Definition ebendasselbst war das ῥῆμα ein στοιχεῖον λόγου ἄπτωτον σημαῖνόν τι συντακτὸν περὶ τινος ἢ τινων. Diese Definition kann wiederum, wegen des Zusatzes ἄπτωτον, keine Definition des Praedikates sein. Aber gerade mit dieser Definition stimmt eine der drei Definitionen des Kategorems bei Diogenes zum Teil überein: πρᾶγμα συντακτὸν περὶ τινος ἢ τινων, welche aber zu einem Kategorem am wenigsten passt.

Da die Stoiker nach der Tradition auch die Pronomina ἄρθρα nannten, und die bei Diogenes erhaltene Definition des ἄρθρον sich nur auf den Artikel bezieht, so muss es noch wenigstens eine Definition gegeben haben, welche auch das Pronomen umfasste. Mit unserem Schlusse stimmt auch die Tatsache überein, dass die Stoiker den Terminus ἄρθρον, nach der Angabe in der Schrift de pronomine durch die Hinweisung auf die gewöhnliche Bedeutung des Wortes rechtfertigten. Wie nämlich das Wort gewöhnlich „Gelenk“ (Vereinigungspunkt zweier Glieder) und „Glieder“ bedeutet, so sei es auch in der übertragenen Bedeutung.

Die Stoiker nannten nach Apollonios Synt. 305, 23 die Praepositionen σύνδεσμοι προθετικοί, die Konjunktionen σ. συναπτικοί, συμπλεκτικοί u. s. w. Daraus folgt, dass die von Diog. L. überlieferte Definition des σύνδεσμος: μέρος λόγου ἄπτωτον συνδοῦν τὰ μέρη τοῦ λόγου ebenfalls nicht genügen konnte.

Da ausserdem die allen Grammatiker bezüglich der stoischen Unterscheidung des ὄνομα und der προσηγορία, wie wir schon bemerkten, etwas nicht recht verstanden, so müssen wir konstatieren, dass von keinem stoischen Redeteile uns eine klare, widerspruchsslose Ueberlieferung vorliegt.

Andererseits haben wir gesehen, dass sich die Stoiker in Bezug auf die Auffassung des Nomen proprium, des appellati-

vum, des Partizips, des Artikels, des Pronomens und des Verbs nicht wesentlich von den Peripatetikern unterscheiden konnten.

Bedenken wir, dass Aristoteles unter ὄνομα nur den Nominativ verstand, also in den meisten Fällen unser „Subjekt“, und dass der Vokativ (κλητικὴ) auch προσαγορευτικὴ hieß, und dass die Stoiker die Vokativsätze προσαγορευτικοί nannten, so kommen wir auf die Vermutung, dass die späteren Philosophen und besonders die Stoiker τὰ προσηγορικά διελόντες ἀπὸ τῶν ὀνομαστικῶν nicht dies taten, sondern die προσαγορευτικά von den ὀνομαστικά sonderten, d. h. konstatierten, dass der Vokativ neben dem Subjekte ein besonderer Satzteil ist.

Die Stoiker nahmen demnach neben acht oder neun Redeteilen fünf Satzteile an: ὄνομα (Subjekt), ῥῆμα (Praedikat), προσαγορευτικόν (Vokativ), ἄρθρον (deklinaire Bindemittel) und σύνδεσμος (undeklinaire Bindemittel).

Der Umstand, dass Dionysios aus Halik. bei den Stoikern sowohl als bei Aristoteles πρῶτα μέρος findet, und nach Galen de placitis Hippocratis et Platonis V, 670 erst Chrysipp die Redeteile στοιχεῖα τοῦ λόγου nannte, und dass bei Diogenes das ἄρθρον und das ῥῆμα als Redeteile στοιχεῖα heißen, macht es wahrscheinlich, dass in der älteren Zeit die πρῶτα und die δεύτερα μέρος λόγου so unterschieden wurden, wie die πρώτη und die δεύτερα οὐσία, und dass erst Chrysipp diese Terminologie durch die Einführung des Ausdruckes στοιχεῖον vereinfachte, so dass man den Ausdruck μέρος für den Satzteil, στοιχεῖον für den Redeteil anwendete, wie auch Chrysipp sowohl περὶ τῶν τοῦ λόγου μερῶν (Dion. Hal. de comp. verb. 4), als περὶ τῶν στοιχείων τοῦ λόγου (Diog. Laert. VII, 192) schrieb.

Das bei Diogenes Laert. a. a. O. erhaltene stoische System der Redeteile wäre demnach eine Kontamination der Satz- und der Redeteile, entstanden wahrscheinlich daher, dass die Stoiker wirklich die προσηγορία und das ὄνομα als besondere Redeteile betrachteten.

Ein Verzeichniss der stoischen Redeteile besitzen wir nicht, denn die von Galenus a. a. O. angeführten τό τ' ὄνομα καὶ τὸ ῥῆμα καὶ τὴν πρόθεσιν, ἄρθρον τε καὶ σύνδεσμον können wir schon wegen der Reihenfolge als kein Verzeichniss betrachten.

Wenn nun nach den Scholiasten zu Aristoteles a. a. O. S. 104 die Peripatetiker unter ὄνομα den Nominativ verstanden,

so bedeutet dies im Lichte der Tatsache, dass die Stoiker die Syngense des Futurs mit dem Aoriste nie aufgaben, dass die älteren Peripatetiker im Anschlusse an die Aristotelische Lehre ebenfalls die Rede- von den Satzteilen unterschieden, und dass erst später in der peripatetischen Schule neben der genannten Syngense und wohl auch anderen Aenderungen diese Zweiteilung aufgegeben wurde.

Uebrigens darf man sich den Prozess der Unterscheidung und Benennung der Sprachformen zu keiner Zeit und in keiner Schule als fertig vorstellen. So konnte Antipatros nach Chrysipp einen neuen Redeteil einführen, andere konnten für bekannte Redeteile und andere Kategorien neue Namen suchen, andere neue Definitionen aufstellen.

D. Die Aufgabe des Apollonios Dyskolos.

Apollonios hebt es gleich anfangs in seiner Syntax hervor, dass er die Verbindungen der Wortformen in Betracht ziehen werde, und S. 199, 16 bemerkt er, ob in der Rede etwas kongruent sei, oder nicht, hänge nicht vom Gegenstande ab, sondern davon, wie die Wörter zusammengefügt werden, da die Wörter die Eigenschaft besitzen, sich nach Bedürfniss zu ändern, während die Gegenstände immer dieselben bleiben. Das *ὑποκείμενον* bleibt *ὑποκείμενον*, ob die Handlung von ihm ausgeht (Subjekt), wie Synt. 19, 7 *ὑπαρξὶν τινος ὑποκειμένου ζητοῦντές φαμεν τίς κινεῖται*; oder ob sie auf dasselbe übergeht (Objekt), wie Synt. 294, 20 *τό γε τέμνω σε — τῇ ἐνέργειαν ἐπιφέρων κατὰ τοῦ ὑποκειμένου*. Da nun das *ὑποκείμενον*, insoferne von ihm die Handlung ausgeht, seinen sprachlichen Ausdruck im Nominativ findet, so ist der grammatische Begriff „Subjekt“ durch die Bezeichnung *ὀρθή* oder *εὐθεῖα πῶσις*, beziehungsweise *ὄνομα*, und der grammatische Begriff „Objekt“ durch die Bezeichnung *πλάγιος πῶσις*, beziehungsweise durch den Namen des betreffenden Kasus, hinlänglich bezeichnet. Sonst ist es mehr als überflüssig, die Kasus in recti und obliqui einzuteilen.

So war für die Stoiker der Ausdruck *κατηγορημα* kein grammatischer, d. h. im Satze suchten sie nur das *ῥήμα*, durch welches das *κατηγορημα* ausgedrückt wurde, ebenso wie Apollonios, der auch nur vom *ῥήμα* redet. Während aber die Stoiker unter

ῥῆμα sowohl den Satz-, als den Redeteil verstanden, so dass ihr ῥῆμα als Ausdruck für ein vollständiges Kategorem auch unser Objekt mit inbegriff, kennt Apollonios als Peripatetiker unter diesem Namen nur den Redeteil. Wie sich die Stoiker in komplizierten Fällen Ausdrückten, wissen wir nicht. Apollonios gebraucht in solchen Fällen aussergrammatische Ausdrücke. Synt. 45, 13 handelte es sich um die Bestimmung der beiden Nominative im Satze ἀμφοτέρου φίλοι εἰσίν. Diese Frage löst er so, dass er annimmt, ἀμφοτέρου sei das ὑποκείμενον, der Zusatz φίλοι dagegen sei eine Folge der Verbindung von ἀμφοτέρου mit einem Verb, welches „sein“ bedeutet. Der Teil φίλοι war sonst für ihn eine ἐνθεῖα, wie ἀμφοτέρου.

Jedenfalls muss man konstatieren, dass man sowohl im Lager der Stoiker, wie in dem der Peripatetiker die Sprach- von der Denklehre zu emanzipieren trachtete.

Der Unterschied zwischen der Betrachtung des Sprachstoffes seitens der Stoiker und der peripatetischen Neuerer zu einer Zeit, als die sprachwissenschaftlichen Studien nicht mehr in Vordergrund des allgemeinen Interesses sich befanden und nur noch von Fachgelehrten betrieben wurden, bot bei denjenigen, welche sich nicht mit der grammatischen Theorie befassen mussten, vielfach Anlass zur Verwirrung. Was dieselbe noch erhöhen musste, war der Umstand, dass sogar die Anhänger derselben philosophischen Richtung, wie dies menschlich ist, sowohl im Lager der Stoiker, wie in dem der Peripatetiker in Einzelheiten von einander abwichen, und nicht einmal jeder einzelne immer derselben Meinung war (wie z. B. Apollonios in Bezug auf die Reihenfolge der Enklisen), und dass keine philosophische Schule so abgeschlossen war, dass es keinen gegenseitigen Verkehr gegeben hätte. So wird, um auf dem Gebiete der grammatischen Studien zu bleiben, von den Hörern Aristarchs Apollodoros aus Athen auch als Hörer der Stoiker Diogenes und Panaitios angegeben, und Demetrios Ixion gieng einfach aus der Schule Aristarchs in jene des Krates über.

Wenn Tryphon das Wort ὅς im Satze ὅς ἂν ἔλθῃ als ein ἄρθρον betrachtete, so mag er darin den Stoikern gefolgt sein, wenn aber Habron das Pronomen als einen Redeteil betrachtete, wie Apollonios, und trotzdem Aristarch wegen seiner Auffassung der Pronomina tadelte, so stand er diesbezüglich auf keinem phi-

losophischen Standpunkte, da er die Form und nicht die Bedeutung eines Redeteiles definieren wollte. Wenn Apollonios ihn sowohl als Tryphon zurechtweist, so bedeutet dies, dass er jedenfalls eine philosophische, und zwar entweder eine rein stoische, oder eine rein peripatetische Grammatik verlangte. Von diesem Gesichtspunkte ist er der grammatische Reformator, der die alte Lehre wieder zu Ehren bringen wollte

Es fragt sich nun, wie diese Lehre verschallen konnte, und wann dies geschehen sei. Zur Beantwortung dieser Frage werden wir die einschlägige Litteratur einer Prüfung unterziehen.

A. Die vier Bücher der Syntax des Apollonios Dyskolos.

I. Buch.

Nachdem Apollonios S. 22, 15 bis 27, 25 die Aufgabe des Artikels festgestellt hat, fängt er die Behandlung der speziellen Syntax mit den Worten an: „Auf Grund der vorliegenden Bedeutungen dieses Redeteils muss man nachsehen, ob er sich mit allen deklinierbaren Wörtern verbindet, und welche von ihnen eine Verbindung mit demselben nicht eingehen können, und welche, nachdem sie einmal die Artikel zu sich genommen haben, dieselben nicht loslassen, als ob sie ihre eigenen Silben wären: *Κατὰ τὰς προκειμένας οὖν ἐννοίας τοῦ μορίου σκεπτόμενον, εἰ πᾶσι τοῖς πτωτικοῖς συμφέρεται, καὶ τίνα τούτων ἀδυνατεῖ τὴν ἐξ αὐτῶν συνάρτησιν ἀναδέξασθαι, καὶ τίνα ἅπαξ ἀναδεξάμενα αὐτὰ οὐ μεθίησι καθὰ περ ἰδίας συλλαβάς.* Dann betrachtet er die Fälle S. 28. *τοῦτο α ἔστι, τοῦτο β ἔστι. τὸ α δίχροτόν ἐστι. τὸ α ἀπὴλειπεν ὁ παῖς.* S. 29. *τοῦ α ἡ ἐκφώνησις μεγίστη ἐστὶ.* S. 30. *τῷ α πρόσκειται τὸ ι. τῷ περιπατεῖν ἡδομαι. τοῦ περιπατεῖν πρόνοιαν ἔχω. τὸ περιπατεῖν ἀναρόν ἐστι.* S. 35. *τῶν ἀνθρώπων οἱ μὲν εἰσιν Ἕλληνες, οἱ δὲ βάρβαροι. τῶν Αἰάντων ὁ μὲν ἐπικαλεῖται Τελαμώνιος, ὁ δὲ Λοκρός.* S. 41. *Διονύσιος Τρύφωνι τῷ ἀγαθωτάτῳ χαίρειν, τῷ τιμιωτάτῳ. Τρύφων ὁ γραμματικός. Ἀπολλόδωρος ὁ Ἀθηναῖος.* S. 42. *βασιλεὺς Μακεδόνων Φίλιππος Ἀθηναίων τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν.* und schliesst die Betrachtung mit den Worten S. 43, 11: „So viel über die Ar-

tikel, welche sich immer mit den deklinierbaren Wörtern zusammenfinden. Nun muss man zu denjenigen Redeteilen übergehen, welche sich mit den Artikeln nicht verbinden können“: *Καὶ τοσαῦτα περὶ τῶν αἰ συνπαρχόντων ἄρθρων τοῖς πτωτικοῖς. ἔξῃς χωρητέον καὶ ἐπὶ τὰ ἀδυνατοῦντα μόρια τὴν σύνταξιν τῶν ἄρθρων παραδέξασθαι.* Dann betrachtet er die Fälle S. 43. *ἀλλήλους τρώσετε. ἀλλήλους δ' ἐλίψαν. ἀλλήλων ἀλείνοντες βέλεα σιοιόοντα.* S. 44. *ἀμφότεροι οἱ ἄνθρωποι τρέχουσιν.* S. 45. *ὁ Θέων — ὦ Θέων. ὁ Ἑλικών — ὦ Ἑλικών.* S. 53. *ὁποῖός ἐστι Θέων, τοιοῦτός ἐστι καὶ Τρύφων.* S. 56. *πρώτον Ἀλκαίου. Φοίνισσαι Εὐριπίδου.* Diese Betrachtung schliesst er mit den Worten ab: S. 56, 12. „Und soviel über jene Wörter, welche ohne einen Artikel nicht ausgesprochen werden können und auch über jene, welche einen Artikel nicht zu sich nehmen können“. *Καὶ τοσαῦτα μὲν περὶ τῶν χωρὶς ἄρθρου οὐ δυναμένων ἐκφέρεισθαι καὶ ἔτι τῶν μὴ δυναμένων ἄρθρον προσλαβεῖν.* Darauf sagt er: „Und nun muss man über die Verbindung der Artikel mit den Pronominibus reden“: *Ἐξῇς ὀητέον περὶ τῆς τῶν ἄρθρων σύνταξιν πρὸς τὰς ἀντωνυμίας.* Nach der Betrachtung der Pronomina sagt er S. 63, 20: *Καὶ τοσαῦτα περὶ τε τῶν μοναδικῶς προσλαμβάνόντων τὰ ἄρθρα καὶ ἔτι τῶν ἀπροςλήπτων.* Dann fährt er fort: *Ἡ γε μὴν ὑπόλοιπος σύνταξις κατὰ μίαν προφορὰν πτωτικοῦ πρὸς τὸ δέον τοῦ λόγου τὰ ἄρθρα προσλήψεται, ἢ πρὸς τρέχει, ἢ ἐπὶ προεγνωσμένῳ τῷ ἵππῳ ὁ ἵππος τρέχει.* „Diese Regel“, meint er darauf S. 64, 12, „gilt ohne Rücksicht auf die Verba, ausgenommen diejenigen, welche bedeuten, dass etwas sein wird“: *Διήκει ὁ λόγος ἐπὶ πάσις τῆς τῶν ὀρημάτων συντάξεως, ὑποστελλομένων τῶν ἐσομένην ὑπαρξιν δηλούντων.* Also: *Διονύσιος ὁ γνώριμός μου θέλει φιλολογεῖν. οὗτος ὁ ἄνθρωπος θέλει ἀναγινώσκειν.* Die Beispiele zu den Regeln, die er darauf entwickelt, sind S. 65. *ὁ γραμματικὸς Τρύφων ἀναγινώσκει. ὁ φιλόσοφος Τρύφων περιπατεῖ.* S. 66. *ὁ γραμματικὸς Τρύφων αἰεῖδαι. ὁ γραμματικὸς Τρύφων καλεῖται.* S. 67. *ὁ λευκὸς ἵππος τρέχει. ὁ ἵππος λευκὸς ἐστίν. ὁ Πτολεμαῖος γυμνασιαρχήσας ἐτιμήθη.* S. 68. *ὁ γυμνασιαρχήσας Πτολεμαῖος ἐτιμήθη. ὁ παῖς δειπνήσας κοιμάσθω.* S. 71. *ἄνθρωπος δραμῶν ἐνίκησε. ἄνθρωπον ἀγαθὸν ὕβρισεν.* S. 72. *Τὶς Τρύφων ὀνομάζεται; S. 75. τίς ὁ παλαιῆς λέ-*

γεται; τίς δραμῶν ἐστεφανώθη; S. 76. ποῖος ἄνθρωπος ἐνίκησε; S. 79. ὁ ἐμὸς οἰκέτης παρεγένετο.

Nach einer Vergleichung der Beispiele, welche Apollonios S. 64 u. ff. behandelte, mit denjenigen, welche er S. 28 bis 63 behandelte, werden wir bemerken, dass in einem jedem Beispiele vor der S. 63 hinter dem Artikel nur ein Nomen sich findet, nach der S. 63 ausser dem Hauptnomen noch eines, oder ein Pronomen, oder ein Partizip. Und in der That wird durch jene zwei Sätze 63, 20 und 63, 23, welche wir nicht übersetzt haben, gerade dies konstatiert. Der Satz *Τοσαῦτα περί τε τῶν μοναδικῶς προσλαμβανόντων κ. τ. λ.* bedeutet: „Soviel über jene Wörter, welche einzelnweise die Artikel annehmen, und über jene, welche sie überhaupt nicht annehmen“. Und der andere Satz *Ἡ γὰρ μὴν ὑπόλοιπος σύνταξις κ. τ. λ.* bedeutet: In den übrigen Fällen aber, wo das deklinierbare Wort einmal vorkommt, wird der Artikel nach dem Bedürfnisse des betreffenden Satzes angewendet.

Apollonios betrachtete also den Artikel mit Rücksicht darauf, ob er neben einem oder mehreren Hauptteilen vorkommt, und zwar S. 28 bis 63 die Fälle, wo er sich neben einem Hauptredeteile findet, oder nicht findet; S. 28 bis 43 jene Fälle, wo er immer vorkommt; S. 43 bis 63 die Fälle, wo er niemals vorkommt, und zwar S. 43 bis 56 neben Nominibus, S. 56 bis 63 neben Pronominibus. Endlich hat er daran die Fälle angereiht, wo er je nach Bedürfniss vorkommen kann.

Weiter gibt es keine solchen Uebersichtssätze, welche uns als Führer dienen könnten, es ist aber das Vorhandene schon genug, um uns ein Urteil von der Methode zu bilden, welche Apollonios in seiner Syntax befolgt hat. Er hat seinen Stoff einfach, wie man heutzutage sagen würde, mechanisch geordnet. Von diesem Standpunkte müssen wir auch das Uebrige betrachten.

Dass nach S. 63 neben dem Artikel je zwei Hauptredeteile vorkommen, haben wir schon bemerkt. Das zieht sich evident bis S. 72 hin. Am Ende dieser Seite fängt die Behandlung der interrogativa an, welche sich bis S. 79 hinzieht. Vergleichen wir die einfache Behauptung auf S. 53, 11, dass die interrogativa keine Artikel zu sich nehmen, mit den Interrogativsätzen nach S. 72 *τίς Τρύφων ὀνομάζεται; τίς δραμῶν ἐστεφανώθη;* u. s. w.,

müssen wir den Schluss ziehen, Apollonios habe das erste Mal die interrogativa, insofern diese allein vorkommen, im Sinne gehabt, das zweite Mal dagegen die interrogativa, insofern dieselben von einem anderen Hauptredeteile begleitet werden. Eine Vergleichung seiner Lehre von dem Pronomen auf S. 56, 11 mit jener auf S. 79, 5 wird uns belehren, dass dort von dem Pronomen allein die Rede war, da das Pronomen als solches wirklich keinen Artikel zulässt, während hier die Verbindung eines Pronomens mit einem Nomen betrachtet wird. Weiter zeigen uns die Beispiele, welche von S. 80 bis 85, 11 besprochen werden, *ὁ δοῦλος ὁ ἐμός. ὁ ἄνθρωπος ὁ ἀγαθός. ὁ τὸν ἄνθρωπον ὑβρίσας οὗτός ἐστιν. ὁ τοῦ ἀνθρώπου οἰκέτης ἐδράμεν* u. s. f., dass hier Fälle vorliegen, wo sich zwei Artikel neben zwei zusammen gehörenden Hauptredeteilen finden. Von S. 85, 12 bis Ende 1. Buches wird der hypotaktische Artikel besprochen, und zwar bis S. 92, 19 die Fälle, wo ein Artikel allein vorkommt, und von da an die Fälle, wo zwei Artikel vorkommen.

Demgemäss sieht der Plan, nach welchem Apollonios den Artikel behandelt hat, folgendermassen aus:

- I. Der protaktische Artikel.
 1. Ein Artikel
 - A. neben einem Hauptredeteile
 - a) kommt immer vor
 - b) kommt nie vor
 - α. neben Nominibus
 - β. neben Pronominibus
 - B. neben zwei Redeteilen
 - a) neben Nominibus
 - b) neben Pronominibus.
 2. Zwei Artikel.
- II. Der hypotaktische Artikel.
 1. Ein Artikel.
 2. Zwei Artikel.

Gleich im Anfang hat Apollonios alle vier Kasus der Buchstaben und der Infinitive behandelt, dann den partitiven Genitiv und den Dativ. Das liesse sich so erklären, dass Apollonios nicht den Nominativ der Buchstaben und der Infinitive, dann ihren Genitiv und den part. Genitiv, dann den Dativ und am Ende den Akkusativ behandeln wollte, um nicht den Stoff zu zersplit-

lern. Aber damit ist die Auswahl des Stoffes nicht erklärt, welche so seiner Verheissung S. 3, 8, den Gegenstand mit aller Genauigkeit behandeln zu wollen: ἦν πᾶν προήρημαι — μετὰ πάσης ἀκριβείας ἐκθέσθαι geradezu Hohn spricht. S. 28, 3 hat Apollonios nach der Aufstellung des Planes folgendes gesagt: καὶ πρῶτόν γε ἀρκτέον τῆς τῶν στοιχείων συντάξεως ὡς πρὸς τὰ ἄρθρα. Es fragt sich nun, was die Wendung ὡς πρὸς τὰ ἄρθρα bedeutet. S. 28, 5 lehrt er, dass der Artikel neben einem Buchstaben im Nominativ und im Akkusativ dieselbe Aufgabe habe, wie neben den übrigen Nominibus, daher könne man diese Kasus der Buchstaben auch ohne Artikel aussprechen, wenn nämlich die Buchstaben als unbekannt, wie im Elementarunterricht, zum ersten Male eingeführt werden. Im Genitiv aber und im Dativ können die Buchstaben ohne Artikel nicht vorkommen, da sie undeclinierbar sind, so dass ohne den Artikel diese Kasus unkenntlich wären. In diesen beiden Fällen steht die Anwesenheit des Artikels weder mit seiner Bedeutung, noch überhaupt mit dem Horismus oder der Aoristie in einem Zusammenhange, er ist in diesen Fällen einfach ein Hilfsmittel, um den Kasus zu erkennen: βοηθεῖται τῇ τοῦ ἄρθρου κεκλιμένη γενικῇ. Aber, wie wir aus seinen Worten S. 43, 11 περὶ τῶν ἀεὶ συνυπαρχόντων ἄρθρων τοῖς πτωτικοῖς schliessen müssen, kann es nicht seine Absicht gewesen sein, den Nominativ und den Akkusativ der Buchstaben zu behandeln, da in diesen Fällen der Artikel fehlen kann. Im Genitiv und im Dativ dagegen darf er nie fehlen, und daher wollte er diese Kasus einer Betrachtung unterziehen. Also auch die oben zitierten Worte S. 28, 3, τῆς τῶν στοιχείων συντάξεως ὡς πρὸς τὰ ἄρθρα beziehen sich nur auf den Genitiv und Dativ der Buchstaben. Aber in diesen Fällen kann nicht einfach von einem Verhältniss der Buchstaben zu den ἄρθρα gesprochen werden, da das ἄρθρον in denselben nicht immer als ἄρθρον, d. h. als Exponent für die Anaphora fungieren muss. Und daher hat Apollonios auch nicht gesagt πρὸς τὰ ἄρθρα, sondern ὡς πρὸς τὰ ἄρθρα, wie man die πρὸς τι ἔχοντα von den ὡς πρὸς τι ἔχοντα unterschied. Den Nominativ und den Akkusativ brauchte er demnach nur, um die Bedeutung und die Verwendung des Artikels im Genitiv und im Dativ in das rechte Licht zu stellen. Betrachten wir die übrigen Fälle, in denen nach Apollonios der Artikel nie fehlen darf, oder diejenigen, wo er nie vorkommen

*

darf, so werden wir gestehen müssen, dass er diese Frage wirklich mit aller Genauigkeit behandelt hat, da es schwerlich noch welche Fälle gibt, wo der Artikel, wie in den von ihm besprochenen, nie fehlen, beziehungsweise nie vorkommen darf. Nur in diesem Sinne sind seine Worte 43, 11; 56, 12 und 63, 20 wahr und ohne einen jeden Zwang zu erklären.

S. 30, 19 bis 34, 28 folgt eine Betrachtung über den Infinitiv. Die Wahrnehmung, dass der Artikel im Genitiv und Dativ der Buchstaben wegen der Undeklinierbarkeit dieser Wörter notwendig ist, wird 30, 10 durch den Hinweis auf die deklinierbaren Wörter als richtig dargestellt. Man sagt nämlich neben τοῦ α ἡ ἐκφώνησις μέγιστη ἐστί. τῷ α πρόκειται τὸ ι. — Δίωρος ἡ ἐκφώνησις μέγιστη ἐστί. Δίῳνι πρόκειται τὸ ι. Darauf fährt Apollonios 30, 19 fort: Καὶ ἔνεκα τοῦ τοιούτου οὐ συγκαταθείμην ἂν Τρύφωνι ἀποφαινομένῳ κ. τ. λ. D. h. deshalb, weil nämlich die Infinitive undeklinierbar sind, ebenso wie die Buchstaben, und weil sie in Folge dessen im Genitiv und Dativ gar nicht ohne Artikel vorkommen können, möchte ich dem Tryphon nicht beistimmen, wenn er behauptet, dass die Infinitive mit dem Artikel Nomina, ohne denselben Verba seien. Wir würden freilich nun die Vervollständigung dieses Grundes erwarten, dass nämlich in diesem Falle auch die Buchstaben mit den Artikeln Nomina, ohne dieselben etwas anderes wären. Er sagt aber anstatt dessen: Es liegt also auf der Hand, wie es anders auch nicht zu erwarten ist, dass man nicht nach dem Fehlen oder dem Vorhandensein der Artikel beweisen kann, gewisse Wörter seien Nomina, andere nicht: πρόκειται οὖν ὁ λόγος φησιμώτατος, ὅς οὐ παρὰ τὰς ἐλλείψεις τῶν ἄρθρων ἢ παραθέσεις ἐξελέγξει τὸ ἂ μὲν εἶναι ὀνόματα, ἃ δὲ μή. Auch würden wir die ganze folgende Abhandlung über die nominale Natur des Infinitivs nicht hier erwarten. Wir müssen aber bedenken, dass man damals keine Bemerkungen unter dem Texte kannte, und dass er daher gezwungen war, manches, was zur Abhandlung nicht gehörte, formell in den Text zu zwingen. Darum hat seine Behandlung des Infinitivs eine solche Form erhalten, als ob es sich hier überhaupt um den Artikel neben demselben handelte und nicht um den Genitiv und Dativ allein.

S. 35, 1 bis 40, 26. Die Erscheinung, dass der partitive Genitiv immer den Artikel bei sich hat, während die übrigen

Genitive ihn nur nach Bedürfniss annehmen, findet ihre Erklärung darin, dass ein Ganzes, um geteilt zu werden, bekannt sein muss, wie z. B. auch ἄλλοι, welches ebenfalls ein partitives Wort ist, wenn es sich auf ein bekanntes Ganze bezieht, ebenfalls den Artikel haben muss. Den Gedanken, dass ἄλλοι, wenn es auch ein Ganzes bedeutet von welchem Teile genommen werden, doch nicht immer den Artikel bei sich haben muss, da es eben kein Genitiv ist, verflocht Apollonios mit einer Betrachtung über die Nützlichkeit der grammatischen Einsicht bei der Textkritik, so dass derselbe ganz in den Hintergrund kam. Hieher gehört nur die Bemerkung, dass Zenodot, der doch gewusst hat, dass bei Homer das Fehlen des Artikels etwas Gewöhnliches ist, denselben in ὅλλοι μὲν ἔα θεοὶ τε hinzufügte, in der irrigen Meinung, dass er neben einem partitiven Worte nicht fehlen dürfe.

Endlich muss der Artikel immer neben dem Epitheton in der brieflichen Zuschriftsformel sich finden (S. 40, 27 bis 43, 10), da die Eigennamen manchmal zweideutig sind, und das Epitheton, das die Aufgabe hat, die Amphibolie zu lösen, als bekannt den Artikel nicht entbehren kann (bis 42, 11).

In der Formel βασιλεὺς Μακεδόνων Φίλιππος Ἀθηναίων τῇ βουλῇ καὶ τῷ δήμῳ ist die Konstruktion im Wesentlichen dieselbe. Der Brief ist nämlich an die Athener gerichtet, für welche doch ein Epitheton nicht genügte, da die einen Rathsherren, die anderen Volksleute waren. Philipp hätte daher τοῖς βουλευταῖς καὶ τοῖς δημόταις sagen sollen, er sagte aber τῇ βουλῇ καὶ τῷ δήμῳ, wie der Dichter ἀγρόμενοι πᾶς δῆμος sagte statt πάντες δημόται, wie es aus ἀγρόμενοι hervorgeht. Der Artikel durfte also in jener Formel nicht fehlen (bis 43, 3).

Statt Ἀθηναίων sollte eigentlich der gewöhnlichen Formel gemäss τοῖς Ἀθηναίοις stehen, da man doch fragt wem? (ἥς ἐστὶ σύνταξις). Aber τῇ βουλῇ καὶ τῷ δήμῳ sind nicht nur Epitheta, wie in einer jeden anderen Briefformel, sondern auch Teile eines Ganzen, und verlangen als solche die possessive Konstruktion, welche durch keinen anderen Kasus angegeben werden kann, als eben den Genitiv (bis 43, 10).

S. 43, 15 bis 44, 5 Ἀλλήλων und die übrigen Kasus dieses Wortes bedürfen keines Artikels.

S. 44, 6 bis 45, 21. Ebenso ἀμφοτέρω.

S. 45, 22 bis 53, 10. Auch die Vokative nehmen keine Artikel an. ω ist kein Artikel sondern *ἐπίρρημα κλητικόν*. Darin, dass es sich mit dem Vokativ verbindet, liegt kein Widerspruch, da *νή* und *μά* Adverbia sind und doch sich mit dem Akkusativ verbinden, und *ἐνεκα* eine Konjunktion und doch den Genitiv erfordert.

S. 53, 11 bis 15. Die interrogativen Nomina brauchen auch keinen Artikel.

S. 53, 16 bis 56, 2. Auch die mit den interrogativen verwandten Nomina: *ὅποῖος, ὅσος, οἷος* u. s. w. haben nie einen Artikel bei sich, denn die Silbe *ὁ* ist kein Artikel. Hier lernen wir eine andere Anaphora kennen, welche mit jener des Artikels nicht identisch ist. Bekker hat das Ende dieser Stelle als verstümmelt bezeichnet. Da auch die korrespondierenden Glieder *τόσος, τοῖος* u. s. w. keinen Artikel annehmen, und eine Anaphora bezeichnen, welche der in *οἷος* u. s. w. gleich ist, und da sie ausserdem deiktisch sind (welche *δεῖξις* mit der der Pronomina ebenfalls nicht identisch ist), so wurden wahrscheinlich an dieser Stelle diese Umstände besprochen.

S. 56, 3 bis 11: Die Titel der Werke werden ebenfalls ohne Artikel angegeben.

Die ganze bisherige Betrachtung, von 28, 5 bis 56, 11, schliesst Apollonios mit der Bemerkung: soviel über jene Wörter, welche ohne Artikel nicht ausgesprochen werden können, und über jene, welche den Artikel nicht anzunehmen vermögen. Die Wörter, welche er bisher betrachtet hat, sind Nomina, wie er 56, 18 sagt: *τῶν προκατειλεγμένων ὀνομάτων*. Darauf betrachtet er die Pronomina. Zuerst rechtfertigt er die Benennung *ἀσύναρθροι* und die Tatsache, dass weder die deiktischen, noch die anaphorischen einen Artikel annehmen (bis 58, 20). Eine Ausnahme macht *αὐτός* und die attischen Akkusative *τὸν ἐμέ, τὸν σέ*. Auch die sogenannten *σύναρθροι*, nämlich die *κητικαί*, scheinen eine Ausnahme zu machen. Aber bei näherer Betrachtung sieht man, dass der Artikel in diesen Fällen gar nicht zum Pronomen gehört, sondern zum dazu gehörigen Nomen (bis 63, 19). Wenn wir nun die Art und Weise, wie Apollonios die Tatsache darstellte, dass die Genitive und die Dative der Buchstaben ohne Artikel nicht ausgesprochen werden dürfen, mit dieser Behandlung der Pronomina vergleichen, so werden wir bemerken, dass, so wie er dort ausser jener Darstel-

lung auch das Verhältniss der Nominative und Akkusative zu den Buchstaben erklären musste, so auch hier die wirklichen und scheinbaren Ausnahmen besprochen werden mussten, um die Tatsache, dass mit Ausnahme von *αὐτός* und *τὸν ἐμέ, τὸν σέ* die Pronomina keine Artikel annehmen, zu illustrieren.

Und so durfte er S. 63, 20 mit der Bemerkung abschliessen, jene Fälle behandelt zu haben, wo sich neben einem Hauptworte ein Artikel einfindet, sowie jene, wo das Hauptwort denselben gar nicht zu sich nehmen kann (bis 63, 22).

In allen übrigen Fällen, sagt er weiter, wo ein deklinierbares Wort vorkommt, wird der Artikel nach dem Bedürfnisse des Satzes angewendet, wobei die Verba zu berücksichtigen sind. Man sagt z. B. *Διονύσιος ὁ γνῶριμός μου θέλει φιλολογεῖν*, aber *Διονύσιος θέλει μοι γνῶριμος γενέσθαι*, da *γνῶριμος* in diesem Falle eine zukünftige Qualität bezeichnet, was aus der Bedeutung des Verbs *γενέσθαι* folgt. Dadurch hat er einen passenden Uebergang geschaffen zu den Fällen, wo der Artikel neben zwei Hauptteilen vorkommt (bis 65, 10).

S. 65, 11 bis 67, 1: Wenn sich neben einem proprium ein Adjektiv eingefunden hat, muss man auf das Verbum achten. Denn neben allen Verbis mit Ausnahme der *ὑπαρκτικά*, wohin auch *καλεῖσθαι* gehört, muss neben dem Adjektiv der Artikel stehen. Fehlen darf er nur dann, wenn statt seiner das Partizip *ὦν* eintritt, also *ὁ γραμματικὸς Τρύφων ἀναγινώσκει*, aber *γραμματικὸς ὦν Τρύφων ἀναγινώσκει*. Findet sich aber im Satze ein *ὑπαρκτικὸν ὄνμα*, so ist jedes Mal seine Aufgabe, etwas über die erste der durch die betreffenden Nomina (*κύρια* und *ἐπιθετικά*) angegebenen *ποιότητες* auszusagen. Man sagt z. B. *ὁ γραμματικὸς Τρύφων καλεῖται*, da die erste *ποιότης*, nämlich *γραμματικὸς*, bekannt ist und mithin den Artikel haben muss. Auch das *κύριον*, wenn es die erste *ποιότης* ist, kann mit dem Artikel versehen sein z. B. *ὁ Τρύφων γραμματικὸς καλεῖται*. Die zweite *ποιότης* aber muss in solchen Fällen ohne Artikel bleiben, da sie eine reine *ποιότης* (*κοινή* oder *ἰδίᾳ*) und als solche weder deiktisch, noch anaphorisch ist. Man sagt wohl *ὁ γραμματικὸς Τρύφων δαΐδει* (da hier beide *ποιότητες* bekannt sind, denn die propria können auch ohne Artikel anaphorisch bleiben), nicht aber *ὁ Τρύφων γραμματικὸς δαΐδει* (denn, wenn Tryphon bekannt ist, muss auch seine *ποιότης*: *γραμματικὸς* bekannt und folglich mit dem Artikel versehen sein).

Dagegen kann man sagen *ὁ γραμματικὸς Τρύφων ἐγένετο* oder *ὁ Τρύφων γραμματικὸς ἐγένετο* (ich lese mit Schoemann in diesen beiden Fällen *ἐγένετο* statt des überlieferten *παρσέγενετο*). „Und es ist daher offenbar, dass die Verba, welche etwas über das Adjektivum aussagen, ganz logisch die Verbindung desselben mit dem Artikel verlangen“: *καὶ σαφὲς ὅτι τὰ ῥήματα κατηγοροῦντα τοῦ ἐπιθετικοῦ εὐλόγως τὴν τοῦ ἄρθρου σύνταξιν παρτίλτο*. Und nun verstehen wir die Worte 66, 13 *Τῇ προκειμένῃ συντάξει ἀδιαφόρως τὰ ἄρθρα προστεθήσεται, εἰ ὡς εἵπομεν* (n. 64, 18) *τὰ ἐπιφερόμενα ῥήματα πρώτης κατηγορίας ποιότητος*: Zu dieser Verbindung (n. des κύριον mit dem ἐπιθετικόν) werden die Artikel ohne Unterschied (n., ob an erster Stelle sich das κύριον, oder das ἐπιθετικόν findet) hinzugesetzt, wenn, wie wir es bemerkt haben, die betreffenden Verba etwas über die erste ποιότητος aussagen“. Freilich hat er dies nicht ausdrücklich bemerkt, es folgt aber aus 64, 18, denn im Satze *Διονύσιος θέλει μοι γνώριμος γενέσθαι* sagt das Verbum *γενέσθαι* etwas über die erste ποιότητος, d. h. über Dionysios, und zwar eben das, was durch die zweite (*γνώριμος*) ausgedrückt wurde. Hier ergreift Apollonios die Gelegenheit, um die Nützlichkeit der syntaktischen Einsicht an klassischen Beispielen zu erweisen (64, 2, 9; 66, 5, 26).

S. 67, 2 bis 4: Dieselbe Regel gilt auch für den Fall, dass sich ein appellativum und ein adjectivum zusammenfinden.

S. 67, 4 bis 67, 16: Wenn zwei Adjektive zusammenkommen, so müssen neben allen Verbis beide mit Artikeln versehen sein, ausser neben einem *ὑπαρκτικόν ῥήμα*, in welchem Falle das zweite Adjektiv ohne Artikel bleiben muss.

S. 67, 17 bis 71, 28: Kommen aber ein Nomen und ein Partizipium zusammen, so entscheidet das Verbum nicht (denn das Partizip als solches bedeutet keine ποιότητος), sondern etwas Anderes. Findet sich nämlich der Artikel neben einem proprium so hat das Partizip eine temporale Bedeutung. *Ὁ Πτολεμαῖος γυμνασιαρχήσας ἐτιμήθη* = *μετὰ τὸ γυμνασιαρχήσαι ἐτιμήθη* (67, 17 bis 26). Steht aber der Artikel neben dem Partizip in Anwesenheit eines Eigennamens, z. B. *ὁ γυμνασιαρχήσας Πτολεμαῖος ἐτιμήθη*, so bedeutet der Zusatz des Artikels, dass es mehrere *Πτολεμαῖοι* gibt, von denen der eine der Ehre teilhaftig wurde. (Vrgl. S. 27, 24). Was darauf bis 71, 15 folgt, ist uns aus der

Abhandlung bekannt. Auch diese Gelegenheit ergriff Apollonios, um den Nutzen der Syntax darzutun. Darauf betrachtet er die Verbindung von Appellativen, Adjektiven und Partizipien in Bezug auf die Stellung (bis 71, 22). Wie er 63, 28 eine Untersuchung paradigmatisch angestellt hatte, unter welchen Umständen man von einer Ellipse des Artikels vor einem Hauptredeteil reden kann, so stellt er auch hier eine solche wiederum paradigmatisch an, ob man den Artikel vor zwei Hauptredeteilen vermissen darf, wie z. B. *ἄνδρα πολίτροπον*.

Durch die Betrachtung der in diesem Falle durch den Artikel bezeichneten Anaphora, hat er einen passenden Uebergang geschaffen zu den Fällen, wo von zwei Hauptredeteilen der zweite sich in einem anderen Kasus (natürlich nur im Genitiv) findet: 71, 28 bis 72, 22. Auch diese Abteilung schliesst er mit einer Untersuchung über die Ellipse des Artikels, indem er im Falle *μήτην Ἀχιλλέως* eine solche statuirt.

Darauf folgt eine Untersuchung über das Verhältniss des Artikels zu zwei Hauptredeteilen, von denen der eine ein Interrogativ ist. Beide Hauptredeteile befinden sich in demselben Kasus: S. 72, 23 bis 74, 21: *τίς* und ein proprium, beziehungsweise ein Pronomen. S. 74, 22 bis 26: *τίς* und ein Appellativ. S. 74, 26 bis 75, 26: *τίς* und ein Partizip. S. 75, 27 bis 76, 11: Die übrigen Interrogativa *ποιός* u. s. w. S. 76, 12 bis 23: Der zweite Hauptredeteil neben dem Interrogativ steht in einem Kasus obliquus (freilich nur im Genitiv). In dieser Abteilung wurde auch auf die Antwortsätze Rücksicht genommen. Die Erörterung über das Verhältniss des Partizips zum Nomen verstehe ich nicht. S. 76, 24 bis 79, 4: Neben dem adverbialen Interrogativ bekommen die Nomina und die Partizipien den Artikel. Neben *ποιός ἄνθρωπος ἐνίκησε*; fragt man *πῶς ὁ ἄνθρωπος ἐνίκησε*; Darum muss man neben *ποῖαι τῶν Τρώων φυλακαὶ φυλάσσονται*; fragen: *πῶς αἱ τῶν Τρώων φυλακαὶ φυλάσσονται*; Wenn Aristarch Hom. II. 10, 408 trotzdem *πῶς δαὶ τῶν ἄλλων Τρώων* las, so wollte er eben die Homerische Sitte wahren. Worauf es hier ankam waren nicht die Beispiele *πῶς ὁ ἄνθρωπος ἐνίκησε*; u. s. w., wo nur ein Hauptredeteil vorkommt, sondern einzig und allein das Beispiel *ποῖαι τῶν Τρώων φυλακαὶ φυλάσσονται*; neben *πῶς αἱ τῶν Τρώων φυλακαὶ φυλάσσονται*; in welchem zwei Hauptredeteile neben einem Interrogativum in ver-

schiedenen Kasibus vorkommen. Die anderen Beispiele dienen nur zur Erklärung dieses einen typischen Beispieles

S. 79, 5 bis 80, 6: Wenn ein Pronomen *possessivum* neben einem Nomen vorkommt, so bedeutet es mit dem Nomen ohne Artikel eine Vielheit, mit demselben einen einzigen Gegenstand. In diesen Fällen kommt das Pronomen vor dem Nomen zu stehen. Wird der Besitz als Praedikat angegeben, so kommt das Pronomen nach dem Nomen zu stehen mit einen ὄνμα ὑπάρξεως. Also neben ὁ ἐμός οἰκέτης παρεγένετο sagt man ὁ πατήρ ἐμός ἐστίν. Bei derselben Reihenfolge des Pronomens und des Nomens neben anderen Verbis muss neben das Pronomen noch ein Artikel eintreten: ὁ πατήρ ὁ ἐμός φιλοσοφεῖ.

Und so ist Apollonios auf eine passende Weise zu jenen Fällen übergegangen, wo sich zwei Artikel finden.

S. 80, 7 bis 81, 5: Neben einem Nomen und einem Pronomen steht je ein Artikel, wenn das Pronomen nach dem Nomen folgt. Aufgabe beider Artikel.

81, 5 bis 24: Zwei Nomina bekommen auch zwei Artikel, wenn das Adjektiv auf das Appellativ folgt; auch das Partizip bekommt neben dem Nomen seinen Artikel, wenn es auf das Appellativ folgt.

In Form einer Polemik mit Tryphon bespricht er nun der Reihe nach die Fälle, wo sich zwei Artikel in verschiedenen Kasibus finden.

S. 81, 25 bis 85, 11: Der Nominativ und der Akkusativ des Artikels können zusammenkommen, wenn im Satze sich das Partizipium und ein ὄνμα, das ὑπαρξιν (ὀνομαστικὴν ἢ οὐσιώδη) bedeutet, einfinden. Neben den übrigen Verbis ist diese Konstruktion unmöglich (bis 83, 16). Aenlich sind auch die Fälle, wo neben dem Nominativ des Artikels sich dessen Genitiv und Dativ einfinden, nur dass auf den Genitiv kein Partizipium folgen darf, wenn durch den Genitiv der Besitz angegeben wird: ὁ τοῦ ἀνθρώπου οἰκέτης ἔδραμεν. Neben den propriis und dem Worte βασιλεὺς kann der zweite Artikel fehlen. Neben einem Partizipium, das einen Wunsch ausdrückt, kann auch ein Infinitiv sich finden (bis 85, 11).

Darauf folgt die Behandlung des hypotaktischen Artikels

S. 85, 12 bis 88, 12: Wird seine Aufgabe erörtert. Er ist anaphorisch seinem vorhergehenden Nomen gegenüber. Er kann sich auch auf ein nicht vorhergenanntes δοριστώδες beziehen

S. 88, 13 bis 90, 7: Bezüglich der Kasus ist der hypotaktische Artikel nicht von seinem Nomen, sondern von seinem Verbum abhängig.

S. 90, 7 — 92, 19: Die protaktischen statt der hypotaktischen. Woran erkennbar. Erklärung an zwei Beispielen, einem aus Homer, einem aus Alkaios.

S. 92, 20 bis zum Ende des I. Buches: Zwei hypotaktische Artikel, welche die durch das vorhergenannte Nomen bezeichneten Personen teilen, verlangen kein besonderes Verbum.

II. Buch.

S. 95 bis 97, 7: Das formelle Verhältniss der Pronomina zu den Nominibus und den Verbis

S. 97, 8 bis 101, 25: Ihre Bedeutung Zweifache *δεῖξις*: *ἀπόλυτος* und *ἀντιδιασταλτική*. Die Anaphora in der 3. Person Zweifache *δεῖξις* in der 3. Person. Definition des Pronomens.

S. 101, 26 bis 106, 21: Vergleichung derselben mit den anderen deklinablen Wörtern in Bezug auf die Deklination und andere Kategorien. Eine Ausnahme in Bezug auf die Deklination und Kategorien machen *ἐκεῖνος* und *αὐτός*. *Οὗτος* ist eigentlich kein Pronomen, sondern eine Ableitung von *ὅς*, wie *τημοῦτος* von *τῆμος*.

S. 106, 22 bis 112, 5: Die Artikel in ihrer Verwendung statt der Pronomina. Die aus ihnen entstandenen Pronomina *ὅδε* und *οὗτος*

S. 112, 6 bis 116, 3: Die Vertretung der Nomina seitens der Pronomina.

S. 116, 4 bis 116, 15: Die Kasus obliqui hängen vom Verb ab und gehören demnach in die Syntax desselben.

Aus dem Umstande, dass das Pronomen ein Vertreter des Nomens ist, dessen Nominativ sich in Verb befindet, müssen wir den Schluss ziehen, dass der Nominativ des Pronomens vom Verbum unabhängig ist. Wir erwarten daher, dass Apollonios uns sagen wird, worin das Wesen seiner Syntax des Pronomens besteht. Er scheint aber vorauszusetzen, dass das jedermann bekannt sei. Man sieht auf den ersten Blick, dass er zuerst die einfachen Pronomina, und zwar 1. die *πρωτότυποι*, 2. die *παράγωγοι*; dann die zusammengesetzten, und zwar 1. die aus zwei Pronominibus, 2. die aus einem Nomen und einem Pronomen

zusammengesetzten behandelt hat. Aber damit ist nichts gewonnen.

Die einfachen primitiven behandelt er so, dass er S. 116, 15 bis 121, 8 den Nominativ erörtert, S. 121, 9 bis 149, 15 die übrigen Kasus. Ueber den Nominativ lehrt er folgendes: Gewöhnlich nimmt man an, *ἐγὼ ἔγραψα* sei vollständiger als *ἔγραψα*, da man in Sätzen, wie *ἐγὼ μὲν παρεγενόμην, σὺ δ' οὐ*, das Pronomen nicht auslassen darf. Diese Lehre aber ist nach seiner Meinung falsch. In *Ἄλλας* liegt der Begriff *εἷς*, in *Ἄλλαντε δύο*, in *Κρονίδης υἱός* u. s. w., und doch wird niemand behaupten wollen, in *Ἄλλας* fehle *εἷς*, in *Ἄλλαντε δύο* u. s. w. So liegt im Verbum im Indikative der *ὁρισμός*, die *κατάφασις*, der Nominativ des Pronomens. Wie nun nicht behauptet werden kann, in *γράφω* fehle der *ὁρισμός* oder die *κατάφασις*, wenn die für diese Begriffe bestimmten Wörter nicht ausdrücklich angegeben werden, so wird man nicht behaupten können, *ἔγραψα* sei minder vollständig, als *ἐγὼ ἔγραψα*, weil dort der Nominativ des Pronomens nicht ausdrücklich angegeben wurde. Wie also die Wörter, welche die *κατάφασις* und den *ὁρισμός* bedeuten, nach Bedürfniss hinzugesetzt werden, so wird auch das Pronomen hinzugesetzt, wenn nämlich die betreffende Person hervorgehoben werden soll. Wegen dieser Hervorhebung muss es auch betont werden. Dass die erste Person *ἐγὼ* regelrecht betont wird, sieht man am *ε*, welches jene Formen, welche ihren Accent verloren, nicht haben. In der zweiten Person scheint nur das dorische *τυ* inkliniert zu werden. In der dritten Person darf der Ausdruck für die Person, sei es Nomen, oder Pronomen, nicht fehlen, da sonst die dritte Person der Verba unbestimmt bleiben würde, und daher muss das Pronomen in der dritten Person immer betont werden. Und so ist es bewiesen“, das sind seine Worte am Ende dieses Abschnittes, „dass die Pronomina im Nominativ notwendigerweise nur orthotoniert werden“. Gleich darauf, S. 121, 9 sagt er: „Darauf muss man auch zu den folgenden Kasus, denen die doppelte Betonung eigentümlich ist, übergehen, ohne Rücksicht auf die inneren Gründe der betreffenden Konstruktionen, wenn nur die Eigentümlichkeit der Form die doppelte Betonung nicht ausschliesst“: *Ἀπολούθως δὲ χωρητέον καὶ ἐπὶ τὰς ἐξῆς πτώσεις, αἷς τὸ δισσὸν τοῦ τόνου παρεπόμενόν ἐστι, παρὰ*

τὰς ὑπούσας συντάξεις τοῦ λόγου, εἴ γε μὴ τὸ τῆς φωνῆς ἰδίωμα ὑπεξέληται τὸ διτονῆσαι. In seiner Syntax der Pronomina werden also dieselben bezüglich ihrer Form, nämlich der doppelten Betonung betrachtet. Wir dürften daher keine Betrachtung der der Inklinatation nicht unterworfenen Pronomina erwarten. Seine Abhandlung aber über die prototypen besteht, wie man sieht, aus einer allgemeinen Uebersicht über die Eigentümlichkeiten derselben und einer speziellen Ausführung einer Eigentümlichkeit, nämlich der Orthotonierung und Inklinatation. Da nun die possessiven und die zusammengesetzten nicht dieselben Eigentümlichkeit besitzen, sondern sich vor jenen durch andere auszeichnen, so mussten diese ihre Eigentümlichkeiten besonders besprochen werden. Der Grund, warum Apollonios die Inklinatation und die Orthotonierung nicht schon nach 98, 9, wie wir es erwarteten, besprochen hat, liegt wohl darin, dass dort von der δεῖξις überhaupt als einer Eigentümlichkeit der Bedeutung der Pronomina die Rede war, während nach 116, 4 die Pronomina als Begleiter der Verba zur Sprache kamen, als welche sie eben die Eigentümlichkeit der doppelten Betonung aufweisen.

Der Gegenstand hat er so behandelt, dass er zuerst die Fälle bespricht, wo ein Pronomen für eine Person vorkommt (bis 137, 1), sodann diejenigen, wo für eine Person zwei Pronomina angewendet werden (bis 149, 15).

Für die Orthotonierung stellt er die allgemeine Regel auf, dass dieselbe in dem Falle angewendet werde, wenn ausser der durch das Pronomen bezeichneten Person, noch von einer die Rede ist. Diese allgemeine Regel wurde nun in mehrere Spezialregeln eingeteilt: Die Pronomina werden orthotoniert 1. wenn sie durch Konjunktionen verbunden werden, sonst werden sie auch neben der Konjunktion inkliniert: Διονυσίῳ ἐλάλησε καὶ ἐμοί. aber ἐχαρίσατό σοι καὶ Διονυσίῳ.; 2. nach der Praeposition: παρ' ἐμοῦ; 3. wenn sie durch eine besondere Modulation der Stimme markiert werden (132, 20 ist statt παρὰ τοῦτον wohl παρὰ τόνον zu lesen): ἐμοὶ ἐτόλμησε τὰυτα ποιῆσαι; 4. in den erweiterten Formen: ἐμεῖο, σέο. Wie man aus den in Betracht gezogenen Beispielen ersieht, behandelte hier Apollonios zugleich die Orthotonierung in Bezug auf die erste und zweite Person sing. und plur. (bis 134, 12).

Die erste und die zweite des Duals wird orthotoniert, die dritte ist enklitisch (bis 135, 8).

Von denen der dritten Person werden alle orthotoniert, mit Ausnahme von *αὐτός* (bis 136, 13).

Der Artikel als Vertreter des Pronomens wird ebenfalls orthotoniert (bis 137, 1).

S. 137, 2 bis 149, 15: Zwei Pronomina für eine Person. Die erste und zweite Person der Pronomina verlieren den Accent nicht, wenn auf sie *αὐτός* folgt. Für die dritte Person gibt es in dieser Beziehung keine Regel. Die Aufgabe dieses *αὐτός*. Anwendung des historischen Unterschiedes zwischen der Verbindung zweier Pronomina und des einfachen, beziehungsweise zusammengesetzten Pronomens (z. B. *ἐξ — ἐ αὐτήν — εαυτήν*) auf die Kritik des Homerischen Textes.

Darauf behandelt er die besonderen Eigentümlichkeiten der abgeleiteten Pronomina (149, 16 — 169, 24). Da in einem jeden possessiven zwei Personen liegen, diejenige, die erworben hat, und diejenige, die erworben wurde, andererseits das Verbum des Satzes eine Person bezeichnet, so ist es möglich, entweder, dass die Person des Verbums mit der erworbenen Person, oder mit der besitzenden, oder auch mit keiner der beiden identisch sei, z. B. 1. *ὁ ἐμὸς ἵππος τρέχει*. 2. *τὸν ἐμὸν ἀγρὸν ἔσκαψα*. 3. *τὸν ἐμὸν υἱὸν ἐδίδαξε*. (bis 150, 17). 1. Im ersten Falle lässt sich das possessive Pronomen durch den Genitiv des einfachen prototypen ersetzen, z. B. *ὁ δ' ἐὼς δόμος ἀμφεκάλυπεν* = *ὁ αὐτοῦ με δόμος ἐκάλυπεν*. (bis 151, 2). 2. In Sätzen, wie *ἐμὸς εἰμι οἰκέτης*, wo die Person des Verbs nicht nur mit der erworbenen, sondern auch mit der besitzenden Person identisch ist, kann das possessive Pronomen nur durch das entsprechende zusammengesetzte ersetzt werden: *ἐαυτοῦ εἰμι οἰκέτης*. Daraus folgt, dass auch im zweiten Falle, wo die Person des Verbs mit der besitzenden Person identisch ist, das possessivum durch das entsprechende zusammengesetzte ersetzt wird. Wenn es nicht notwendig ist, die besitzende Person besonders hervorzuheben, wird das possessive durch den Genitiv des betreffenden enklitischen prototypen ersetzt. Also *πρὸς ταῖς θύραις μου ἔστηκα* = *πρὸς ταῖς ἐμαυτοῦ θύραις ἔστηκα ἐγώ*. (bis 152, 19). 3. Im dritten Falle, wenn nämlich die Person des Verbs weder mit der erworbenen, noch mit der besitzenden Person identisch ist, wird das possessive Pronomen durch den

Genitiv des einfachen prototypen ersetzt: *ὃν καὶ ἀντρεΐψαντο θεοὶ δι' οἰνοχοεῦειν κάλλεος εἵνεκα οἷο* == *ἔνεκα τοῦ αὐτοῦ κάλλους* (bis 153, 6). Beim ersten und zweiten Falle hatte Apollonios nur die erste und zweite Person des Pronomens in Betracht gezogen, beim dritten Falle dagegen nur die dritte. Somit ist der dritte Abschnitt die Behandlung des dritten Falles überhaupt und die Behandlung des dritten Falles mit Rücksicht auf die dritte Person. Das folgende Beispiel, die passive Form des obigen Satzes: *ἡγάγη, ὃ Γανυμήδης ἔνεκα τοῦ ἑαυτοῦ κάλλους* ist also ein Beispiel für die dritte Person des zweiten Falles, wo die Person des Verbs mit der besitzenden identisch ist. Ein solches ist auch *δεύτερον αὐτὸ θώρηκα περὶ στήθεσσι ἐδυνεν* — *οἷο κασιγνήτοιο Δυσκόνοιο*. Das dritte aber *ἐχ' τέ μιν ὥλεσεν ἀλκή* ist ein Beispiel für den ersten Fall. Der Grund für diese Divergenz ist darin zu suchen, dass Apollonios durch die Anwendung der gewonnenen Resultate auf die Kritik der poetischen Texte den Lauf seiner Erörterung nicht stören wollte, was er durch Absonderung der dritten Personen in den ersten zwei Fällen und deren Behandlung im Zusammenhange mit dem dritten Falle wegen der Menge der Beispiele für die dritte Person am leichtesten erreichte. Aus demselben Grunde mag er auch die possessiven Genitive *ἐμοῦ, σοῦ, οὗ*, welche mit den gleichlautenden Genitiven der primitiven eine Synemptose bilden, besonders behandelt haben. Wie aber die Behandlung von *σφωῖ, σφῶϊν, σφῶε* an ihre Stelle geraten ist, kann ich mir nicht erklären, denn, was Apollonios sagt, er werde jetzt, da er eben von gewissen Lesearten des Zenodotos handelt, auch diese behandeln, ist kein Grund, sie hieher zu versetzen. Die einzige Erklärung wäre anzunehmen, er habe mit Anspielung auf irgend eine Erklärung diese Formen als zusammengesetzt (etwa *σφω-ι', σφω-ε'*), angesehen, so dass er die Behandlung dieser Formen als Uebergang zur Behandlung der zusammengesetzten verwendete.

S. 169, 25 bis 186, 12: Jene zusammengesetzten Pronomina, welche den einfachen prototypen entsprechen, sind nicht aus dem possessiven und *αὐτός* entstanden, sondern aus *αὐτός* und dem primitiven. Wenn sie den Besitz bezeichnen, so bezeichnen sie ihn als Genitive, wie die übrigen deklinierbaren Wörter. Ihre Aufgabe. Warum sie keinen Nominativ haben.

Warum sie keinen Plural haben, mit Ausnahme derjenigen der dritten Person.

S. 186, 13 bis zum Ende des 2. Buches: Zur Vervollständigung der Abhandlung über die Pronomina (*εἰς ἐντέλειαν τοῦ λόγου*) will Apollonios auch die scheinbar zusammengesetzten Pronomina *ἡμεδαπός* und *ύμεδαπός* einer Behandlung unterziehen. Sie sind nämlich nicht aus *ἡμῶν* und *ἔδαφος* entstanden, sondern Ableitungen aus einfachen primitiven, nur aus Pluralen gebildet.

III. Buch.

Nachdem Apollonios jene Eigenschaften der Antonymien, welche ausschliesslich ihnen gehören, erörtert hat, will er jene Eigenschaften derselben, welche ihnen mit anderen Redeteilen gemeinsam sind, einer Betrachtung unterziehen. Er will, mit anderen Worten, die Grundsätze darstellen, nach denen die Redeteile unter einander verbunden werden. Als Ausgangspunkt dient ihm *αὐτός*, welches gegen die Regel, dass eine jede Antonymie an ihre Person gebunden ist, mit allen drei Personen verbunden werden kann. Dasselbe gilt auch für *ὁδς*. Und *ἐαυτοῦ*, welches aus zwei Antonymien der dritten Person besteht, wird im Plural *ἐαυτούς* u. s. w. auch mit der ersten Person konstruiert. Es fragt sich, ob die Konstruktion *ἐαυτούς ὑβρίσαμεν* nicht etwa ein syntaktischer Fehler sei. Aber die syntaktischen Fehler werden korrigiert, wenn man an die Stelle des fehlerhaften Wortes das richtige substituiert. Allein *ἐαυτούς* lässt sich durch kein einzelnes Wort substituieren. Und was ist überhaupt ein syntaktischer Fehler, ein sogenannter Soloecismus? Kann denn ein solcher an einem einzelnen Worte begangen werden? Ein Satz kann aus einem einzelnen Worte nicht bestehen, denn z. B. *οὗτος* als Antwort auf die Frage *τίς σε ἔτυψε*; bezieht sich auf das Verbum *ἔτυψε* und steht somit nicht allein. Auch steht die Richtigkeit oder Unrichtigkeit einer Konstruktion in keinem Zusammenhange mit der Bedeutung derselben. Der Satz *οὗτός με ἔτυπεν* wird auch dann korrekt sein, wenn ich an ein Weib oder eine Menge denke, denn nicht die Gegenstände werden konstruiert, sonder die Wörter. (S. 198, 11 muss gelesen werden: *εἰ κατὰ θηλείας φαίη τις οὗτος ἢ πλήθους*, was aus einer Vergleichung dieser Stelle mit 199, 23 und 199, 28 folgt.)

Die Lösung dieser Fragen, beziehungsweise die allgemeine syntaktische Regel lautet (201, 15): Einzelne Redeteile haben besondere Formen für Numeri und Kasus, wie die Nomina, andere für Personen und Numeri, wie die Verba und die Pronomina, andere wiederum, wie die Konjunktionen, haben nur je eine Form. Wenn nun zwei Redeteile zusammenkommen, welche im Stande sind dieselben Kategorien auszudrücken, wie die Verba und die Pronomina die Numeri und die Personen, so müssen sich beide in demselben Numerus und derselben Person finden: *γράφουμεν ἡμεῖς*. Wenn aber ein Redeteil nicht im Stande ist, durch eine besondere Form eine Kategorie, welche der andere ausdrückt, wiederzugeben, so verbinden sie sich ohne Rücksicht auf das, was der erstere nicht ausdrücken kann. So kann ein Adverbium, z. B. *καλῶς*, mit allen Personen, Numeris und Temporibus konstruiert werden. Darum können jene Adverbia, welche besondere Tempora und besondere Enklisen voraussetzen, nur mit diesen verbunden werden.

Das Fehlerhafte einer Konstruktion kann in Folge dessen durch eine Vergleichung der betreffenden deklinierbaren Wörter erwiesen werden. *Ἐμοί* kann z. B. für die dritte Person nicht eintreten, da es für diese Person eine besondere Form gibt, nämlich *οἱ*, wie auch *γράφω* nicht für *γράφει* eintreten kann. *Αὐτός* hat aber keine Form, mit der es verglichen werden könnte, wie *ἐμοί* mit *σοί* und *οἱ*, und darum kann es mit allen drei Personen verbunden werden. Dasselbe gilt für *ὅδε* und für *ἐαυτούς*, wie auch für die übrigen Redeteile.

Dasselbe wird auch bezüglich jener Wörter bewiesen, welche eine Kategorie so ausdrücken, dass gewisse Teile zusammenfallen (*συνεμπεσόντα*), z. B. *κλυτός*, bei welchem das männliche und weibliche Geschlecht durch dieselbe Form ausgedrückt wird. Eine Synemptose der Zeit findet bei den Partizipien und Infinitiven statt. Die medialen Formen der Verba haben aktive und passive Bedeutung. *Νικῶ* ist 2. Pers. imper. med., bezw. pass. und 1. Pers. ind. act. Demgemäss sagt man *νικῶ ἐγώ* und *νικῶ σύ*. *Φίλων* ist Nom. sing. des Eigennamens und Gen. plur. für alle 3 Geschlechter des Nomens *φίλος*. Man sagt demnach *Φίλων περιπατούντων* sowie *Φ. περιπατῶν*, *Φ. περιπατεῖ*. Während *ἔλεξα ἐκεῖνοι* fehlerhaft ist, ist *ἔλεγον ἐκεῖνοι* korrekt, da *ἔλεγον* 1. sing. und 3. plur. ist. Der Nominativ und Vokativ ge-

wisser Namen s'nd manchmal auch gleichlautend. Von den übrigen Synemptosen ist besonders wichtig diejenige im Nominativ und Akkusativ plur. gener. neutr., auf welcher die Konstruktion des Nominativs plur. gen. neutr. mit dem Verb im Singular beruht.

„Werfen wir“, mit L. Lange, Das System der Syntax des Apollonios Dyskolos, Göttingen, 1852. S. 33, „einen Rückblick auf den Inhalt der ersten elf Kapitel des dritten Buches, so wird klar sein, dass die oberste Bestimmung derselben ist. das Prinzip der καταλλήλως auseinanderzusetzen“. Den Hauptteil des Inhaltes bilden also die S. 201, 15 bis 205, 20. Was vor der S. 201, 15 auseinandergesetzt wird, ist die Vorbereitung, was auf die S. 205, 20 folgt, ist die weitere Ausführung dieses Hauptinhaltes, nämlich die Angabe der Grundsätze, nach denen man die καταλλήλως und die ἀκαταλλήλως festzustellen hat. Die Inhaltsübersicht der ersten elf Kapitel, muss also etwa folgendermassen ausschauen:

1. Einleitung;
2. Wesen der Kongruenz und Inkongruenz;
3. Grundsätze zur Feststellung der Kongruenz und Inkongruenz dargestellt:

a) an den die betreffenden Kategorien unterscheidenden und nicht unterscheidenden Wortarten (ἀναμερισθέντα und ἀμοιρίσαντα);

b) an den Synemptosen, d. h. Formen, die zugleich mehrere Kategorien ausdrücken.

Was die Verbalsyntax anbelangt, so würden wir an erster Stelle die Behandlung der aktiven, passiven und medialen Diathese erwarten, da nach Synt. 12, 14 diese Eigenschaft des Verbs dasjenige ist, worauf die Verbindungsfähigkeit des Nomens und des Verbs beruht. Apollonios verspricht dagegen S. 226, 3 gegen unsere Erwartung, zuerst die Enklisen und sodann die aktive, passive und mediale Diathese zu behandeln: αἱ τε γὰρ παρεπόμεναι ἐγκλίσεις λίγον ἀπαιτήσουσι τῆς συντάξεως . . . καὶ ἡ συμπαραπεσμένη διάθεσις ἐνεργητικῇ οὖσα ἢ παθητικῇ καὶ ἡ μεταξύ ταύτων πεπτωκυῖα μέση. Der Grund für diese Abweichung liegt wohl darin, dass der Ausdruck der Stimmung die ausschliessliche Eigenschaft der Verba und der eigentliche Grund ihres Daseins ist. Wie sehr die Apollonianische Behandlung der Verbalsyntax von der unserigen abwich, ist das schönste Beispiel S. 226, 8 durch die Worte angegeben: καὶ ἡ συμπαραπεσμένη διάθεσις, ἐνεργ-

γῆτικῇ οὐσα ἢ παθητικῇ καὶ ἡ μεταξὺ τούτων πεπτωκυῖα μέση, οὐ προσχωροῦσα οὐδετέρῃ, καὶ τὰ ἐγγινόμενα πρόσωπα ἐν τῷ καθόλου ἢ μερικῶς ἢ οὐδ' ὅλως. Nach einer Uebersicht der Beispiele, welche Apollonios von S. 276, 16 angefangen bis zum Ende des Buches behandelte, werden wir bemerken, dass bis S. 299, 17 unsere Verba personalia, von da an bis S. 301, 20 unsere impersonalia, und von da an bis zum Ende des Buches die Infinitive und Partizipien, also solche Verbalformen, die keine Personen bezeichnen, behandelt wurden. Seine πρόσωπα ἐν τῷ καθόλου ἐγγινόμενα entsprechen also unseren Verba personalia, seine μερικῶς ἐγγινόμενα unseren impersonalia, seine οὐδ' ὅλως ἐγγινόμενα werden in unseren Lehrbüchern von diesem Gesichtspunkte aus gar nicht betrachtet. Er behandelte also die Personen nicht bei den Enklisen, wie dies bei uns üblich ist, sondern bei der akt., pas. und med. Diathese. Nach seinem Plane wird demnach Apollonios die allgemeine Syntax des Verbs so ausführen, dass zuerst die Enklisen mit Rücksicht auf ihre Ableitungsverhältnisse an die Reihe kommen werden und dann die dieselben begleitende aktive, passive und mediale Diathese auf Grund der durch dieselbe ausgedrückten Personenbezeichnung, welche entweder in allen Formen, oder nur in einer, oder überhaupt nicht zum Vorschein kommt. Dabei wird er aber auch darauf Rücksicht nehmen, ob alle Verba bezüglich der zwei Diathesen, der aktiven und passiven, übereinstimmen, und welche Verba mit Kasibus obliquis konstruiert werden und ob alle diese sich in der Wahl der Kasus indifferent zeigen, oder ob sie sich dabei nach der Bedeutung der betreffenden Kasus richten

S. 226, 20 bis 244, 22: Der Infinitiv. Wie öfters, so verbindet Apollonios auch dieses Mal eine Hauptfrage, nämlich die nach der Stellung des Infinitivs in der Syntax, mit Fragen, die anscheinend in die Syntax nicht gehören. Er lehrt, der Infinitiv bezeichne zwar keine Personen und könne demnach die psychische Diathese nicht ausdrücken, also kein Satzverbum sein, doch verhalte er sich zu den übrigen Enklisen, wie ein γένος zu seinen εἶδη, da, wie in der Definition eines εἶδος das γένος enthalten sein muss, so könne auch eine jede der übrigen Enklisen nur durch ihn analysiert werden; deswegen sei er nicht nur ein ῥῆμα, wie jede andere Enklise, sondern selbst eine Enklise, und zwar, als eine, die in allen übrigen enthalten

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sei, sogar die erste. Diesen Gedanken verflocht er mit einer Polemik gegen diejenigen, welche fragten, ob der Infinitiv überhaupt ein ὅημα oder eine Enklise, und nicht etwa ein Adverbium sei (bis 231, fin.). An die Analyse der Enklisen anknüpfend setzt er die eigentliche Syntax des Infinitivs fort. Da nämlich in einer jeden Enklise der Infinitiv enthalten ist, so entstand daraus der Homerische Gebrauch des Infinitivs als eines Imperativs, und der Infinitiv in Briefformeln, wie *Τρύφων Θέωνι χαίρειν*. Diese Formeln unterscheiden sich aber von den imperativischen Infinitiven dadurch, dass der imperativische Infinitiv den eigentlichen Befehl enthält, also die psychische Diathese, so dass es in einem jeden Falle gestattet ist, ihn durch den betreffenden Imperativ abzulösen, da er einfach in einen regelrechten, befehlenden Satz eingefügt wurde, während bei der Briefformel das eigentliche Satzverbum hinzugedacht werden muss, z. B. *λέγει*. In dieser Abteilung der Syntax, von 232 in. bis 234, 22, hat Apollonios die Briefformel eingehend behandelt, den Homerischen Gebrauch des Infinitivs dagegen zog er nur nebenbei zur Vergleichung heran. Bedenken wir noch, dass er von der ganzen Lehre vom Infinitiv ausserdem nur noch die Infinitive neben *δεῖ* und *χρή* (von S. 234, 23 bis 240, 11) einer Behandlung gewürdigt hat und gleich darauf zu den Kasus übergeht, welche mit dieser Enklise konstruiert werden, dann müssen wir die Erklärung dieses Umstandes darin suchen, dass Apollonios sich bei der Behandlung des Infinitivs eine ähnliche Beschränkung auferlegte, wie bei der Behandlung des Artikels und der Pronomina. Er hat demnach eigentlich nicht daran gedacht, den Homerischen Gebrauch des Infinitivs statt des Imperativs zu behandeln, sondern nur jene zwei Fälle in der ganzen Sprache, wo der Infinitiv stehen muss: in den Briefformeln und neben *δεῖ* und *χρή*.

Sodann folgen die Kasus, die mit dem Infinitiv konstruiert werden (240, 12 bis 244, 22) Der Infinitiv an und für sich verlangt jenen Kasus, den die übrigen Enklisen verlangen Neben *φιλεῖ Θεῶνα* sagt man *φησὶ φιλεῖν Θεῶνα*. Der Akkusativ in *χρή ἀναγινώσκειν Διονύσιον* hängt demnach nicht vom Infinitiv, sondern von *χρή* ab Während aber *δεῖ* und *χρή* nur neben dem Infinitiv einen Akkusativ verlangen, verlangen ihn andere Verben auch allein, so dass neben jenen Verben manchmal auch zwei Akkusative zu stehen kommen, von denen in der Regel der weite vom Infinitiv abhängt und seinen Platz nach demselben hat

Wenn Apollonios nur jene Fälle in Betracht zog, wo der Infinitiv stehen muss, so haben wir den weiteren Schluss zu ziehen, dass er auch die übrigen Enklisen nur insofern in Betracht ziehen wird, als sie im gegebenen Falle stehen müssen. Eine Enklise muss aber nur dort stehen, wo sie in ihrer eigentlichen Bedeutung vorkommt. Daraus folgt, dass er auch die Adverbia und die Konjunktionen nur insofern in Betracht ziehen wird, als sie sich mit diesen Funktionen der Enklisen vertragen. Er wird also alle jene Konjunktionen und Adverbien, welche die ursprüngliche Bedeutung der Enklisen modifizieren, ausser Acht lassen.

Nach dem Infinitiv behandelt Apollonios jene Enklisen, welche von ihrer Bedeutung die Namen erhielten (von S. 244, 23 bis 264, 8). Die erste ist die *ὀριστική*. Wenn zu dieser Enklise die Konjunktion *ὅτι* sei es in ihrer kausalen Bedeutung *ὅτι γέγραφα*: weil ich geschrieben habe, oder in ihrer deklarativen: dass ich geschrieben habe, hinzutritt, so hört *γέγραφα* weder im ersten, noch im zweiten Falle auf, ein entschiedenes Urteil zu sein, denn, wer z. B. den Satz *ὅτι περιπατῶ κινῶμαι* gehört hat muss daraus schliessen: „du gehst also herum“; wenn mich jemand fragt, was ich behaupte, werde ich antworten: *ὅτι γέγραφα*, um meine Aussage *γέγραφα* zu vers'ärkern (*εἰς ἐπίστασιν τοῦ ὁρισμοῦ*). Darum enthält das durch diese Enklise ausgesprochene Urteil die Bejahung. In Folge dessen muss zu dieser Enklise die Negation *οὐ* hinzutreten, wenn ein negatives Urteil ausgesprochen werden soll.

Wenn wir das hier Behandelte hinsichtlich der Vollständigkeit prüfen, so werden wir finden, dass zu dieser Enklise in dieser Funktion *μή* und die modifizierenden Adverbien nicht hinzutreten dürfen, und dass von d. n. übrigen kein einziges an diese Enklise so gebunden ist, dass nicht ein anderes, gleichbedeutendes an seine Stelle treten könnte. Die übrigen Konjunktionen stehen ebenfalls nicht in demselben Verhältnisse zu der *ὀριστική*, wie *ὅτι*. Wenn ich sage z. B. *εἰ ἔγραψα* sei es in der Bedeutung „wenn ich geschrieben habe“ oder in der anderen „wenn ich geschrieben hätte“, so habe ich in keinem Falle ein entschiedenes Urteil abgegeben, denn im ersten Falle habe ich durch *εἰ ἔγραψα* behauptet weder, dass ich geschrieben habe, noch, dass ich nicht geschrieben habe, im zweiten dagegen, dass ich nicht geschrieben

habe, so dass man in keinem Falle schliessen darf: „du hast also geschrieben“, oder, wie sich Apollonios 264, 22 ausdrückt: οὐ γὰρ ἔτι ὀριστικὸν τὸ εἰ ἔγραψα, εἰ ἐφιλολόγησα. Aus demselben Grunde ist auch ἔγραψα ἂν kein entschiedenes Urtheil: 270, 26 τὸ ἔγραψα ἔν, οὐκ ἐμφανίζον ὀρισμὸν τοῦ πράγματος. Φιλολογήσω an und für sich ist ein solches Urtheil, aber ἵτοι φιλολογήσω ἢ πορεύσομαι εἰς περίπατον ist kein solches mehr: 264, 24 οὐδὲ ταῦτόν ἐστι τὸ φιλολογήσω τῷ ἵτοι φιλολογήσω ἢ πορεύσομαι εἰς περίπατον. Was Apollonios dagegen 264, 26 behauptet: οὐδὲ τὸ γράψαιμι ἂν εὐχὴν ἐπαγγέλλεται, ὀρισμὸν δὲ τοῦ ἐσομένου πράγματος, widerspricht augenscheinlich der von uns eben gelesenen Stelle 270, 26, wo von ἔγραψα ἂν behauptet wird, dass es keinen ὀρισμός zeigt, und dürfte unächt sein.

Mit der Veränderung ihres Accentus verliert die ὀριστική ihren Namen und ihre Aufgabe und wird zur Frage, auf welche man, wenn die Handlung der Wahrheit nicht entspricht, οὐ sagt, wenn sie aber derselben entspricht, ναί.

Mit den Worten S. 247, 3 καὶ γίνεται οὕτως ἡ ἐπερώτησις· ἐπεπληρωθεῖσα δὲ διὰ τῆς καταφάσεως ὑποστρέφει εἰς τὸ εἶναι ὀριστική, machte Apollonios den Uebergang zu einem anderen Thema. Der Grundgedanke seiner Ausführung ist folgender: Wenn man auf die Frage γέγραφας; antwortet: ναί γέγραφα, so ist γέγραφα neben ναί nicht die ἐρωτηματική, wie z. B. in ἔγραψα ἂν jenes ἔγραψα die ὀριστική ist, obwohl ἔγραψα ἂν keinen ὀρισμός angibt, sondern γέγραφα ist in diesem Falle die ὀριστική, und ναί hat nur die Aufgabe, die Bejahung, welche in γέγραφα schon liegt, zu verstärken. Den grössten Beweis hiefür findet Apollonios in dem Umstande, dass man auch ohne ναί nur γέγραφα antworten kann. Dass ναί nur zur Bekräftigung da ist, dazu findet er in der Sprache mehrere Analogien, wie z. B. neben τάχιον περιπατεῖ auch μᾶλλον τάχιον περιπατεῖ. Aenlich [Synt. 247, 20 ‘Ομοίως δὲ καὶ ἡ εὐκτική ἐγκλισις ἀπὸ τῆς γινομένης εὐχῆς κατὰ παραγωγὴν τῆς κλήσεως ἔτυχεν. ist Z. 22 neben κλήσεως auch κλίσεως und ἐγκλίσεως überliefert. Wir dagegen erwarten weder κλήσεως, noch κλίσεως — ἐγλίσεως, denn nach den hermeneutischen Regeln muss sich ὁμοίως auf das Nächste beziehen. Die Worte ἀπὸ τῆς γινομένης εὐχῆς bedeuten (wie in den Wendungen ἀπὸ σκοποῦ, ἀπὸ τρόπου, ἀπὸ τοῦ πράγματος): trotz dem durch die Enklise ausgedrückten Wunsche. Die Worte κατὰ παραγωγὴν be-

deuten: der Ableitung gemäss, d. h. wie es neben dem primitiven Pronomen eine *κηρικὴ παραγωγή* gibt, so gibt es neben der *ὀριστικὴ* eine *ἐνκτικὴ παραγωγή* u. s. f. Während man also z. B. bei *καὶ γέγραφα* fragen kann, ob *γέγραφα* das horistische, oder das interrogative sei, ist es wegen der Ableitung der Verbalform bei *εἶθε λαχοίην* nicht möglich, die *ἐνκτικὴ* mit irgend einer anderen Enklise zu verwechseln. Und nach Synt. 218, 11 muss S. 247, 22 statt *κλήσειος, κλίσειω, ἐγκλίσειω* ursprünglich wohl *παραθέσειω* gestanden sein] kam auch der Optativ zu seiner Parathese (n. *εἶθε*) trotz dem durch diese Enklise in Folge der Ableitung ausgedrückten Wunsche. Es gibt also Adverbien, welche den Wunsch bezeichnen und doch wird niemand behaupten wollen, die Adverbien seien in solchen Fällen überflüssig, da die Enklise das *εἶθε* bereits enthalte. Dass in Sätzen wie *εἶθε ἔγραψε Τρύφων* das Adverb notwendig sei, um das horistische *ἔγραψε* zu einem optativen zu machen, ist evident, aber nicht minder evident ist es auch, dass die vorherbesprochenen Parathesen zur Bekräftigung dienen. Uebrigens gibt es einen Unterschied zwischen dem durch *εἶθε* und dem durch die Verbalform allein ausgedrückten Wunsche. *Εἶθε* ist nämlich ein allgemeiner Ausdruck für den Wunsch, der Optativ dagegen der Ausdruck für einen bestimmten Wunsch, sowie es auf dem Gebiete der Nomina einen Unterschied gibt zwischen z. B. *λευκότερος, γλυυότερος* einer-, und *βελτίων, ἄριστος, ἀμείρων* andererseits. *Λευκότερος* ist von *λευκός* abgeleitet, *γλυυότερος* von *γλυυός*, beide geben also bestimmte Qualitäten an. *Βελτίων, ἄριστος, ἀμείρων* dagegen haben keine Positive und bezeichnen keine bestimmte Qualität, sondern nur im Allgemeinen einen höheren Grad (*κοινῆς ἐπιτάσεως ὀνόματα*). *Ἄριστος* kann z. B. der beste Bürger sein, der grösste Held u. s. f. Aber diese Vergleichung ist insofern unpassend, als ursprünglich diese allgemeinen Namen wohl eine bestimmte Bedeutung hatten (*ἄριστος* z. B. könnte wohl zu *ἄρις* gezogen werden und ursprünglich kriegstüchtigst bedeutet haben), so dass ihre Bedeutung im Superlative, beziehungsweise im Comparative eigentlich eine übertragene (*τροπικώτερον μετέλθεν εἰς κοινὴν ἐπίτασιν*) ist, wie z. B. bei *ἀλιεύς*. Aber dafür gibt es ungezählte andere analoge Fälle. So unterscheidet sich z. B. *εἶς* von *ἄας*, *ἐγώ* von *γράφω*, *ἵλιόθεν* von *ἄλλοθεν*, *ἄγαν* von *τάχις*, *ἄγε* von *γράφον*. Der Indikativ *ὄφελος* dagegen, der sich oft

in Wunschsätzen findet, verhält sich zu εἴθε nicht wie z. B. der Optativ zu seinem εἴθε (denn ὅφελος ist im einem gewissen Sinne ebenso ein allgemeiner Ausdruck, wie εἴθε selbst), sondern es ist der Ausdruck für die dem dasselbe begleitenden, Infinitive mangelnde Personenbezeichnung.

Diese Auseinandersetzung schliesst Apollonios mit den Worten ab: *Καὶ τὸσαῦτα μὲν περὶ συντάξεως τοῦ εἴθε καὶ τῶν ὁμοίων αὐτῷ*. Aber diese Formel ist uns aus dem ersten Buche bekannt, und wenn sie dasselbe zu bedeuten hat, was wir im ersten Buche bemerkt haben, dann hat Apollonios gar nicht daran gedacht, die Enklisen zu behandeln. Wenn wir nun alles zusammenfassen, was er über die *ἐνκλις* gesagt hat, so ist dies so viel, wie gar nichts, denn man wird der Bemerkung, dass dieselbe ihrer Ableitung gemäss an und für sich den Wunsch bezeichne, wohl keinen besonderen Wert beimessen wollen. Gar nichts hat er ebenfalls über die Syntax der *ἐρωτηματικῇ* bemerkt und aus der Syntax der *ὁριστικῇ* hat er, wie wir es schon hervorgehoben haben, nur jene Konjunktionen und Adverbien erwähnt, welche neben dieser Enklise bleiben ohne ihre Funktion zu modifizieren. Ausser diesen Konjunktionen und Adverbien hat Apollonios jene Adverbien besonders besprochen, welche neben der Enklise bleiben nicht nur ohne ihre Funktion zu modifizieren, sondern dieselbe sogar steigern, und auf diese bezieht sich der Schlusssatz 250, 25. Apollonios hat demnach von S. 245, 5 bis 246, 24 die Konjunktion *ὅτι* als kausal und deklarativ und das Adverbium *οὐ* behandelt, von 246, 24 bis 250, 27 das Adverbium *καί* und die *ἐπιρρήματα τῆς εὐχῆς παραστατικά*.

Nach demselben Prinzip, nach welchem Apollonios die Konjunktionen neben dem Indikative behandelte, hätte er εἴθε nicht einmal erwähnen sollen, da es den Indikativ modifiziert. Er hat aber dieses Adverbium und die übrigen, welche den Wunsch bezeichnen, nicht als solche betrachtet, welche den Optativ begleiten können, sondern nur als solche, welche zur Verstärkung dieser Enklise dienen, und die Beispiele, wo εἴθε mit dem Indikative vorkommt, dienen nur zur Hervorhebung dieser Aufgabe jener Partikel. Warum wurde aber bei der Frage z. B. das Fragewort *ἄρα* nicht erwähnt? So mochten die conjunct. 226, 16 auch einige Grammatiker, die dazu philosophisch gebildet sein wollten, fragen. Apollonios meinte dagegen, *ἄρα* sei dubitativ,

neben dem disjunktiven *ἢτοι*, es könne also als Ausdruck des Zweifels keine Verstärkung oder Wiederholung der Frage enthalten und somit kein Analogon zu *καί* sein. So kann man weiter alle Adverbien und Konjunktionen mit Ausnahme der von ihm behandelten eliminieren.

Als Apollonios den Artikel behandelte, konnte er sich auf die Behandlung nur jener Fälle beschränken, wo der Artikel vorkommen muss, beziehungsweise nie vorkommen darf, aber die Konjunktionen und die Adverbia werden mit den Enklisen nie so verbunden, dass sie z. B. von denselben unzertrennlich wären. Daher musste Apollonios ein anderes Prinzip suchen, und dieses war, nur jene Adverbien und Konjunktionen zu behandeln, neben denen die Enklisen entweder in ihren Funktionen einfach ausharren, oder noch verstärkt werden. Daraus folgt, dass es in seiner Syntax für die indifferenten, z. B. für die temporalen Adverbien und Konjunktionen, ebenso wenig einen Platz gab, als für diejenigen, welche die betreffenden Funktionen der Enklisen modifizieren.

Und nun verstehen wir seine Worte im Programme: *αἱ τε γὰρ παρεπόμεναι ἐγκλίσεις λόγον ἀπαιτήσουσι τῆς συντάξεως*, welche nicht bedeuten, dass er die Enklisen behandeln werde, sondern, dass die Enklisen als die Haupteigenschaft der Verba bei der Ausführung berücksichtigt werden müssen, was wirklich hinsichtlich jener drei, die wir bis jetzt beobachteten, geschehen ist. Auch erheischen in der Tat die Enklisen selbst diese Berücksichtigung, wie er dies ausdrücklich behauptet, denn sonst hätte er auch die betreffenden Partikeln nicht behandeln können.

Bevor Apollonios zu den übrigen Enklisen übergieng, behandelte er die durch die Optative und Imperative ausgedrückte Zeitstufe und verwendete diese Abhandlung als Uebergang zur Behandlung der Syntax der Imperative. Bei dieser Gelegenheit kann man die Apollonianische Komposition bewundern. S. 253, 20 bis 27 hätte er nämlich konstatieren müssen, dass die Imperative vom Vokativ und von dem S. 249, 17 erwähnten *ἄγε* begleitet werden, beziehungsweise, dass ein Imperativ nur neben diesen zwei Begleitern in seiner Funktion verbleibt. Dies hätte aber keinen praktischen Nutzen gehabt, da bekanntlich der Imperativ eine Enklise ist, welche nicht modifiziert werden kann. Darum erwähnte er diese Begleiter nur bei der zweiten Person

im Falle, dass sie mit dem Indikative gleichlautend ist. Bei der dritten Person welche immer eine vom Indikative und von allen übrigen Enklisen verschiedene Form hat, hat er einfach konstatiert, dass man nie zu fragen braucht, ob sie nicht zu irgend einer anderen Enklise gehöre. Diese Bemerkung hat ihm wiederum als Uebergang zu einer Untersuchung gedient über die Frage, zu welcher Enklise die erste Person, die er absichtlich erst jetzt in Betracht zieht, gehört. Er kommt bekanntlich zum Schlusse, sie sei die *ὑποθετική* (bis 258, 5). Darauf behandelt er die Frage, ob es *ὑποθετική* in der zweiten Person gebe. Damit ist die zweite Person zum zweiten Male zur Sprache gekommen, und so eine Gelegenheit geschaffen, um die dritte Person einer neuerlichen Untersuchung zu unterziehen bezüglich der doppelten Personbezeichnung, welche dieser Person eigentümlich ist. Beide Fragen werden mit Hülfe der Syntax gelöst. Das Adverbium *ἄγε*, welches die zweite Person imperativi immer begleiten kann, ist ein Beweis, dass die zweite Person auch immer imperativisch ist, und der Vokativ, der die dritte Person immer begleiten kann, beweist, dass der Befehl dieser Person mitgeteilt wurde. Da der Vokativ, der die Imperative begleiten kann, oft mit dem Nominativ gleichlautet, so behandelt nun Apollonios zuerst den Fall, dass beide Teile Vokativ und Imperativ, gleichlauten (260, 21 bis 262, 2), sodann den Fall, dass die beiden Teile nicht gleichlauten (262, 3 bis 264, 8).

Darauf folgt die Behandlung der Syntax der *ὑποτακτική*. Zuerst rechtfertigte er den Namen dieser Enklise. Da aber in der Abhandlung über diese Enklise nirgends eigentlich von einer Syntax derselben die Rede ist, so muss man annehmen, dass der eigentliche Zweck ihrer Behandlung eben in der Rechtfertigung der Benennung liegt. Diese Enklise kann nämlich nie anders vorkommen als mit jenen Konjunktionen, welche dieselbe verlangen (*ἐπιϋενκτικοί*). Nachdem diese Enklise immer nach Konjunktionen steht, welche als solche einen zweiten Satz voraussetzen, so behandelte er (von S. 268, 16 bis 269, 10) das Verhältniss ihres Satzes zum Hauptsatze. Endlich bespricht er anhangsweise ihre Ableitung aus der *ὀριστική*, den Grund, warum die *ἐπιϋενκτικοί* gerade die *ὑποτακτική* und nicht die *ὀριστική* verlangen, und die Zeitstufe, welche dieselbe ausdrückt.

Wenn diese unsere Darstellung der Apollonianischen Syntax bis hieher richtig ist, dann folgt daraus, dass wir auch keine Behandlung der aktiven, passiven und medialen Diathese erwarten dürfen. Und in der Tat behandelt Apollonios weder diese Diathese, noch die Frage, warum gewisse Verbalformen alle Personen haben, andere nur eine, andere wiederum keine Person, sondern die Syntax des Verbs auf Grund dieser seiner Eigenschaften, und zwar so, dass die Haupteinteilung auf den Personen, die Nebeneinteilungen hingegen auf den übrigen zwei Fragen beruhen, welche er S. 226, 14 zu erörtern versprochen hatte. Er teilte nämlich die *πρόσωπα ἐν τῷ καθόλου ἐγγινόμενα* in zwei Unterabteilungen: 1. *εἰ ἅπασι σύμφωνοί εἰσι αἱ δύο διαθέσεις ἢ τε ἐνεργητική καὶ ἡ παθητική*; 2. *τίνα αὐτῶν* (n. *τῶν ἑημάτων*) *πληγίαις θέλει ἐπαρτᾶσθαι καὶ πότερον ἀδιαφόρως ἢ κατὰ μερισμὸν τὸν δέοντα τῶν πτώσεων*. Diese letztere Frage enthält schon die weitere Einteilung nach den Kasus. Sodann behandelte er die Syntax mit Rücksicht auf die *πρόσωπα μερικῶς ἐγγινόμενα* und endlich mit Rücksicht auf die *οὐδ' ὅλως ἐγγινόμενα*.

A. τὰ ἐν τῷ καθόλου ἐγγινόμενα πρόσωπα.

Die erste Frage, a) *εἰ ἅπασι σύμφωνοί εἰσιν αἱ δύο διαθέσεις, ἢ τε ἐνεργητική καὶ ἡ παθητική*: ob alle Verba, was die zwei Diathesen, die aktive und die passive, anbelangt, ähnlich seien, wird verneint. Es gibt nämlich Verba, wie *ζῶ, εἰμί, πνέω*, welche weder die akt., noch die pass. Diathese bezeichnen (bis 278, 8). Andere, wie *πάσχω, χαίρω*, bezeichnen die passive Diathese in aktiver Form und können deswegen nicht in passiver Form erscheinen. Andere wiederum, wie *βιάζομαι, μάχομαι*, bezeichnen die aktive Diathese in passiver Form und brauchen deswegen nicht in aktiver Form zu erscheinen (bis 279, 10). Einige Verba endlich haben zwar eine passive und eine aktive Form, können aber wegen ihrer eigentümlichen Bedeutung nicht in allen Personen gebraucht werden. Der Weg, auf dem man geht, sollte *περιπατοῦμαι* sagen, zu ihm sollte man *περιπατῇ* sagen, da aber der Weg, als eine leblose Person weder sprechen, noch hören kann, so bleibt nur die dritte Person *περιπατεῖται ἢ ὁδὸς* übrig. So kann man nicht sagen *δωρίζομαι, αἰολίζομαι*, aber ja *αἰολίζεται τὰ Ἀλκαίου ποιήματα*. Hieher gehören auch die Verba *ἀριστῶ, δειπνῶ*, während *ἀριστίζω* und *δειπνίζω* das Passivum in allen Personen haben. Andererseits

hat *γαμῶ* neben *γαμίζω* das vollständige Passivum, da bei diesem Verbum jede Person ein lebendes Wesen sein muss. Wenn man demnach zwischen zwei Varianten, wie z. B. bei Pindar *ἐριπόντι Πολυνεΐκει* und *ἐριπέντι* zu wählen hat, so muss man fragen, ob *ἐρίπω* = *πίπτω*, oder = *βάλλω* ist. Im ersteren Falle wird *ἐριπόντι* die richtige Lesart sein, im zweiten *ἐριπέντι*, da *πίπτω* kein Passivum hat, *βάλλω* aber ja. Dem Homerischen *ἐρέριπτο δὲ τεῖχος Ἀχαιῶν* gemäss dürfte jedenfalls *ἐριπέντι* gelesen werden (bis 281, 10).

b) *τίνα αὐτῶν πλαγαίς θέλει ἐπαρτᾶσθαι καὶ πότερον ἀδιαφόρως ἢ κατὰ μερισμὸν τὸν δέοντα τῶν πτώσεων*: welche Verba mit Kasus obliquis konstruiert werden und ob sie in der Wahl sich indifferent zeigen, oder dieselbe nach der Bedeutung der betreffenden Kasus treffen. Alle bisher genannten Verba machen mit ihren Nominativen einen vollständigen Satz aus. Etwaige Ergänzungen wie *φθίρει Θεὸν ὑπὸ τῆς λύπης* oder *ζῇ ἐν γυμνασίῳ* gehören nicht erst zur Vollständigkeit des Satzes (bis 281, 23). Alle übrigen Verba machen mit ihren Nominativen nur einen halben Satz aus. Zur Ergänzung dienen eben die *πλάγαι πτώσεις*. Einige dieser Verba bezeichnen die Handlung auch ohne Objekt. z. B. *φιλεῖ οὗτος*, *ἐρᾷ οὗτος*: dieser ist verliebt, *ἀναγιώσκει οὗτος*: dieser ist des Lesens kundig. In diesem Falle können sie nicht in passiver Form erscheinen. Daher lässt sich eine allgemeinere Regel für beide Fälle aufstellen: Alle jene Verba, welche mit einem Nominativ verbunden werden, dabei aber keinen Kasus obliquus verlangen, haben keine passive Form; jene dagegen, welche einen Kasus obliquus verlangen, werden in der passiven Form den Genitiv mit der Praeposition *ὑπὸ* zu sich nehmen, z. B. *δέρομαι ὑπὸ Τρύφωνος*. Die aktiven dagegen verlangen den Genitiv ohne Praeposition, den Dativ und den Akkusativ (bis 283, 10). Nun entsteht die Frage, welche Verba die einzelnen Kasus verlangen, und warum sie es tun

1. Der Akkusativ. Fast alle jene Handlungen, welche vom Nominativ herrühren, beziehen sich auf den Akkusativ, z. B. in Sätzen, wie *δέρω σε*, *τύπτω σε*, wo sich der Handelnde und der Leidende neben einander befinden. Der Leidende wird in der passiven Form in den Nominativ, und der Handelnde in den Genitiv

mit *ὑπό* gesetzt. Darauf werden die verschiedenen Verba nach Gruppen betrachtet (bis 290, 8).

2. Der Genitiv. Um den Gebrauch des Genitivs zu erklären musste Apollonios umgekehrt verfahren (*εἰς τοιαύτην ἐκτροπήν λόγου συγκαταβῆναι* S. 291, 18), d. h. nicht wie beim Akkusativ und sonst mit dem Aktiv anfangen und dann zum Passiv übergehen, sondern vom Passiv ausgehen und daraus den Aktiv erklären. In der passiven Konstruktion nämlich findet sich immer der Genitiv neben dem Verbum, welches die passive Diathese bezeichnet, aber mit der Praeposition *ὑπό*. Nun ist die Handlung, welche durch die Verba sentiendi bezeichnet wird, eine passive, da sie nicht vom Nominativ herrührt, sondern von aussen her auf ihn zurückwirkt. Da sie aber doch nicht so passiv ist, wie bei den übrigen Verbis, deren Handlungen von einem Nominativ herrühren, so konnte auch die Konstruktion nicht die gleiche bleiben, und darum wurde die Praeposition *ὑπό* ausgelassen. Darum haben auch die Verba videndi den Akkusativ bei sich, da ihre Handlung von einem Nominativ herrührt. Aus diesem Grunde verlangt *φιλέω* den Akkusativ, *ἐράω* aber den Genitiv. Auch die Verba, welche sich bekümmern bedeuten, verlangen darum den Genitiv. Die Verba dagegen, welche regieren bedeuten, verlangen den Genitiv als den Kasus des Besitzes (bis 294, 7). S. 284, 2 hatte Apollonios versprochen, er werde im Laufe der Abhandlung erklären, warum in der passiven Konstruktion neben dem Genitiv sich die Praeposition *ὑπό* findet. Diese Frage ist hiermit beantwortet worden. Durch die Praeposition *ὑπό* wird eben der Unterschied zwischen den echten passiven Konstruktionen und den unechten der Verba sentiendi u. a. bezeichnet.

3. Der Dativ. Alle Verba, welche einen Nutzen bedeuten, verlangen den Dativ. Der Unterschied zwischen *τέμνω σέ* und *τέμνω σοί*. Die Dative in *αὐλῶ σοί* und *αὐλῶ τοῖς αὐλοῖς* sind nicht derselben Natur; *σοί* ist nämlich der Dativ, der vom Verbum *αὐλῶ* verlangt wird, *τοῖς αὐλοῖς* ist dagegen eine Wendung statt *διὰ τῶν αὐλῶν*, welche nicht vom Verbum *αὐλεῖν* abhängt, da sie sich auch neben irgend einem anderen Verbum finden kann, welches keinen Nutzen bedeutet, wie eben im Satze *αὐλῶ τοῖς αὐλοῖς*. *Αὐλῶ* bedeutet nämlich hier nur die Kunst des Flötens an und für sich, wie *ἀκούειν* nicht nur hören bedeutet, sondern auch verstehen und gehorchen, und *ἀναγινώσκειν* nicht nur

lesen im Gegensatz zu irgend einer anderen Handlung, sondern auch das Gelesene verstehen. Auch im Satze *αὐτῷ τῇ ρομῆι* ist *τῇ ρομῆι* kein vom Verbum abhängiger Dativ, da der Nutzen für die Zuhörer ist, sondern eine Wendung, um die Zeit anzugeben. S. 294, 9 hatte Apollonios gesagt, dass alle Verba, welche sei es einen ideellen, sei es einen materiellen Nutzen bedeuten (*ἅπαντα τὰ περιποιήσιν δηλοῦντα, εἴτε καὶ τῶν ἐν λόγῳ εἴτε καὶ τῶν ἐν σώματι*), den Dativ verlangen. Wie es die Beispiele zeigen (*ἄδω, ζωμωδῶ ὑμῶ, κισαρῖζω* u. s. w.), hat er bis 297, 10 den Dativ des ideellen Nutzens betrachtet, von da an wird er diejenigen Verba betrachten, welche einen materiellen Nutzen bedeuten (*τὰ ἐπὶ τῶν σωμάτων*) z. B. *φέρω σοι, ἄγω σοι*. Neben einem jeden solchen Dativ liegt auch der betreffende Akkusativ z. B. *ἄγω σοι τὸν παῖδα*. Auch die Verba, wie *ὑπηρετῶ σοι, δουλεύω σοι, ἔπομαι σοι*, welche keinen Akkusativ dulden, verlangen den Dativ, da die Handlung für jemanden nützlich ist. Die Verba dagegen wie *μάχομαι σοι, παλαίω σοι*, verlangen den Dativ, weil sie weder den Genitiv, noch den Akkusativ verlangen können, da diese beiden Kasus den Uebergang der Handlung von der einen Person auf die andere voraussetzen, während bei ihnen die Handlung von beiden Personen ausgeht und auf beide übergeht. Es blieb somit ihnen wirklich nur noch der Dativ übrig (bis 299, 17)

B *τὰ μερικῶς ἐγγινόμενα πρόσωπα*. Während alle übrigen Verba mit dem Nominativ konstruiert werden, werden *μέλει* und *μεταμέλει* mit dem Dativ konstruiert. Diese Erscheinung findet ihre Erklärung darin, dass diese Verba ursprünglich die betreffende Handlung neben sich im Nominativ hatten z. B. *μέλει τὸ φιλολογεῖν Πλάτῳ* (bis 301, 8, bzw. 20). Unsere s. g. verba impersonalia, wie *ἀστράπτει, βροντᾷ*, welche, wie *περιπατεῖται*, in allen Personen vorkommen könnten und nur deswegen nur in einer Person vorkommen, weil die handelnde Person zufälligerweise immer dieselbe ist, gehören nicht hieher, da die Verba *μέλει* und *μεταμέλει* in keiner anderen Person vorkommen dürfen.

C. *τὰ οὐδ' ὅλως ἐγγινόμενα πρόσωπα*. Was hinsichtlich der Kasus bisher von den Verbis paradigmatisch gelehrt wurde, gilt nicht nur für das jedes Mal vorgenommene Paradigma, sondern auch für alle übrigen Tempora. Personen und Enklisen, sowie

auch für die Partizipien, nur nicht für die aus Verbis entstandenen Nomina (bis zum Ende des Buches).

Seinen Plan S. 226, 17 hatte Apollonios mit den Worten geschlossen: *εἰσὶ καὶ ἄλλαι εἰδικώτεραι συντάξεις τῶν προκατειλεγμένων, ἃς κατὰ τὸ ἐπιβάλλον διακρινοῦμεν*: Es gibt noch weitere Unterabteilungen, in welche wir gelegentlich die eben angegebenen teilen werden. Diese Worte beziehen sich evident auf die zweite Hälfte des Programms von S. 226, 8 an, welche wir gleich anfangs beiläufig folgendermassen zergliederten:

Α. τὰ ἐν τῷ παθόλῳ ἐγγινόμενα πρόσωπα.

a) *εἰ ἅπανι σύμφωνοί εἰσιν αἱ δύο διαθέσεις, ἥ τε ἐνεργητικὴ καὶ ἡ παθητικὴ.*

α) Verba, welche weder passiv, noch aktiv sind,

β) der Form nach aktive, der Bedeutung nach passive Verba

γ) der Form nach passive, der Bedeutung nach aktive Verba,

δ) sowohl aktive, als passive Bedeutung habende Verba.

Ohne Zweifel könnte diese Einteilung noch vollkommener ausfallen, aber ich verstehe zu wenig die Apollonianische Lehre und kenne die damaligen sprachwissenschaftlichen Zeitfragen zu wenig, als dass ich eine Zergliederung bis ins kleinste Detail durchführen könnte. Ich will nur ein schwierigeres Beispiel anführen. In seinem Programme sagte er S. 226, 6 ausdrücklich: *αἱ τε γὰρ παρεπόμεναι ἐγκλίσεις λόγον ἀπαιτήσουσι τῆς συντάξεως καὶ οἱ ἐν αὐταῖς ἀναμερισθέντες χρόνοι*. Sowie er im zweiten Teile die Syntax des Verbs so ausführte, dass die Haupteinteilung auf den Personen beruht und die Untereinteilung auf den übrigen zwei Fragen, erwarten wir im ersten Teile etwa die Haupteinteilung auf Grund der Enklisen, die Untereinteilung auf Grund der Zeitstufe, oder wenigstens die Angabe, worin die Syntax der Zeitstufe besteht. Er begnügt sich dagegen damit, die Zeitart der betreffenden Handlungen zu umschreiben, ebenso wie er es bei den possessiven Pronominibus getan hatte. Was hat aber die Umschreibung mit der *καταλλήλότης* zu tun?

IV. Buch.

Nach S. 3, 5 betrachtete Apollonios die Verbindung der Redeteile vom Standpunkte des genügenden Sinnes (*λόγος αὐτοτελής*). Die kleinste Verbindung, welche einen genügenden Sinn

abgibt, ist die des Nomens mit einem Verb. Nun nimmt nach S. 12, 13 das Nomen seine Stelle vor dem Verbum ein, da das durch die Verba bezeichnete Disponieren und Disponiertwerden eine Eigentümlichkeit des Körpers bildet, die Körper aber mit Namen benannt werden. Daraus folgt, dass der Satz so entsteht, dass das Nomen gewissermassen wartet, bis das Verbum zu ihm hinzutritt, da sich dieses zu ihm akkomodieren muss. In seiner Syntax kann es demnach für das Nomen, seine Numeri, Genera, Komparation u. s. w. keinen Platz geben. Da sich aber nicht alle Redeteile direkt zum Nomen gesellen, wie das Verbum, einige vielmehr erst zu diesem hinzutreten müssen, so sind allen übrigen Redeteilen gegenüber das Nomen und das Verbum die zwei Hauptredeteile. In diesem Sinne ist sein Nomen der Nominativ als der Ausdruck für unser Subjekt, wie sein Verbum unser verbum finitum ist. Wie aber auch der Infinitiv in seiner Grammatik ein Verbum ist, so sind auch die übrigen Kasus Nomina. Als Kasus obliqui sind sie aber Begleiter der Verba und gehören in die Syntax dieses Redeteiles, wo sie auch behandelt wurden, ebenso wie auch der Infinitiv als Begleiter des Verbs besonders berücksichtigt wurde. Ausserdem behandelte Apollonios die Verbindungen des Artikels, des Pronomens, der Adverbia und der Konjunktionen. Insoferne das Partizipium an den Eigentümlichkeiten der Hauptredeteile teilnimmt, gab es für dasselbe in der Syntax ebenfalls keinen besonderen Platz.

Wenn wir nun alle übrigen Redeteile mit der Praeposition und mit dem Nomen vergleichen, so bemerken wir, dass ein jeder Redeteil sich nur parathetisch mit anderen verbindet, während die Praeposition und das Nomen auch der Zusammensetzung fähig sind. In den drei ersten Büchern behandelte also Apollonios jene Redeteile, welche sich mit anderen parathetisch verbinden, denn das Nomen kommt dabei, wie bemerkt, nicht in Betracht, im vierten wird die Praeposition als der auch der Zusammensetzung fähige Redeteil zur Sprache kommen.

Nach einigen Bemerkungen über die Grundsätze bei der Behandlung dieses Redeteils und über seine Eigentümlichkeiten (bis 310, 6) wird sein Verhältniss zum Nomen besprochen (bis 321, 16). Wie Apollonios die Konjunktionen nicht in jenem Umfange besprach, wie dies bei uns üblich ist, besprach er die Rektionslehre der Praepositionen überhaupt nicht, weil die

Praepositionen mit der ursprünglichen Bedeutungen der Kasus gar nichts zu tun haben und in keinem Falle mit ihnen so verbunden sind, dass die Praeposition als eine Silbe des betreffenden Kasus angesehen werden könnte, sondern immer nach Bedürfniss zu ihnen hinzutreten, was nicht besonders hervorgehoben zu werden brauchte, da dies eine allgemeine Regel ist. Darauf wird das Verhältniss der Praepositionen zu den Verbis (bis 329, 21) und zum Partizipium (bis 331, 4) erörtert. Gegen unsere Erwartung folgen darauf die Pronomina (bis 331, 17) und dann die Artikel (bis 331, 22). Regelmässig folgen darauf die Praepositionen in ihrem Verhältniss zu sich selbst (bis 332, 11), endlich das Verhältniss der Adverbien zu den Praepositionen (bis zum Ende des IV. Buches). Die Konjunktionen hat er mit keinem Worte erwähnt. Ebenso wie bei den übrigen drei Büchern hat Apollonios auch beim vierten das Ende nicht konstatiert.

Was die Einleitung des Werkes anbelangt, so müssen wir bedenken, dass die Syntax eine τέχνη ist, wie eine jede andere, die so heisst, d. h. ein systematisches, einem Bedürfnisse entsprechendes Werk, was Apollonios von S. 3 bis S. 7, 4 ausführte. Sodann folgte bis S. 22, 14 die Grundlage, d. h. die Einteilung des Sprachstoffes, welche mit einem allgemein gehaltenen Plane schliesst.

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(wobei nur auf die Hauptmomente, insoferne die einzelnen Abteilungen abgegränzt werden können, Rücksicht genommen wurde).

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γ) wann er in den übrigen Fällen vorkommt, beziehungsweise nicht vorkommt	63, 23
b) neben zwei Hauptwörtern,	
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Werke über Syntax schrieb schon Chrysipp (*περὶ τῆς συντάξεως τῶν λεγομένων*). *Περὶ τῆς συντάξεως καὶ στοιχείων τῶν λεγομένων*). Und wenn Apollonios über die Methode, die er zu be-

folgen gedenkt, kein Wort verliert, so ist das ein Beweis, dass er dieselbe vorfand. Es konnte sich nur um Nuancen handeln, welche der geübte Leser sofort herausfühlen konnte, ein Umstand, der den Wert seines Werkes nur erhöhen kann, indem sein Plan, wie seine Lehre, nicht die Schrulle eines einzelnen, sondern eine Frucht des hellenischen Geistes darstellt.

Ob er je einen anderen Plan auszuführen gedachte und wie der uns als der ursprüngliche erhaltene zu erklären ist, ist eine andere Frage.

Was die Rekonstruktion des Planes, die Vervollständigung seiner Lehre und die erst daraus resultierende Kritik des Textes betrifft, so fragt es sich, inwieferne die uns ausser den Apollonianischen Schriften zu Gebote stehende Literatur hiebei in Betracht kommt.

B. Priscians Institutionen.

In der Einleitung sagt Priscian, dass er die Lehre des Apollonios und Herodians bearbeiten werde: *supra nominatorum (n. Apollonii et Herodiani) praecepta virorum, quae congrua sunt visa, in Latinum transferre sermonem*. Er setzt aber hinzu: *collectis etiam omnibus fere, quaecumque necessaria nostrorum quoque inveniuntur artium commentariis grammaticorum*. Er hatte also vor sich fast alle römischen Grammatiker und von den Griechen nur Herodian und Apollonios. Andere griechische Grammatiker verwendete er bei seiner Bearbeitung nicht: *quia nec vituperandum me esse credo, si eos imitor, qui principatum inter scriptores Graios artis grammaticae possident, cum veteres nostri in erroribus etiam, ut dictum est, Graecos aequiperantes maximam tamen laudem sunt consecuti*. Er entschuldigt sich, dass sein Werk so umfangreich geworden ist, mit den Worten: *spatii quoque veniam peto, quamvis ad Herodiani scriptorum pelagus et ad ejus patris Apollonii spatiosa volumina meorum compendiosa sunt existimanda scripta librorum*. Er vergleicht also nicht seine Bücher mit den Schriften eines Herodian oder eines Apollonios, sondern mit denen Herodians und des Apollonios, weil er

eben beide und ausschliesslich gebrauchte. Die Römer erwähnt er in der Einleitung nicht namentlich, indem er sie fasst alle gebrauchte, und wenn er von den Griechen nur diese zwei nennt, so dürfen wir nicht annehmen, dass er noch irgend welche gebrauchte, als diejenigen, welche er selbst erwähnt.

Im Laufe seines Werkes beruft er sich gelegentlich auf Donatus, Caesar, Victor u. s. w. Wo er sich aber auf irgend einen anderen Griechen beruft, da erkennt man sogleich, dass er ihn nicht gelesen hat. Dass er den Tryphon nicht kennt, haben schon andere bemerkt. Aber er scheint auch Didymos nicht gelesen zu haben, obwohl dieser Grieche für die lateinische Grammatik wichtig war. Es ist nämlich nicht anzunehmen, dass Didymos, der doch ein Grieche war und zu einer Zeit lebte, als die Griechen noch die Gewohnheit zu denken hatten, so wenig gebildet gewesen sei, dass er den anaphorischen Artikel der Grammatiker der peripatetischen Schule als unbestimmt betrachtete. Auch konnte Didymos die *nomina infinita vel relativa* nirgendshin rechnen, sondern entweder die *infinita* allein, oder die *relativa* allein, oder die *infinita und die relativa* zusammen. Aus VIII, 96: *sciendum tamen, quod videmur in praeterito perfecto plerumque barytona quoque Graecorum imitari in commutatione consonantium teste Didymo, qui ostendens omnia, quae habent in arte Graeci, habere etiam Latinos, exemplis hoc approbat.* ergibt sich nicht so ohneweiters, dass er in dieser Partie Didymos folgte. Er spricht ja auch von der stoischen Lehre in einem Tone, dass man meinen sollte, er habe sie besonders studiert, so sagt er XI, 1: *Stoici enim quomodo articulum et pronomen unam partem orationis accipiebant, infinitum articulum vocantes, quem grammatici articulum, eique adjungentes etiam infinita nomina vel relativa, quod etiam Didymus facit tractans de Latinitate (finitum autem articulum dicebant idem Stoici, quod nunc pronomen vocamus finitum etc., II, 16* dagegen, als er von der stoischen Einteilung der Redeteile handelte, behauptet er: *ipsos autem articulos quibus nos caremus, infinitos articulos dicebant, vel, ut alii dicunt, articulos connumerabant pronomibus et articularia eos pronomina voca-*

bant. Er kennt also die stoische Lehre erst aus zweiter Hand und gab sich nicht die Mühe, oder vermochte nach den damaligen literarischen Verhältnissen, nicht mehr zu konstatieren, was darüber eigentlich die Stoiker gelehrt hatten.

Auch seine Ansicht von dem Verhältnisse zwischen den Philosophen und den Grammatikern ist recht interessant. Er denkt sich nach XI, 1 die Sache so, als ob von den Philosophen sich nur die Stoiker um die Grammatik gekümmert hätten, von den Grammatikern wahrscheinlich keiner um die Philosophie, so dass immer, wenn z. B. Apollonios seiner Sekte gegenüber von den Stoikern spricht, die Grammatiker den Philosophen gegenüberstanden. II, 15 lehrt er, die Dialektiker hätten zwei Redetheile gekannt, die übrigen aber syncategoremata genannt: *Partes igitur orationis sunt secundum dialecticos duae, nomen et verbum, quia hae solae etiam per se conjunctae plenam faciunt orationem, alias autem partes syncategoremata, hoc est consignantia appellabant.* Bedenken wir, dass, abgesehen von anderen Gründen, Apollonios, ebenso wie Plato oder Aristoteles, nur zwei Hauptredetheile kennt, das *ὄνομα* und das *ῥῆμα*, und demgemäss die übrigen *ὀνομαστικά*, beziehungsweise *ῥηματικά* nennt, und für seine Einteilung denselben Grund anführt, den nach Priscian die Dialektiker für die ihre anführten: *quiae hae solae etiam per se conjunctae plenam faciunt orationem.* dann werden wir nicht nur bei unserer Annahme bleiben, dass in diesem Sinne auch Apollonios ein Dialektiker gewesen, sondern auch unserem Zweifel Ausdruck geben, ob Priscian den griechischen Ausdruck syncategoremata durch den lateinischen consignantia richtig wiedergegeben hat. Es scheint nämlich, dass die *συγκατηγορήματα* den *ἐπιῤῥηματικά* des Apollonios entsprachen, mit dem Unterschiede, dass unter die *συγκατηγορήματα* auch die *ὀνόματα* als *κατηγορικά* (Bekk. a. gr. 864 15) gehörten, welche bei Apollonios in den *ὀνομαστικά* enthalten waren.

II, 27 bis 31 betrachtet Priscian die verschiedenen Species der Nomina, eine Partie, welche einem Teile der uns unter dem Namen des Dionysios Thrax erhaltenen *Techne* sehr ähnlich ist, so dass man auf eine unmittelbare Uebersetzung schliessen zu müssen glaubte. Dagegen muss aber bemerkt werden, dass sich Priscian im Laufe dieser Partie auf Apollonios und Herodian

beruft. Es handelte sich nämlich um die Nomina talis, tantus, tot u. s. w., welche einige ältere griechische Grammatiker als pronomina oder articuli ansahen. Diesen folgten die lateinischen Grammatiker (quos grammatici Latinorum similiter sunt secuti); er dagegen betrachtet sie als nomina, denn: incongruum videtur, cum illi antiquorum non recusaverint Graecorum etiam errores imitari, nos Apollonii et Herodiani, qui omnes antiquorum errores grammaticorum purgaverunt, vestigia linquere et non inter nomina haec potius ponere. Hätte er hier Dionysios gebraucht, so würde er wenigstens bemerkt haben, dass er ihm darum folgt, weil mit ihm Apollonios und Herodian übereinstimmen. Und überhaupt haben wir kein Recht anzunehmen, er habe irgend einen anderen griechischen Schriftsteller gebraucht ausser Herodian und Apollonios, denn wenn er XVII, 1 behauptet dass er es nicht unterlassen habe, wo es nötig schien, auch manches aus anderen griechischen Grammatikern anzuführen: aliorum quoque sive nostrorum sive Graecorum non intermittentes necessaria, so hat er damit nachträglich konstatiert, was er wirklich getan hat, dass er nämlich auch andere berücksichtigt hat, z. B. die Dialektiker, die Stoiker, Tryphon und Didymos, womit aber nicht gesagt wurde, dass er sie auch gelesen hat.

Es entsteht daher die Frage, inwieferne Priscian für die Rekonstruktion der alten grammatischen Lehre und besonders für die Textkritik des Apollonios in Betracht kommt.

Unter einem Diminutiv versteht Priscian einen Namen, der die Verkleinerung seines primitiven absolut bezeichnet: quod diminutionem primitivi sui absolute demonstrat. Der Zusatz absolute schliesst die Komparative aus, da sie auch manchmal eine Verkleinerung bezeichnen, aber nie absolut: quia comparativa non solum augent, sed etiam est quando minuunt vim primitivorum, sed non absolute. Nun wird der Gegensatz zu diesem absolute, der im Komparative enthalten ist, III, 15 besonders behandelt: Fit autem comparatio vel ad unum vel ad plures tam sui generis quam alieni, quamvis Graeci honoris causa suae gentis quam ratione

veritatis dicunt, non posse ad multos sui generis fieri comparationem. Ueber den ersten Teil dieser Behauptung wollen wir nicht reden, obwohl auch darüber was zu sagen wäre, sondern unser Augenmerk nur dem zweiten Teile von *quamvis* an zuwenden. Die Worte lassen sich nicht übersetzen, ihr Sinn ist aber, dass die Griechen lehren, man könne ein Individuum mit mehreren derselben Art nicht vergleichen, da sie mehr auf die Ehre ihrer Nationalität, als auf die Wahrheit halten. Das Beispiel, das sich an der entsprechenden Stelle der *Techne* des Dionysios findet, ist *Ἀχιλλεύς ἀνδρείοτερος τῶν Τρώων*. Nun äussert sich darüber der Scholiast Bekk. a. gr. 854, 22 folgendermassen: *Ὁ τεχνικός δὲ εἶπε τὴν σύγκρισιν λέγεσθαι πρὸς ἓνα ὁμόφυλον ἢ ἑνὸς πρὸς ἅπαντας ἑτεροφύλους. ἀλλόφυλοι γὰρ ἦσαν οἱ Τρῶες τῷ Ἀχιλλεῖ, πολλοὺς δὲ Τρῶας πρὸς ἓνα Ἕλληνα. φαμέν ὅτι φιλέλλην ὢν ὁ ποιητὴς προσηχαρίσατο, βουλόμενος σεμνῦναι τὸ πᾶν γένος τῶν Ἑλλήνων*. Also auch diesem Griechen, war nicht mehr klar, was er niederschrieb. Ursprünglich war wohl dabei die Rede davon, dass in der *Ilias* die Griechen und besonders Achill als grössere Helden dargestellt werden, als die Trojaner. Es war eine ästhetische Betrachtung an ein grammatisches Beispiel äusserlich angeknüpft, wie z. B. eine solche Apollonios Synt. 41, 21 angeknüpft hat. Eine solche Betrachtung musste sich in dem griechischen Original befunden haben, nach welchem Priscian seine Bemerkung verfasste. Ob nun die griechische Bemerkung, welche Priscian vorgelegen, oder diejenige, welche wir in Bekkers *Anecdota* heute lesen, der ursprünglichen Form näher kam, ist für uns minder wichtig, als der Schluss, den wir in Bezug auf die Art und Weise, wie Priscian arbeitete, ziehen müssen.

Den Apollonianischen Satz Synt. 103, 13 *Ἡ τῶν ὀνομάτων θέσις ἐπενοήθη εἰς ποιότητας κοινὰς ἢ ἰδίαις, ὡς ἄνθρωπος, Πλάτων* gab er XVII, 63 sinngemäss so wieder: *Nominum positio inventa est ad significationem qualitatum vel communium vel propriarum, quae sunt innumerabiles, ut homo Plato. XVII, 36 behauptete er dagegen, quod nomen quidem et substantiae et qualitates et numeri et omnia accidentia his in ipsis sunt speciebus nominum: substantiae, ut animal, homo; qualitates, ut bonus, prudens; quantitates, ut maximus, parvus;*

numeri, ut multus, paucus. Itaque sunt nomina generallem significantia vel substantiam vel qualitatem vel quantitatem vel numerum Da ähnliches, wie wir gesehen haben, auch in der Schrift de pronomine gelehrt wird, so ist anzunehmen, dass schon zu seiner Zeit die kleineren Apollonianischen Schriften mit der Lehre des Meisters, dem sie zugeschrieben wurden, nicht mehr harmonierten. Und so ist kein Wunder, wenn Priscian, der für die philologische Akribie eines Apollonios keinen Sinn hatte, oft auch das unrichtig wiedergab, was in seinem Originale richtig war.

XVII, 84 übersetzt er Apollonios Worte Synt. 117, 1: *καὶ τὸ μείζον ἐκ δυνάμεως τῆς τοῦ λόγου, ἢν καὶ δέον ἐστὶ παραθέσθαι. Τῶν ἄλλων συντάξεων προδήλων οὐσῶν παρρησίαιται ἐν τισι μέρεσι λόγου* u. s. f. folgendermassen: *et ex vi ipsius orationis solent quod necessarium est apponere. Cum manifestum est de obliquorum constructione, sciendum etc.* Er hat also die Worte *τῶν ἄλλων συντάξεων* richtig durch *de obliquorum constructione* wiedergegeben. andererseits gab er sich aber keine Mühe, die Worte *ἐκ δυνάμεως τῆς τοῦ λόγου* richtig aufzufassen. wie er XVII, 1 *λόγος* durch *ratio* richtig wiedergegeben hat.

Synt. 19, 19 *αὐτὸ γὰρ μόνον τὸ τίς ὄνομα τῆς οὐσίας ἐπεζήτει* übersetzt er XVII, 23 so: *ipsum enim per se quis interrogativum nomen substantiam solam quaerebat*, welche Stelle uns zeigt, was er von einem richtigen grammatischen Verständniß hielt. Hätte er wenigstens gewusst, was die *οὐσία* bedeutet, so würde ihm der Sinn über die grammatische Schwierigkeit hinweggeholfen haben. Denn, wenn *τίς* die *οὐσία* verlangte, dann könnte man nicht *ἄνθρωπος ἢ Πλάτων* antworten. Er glaubt aber, *ὑπαρξίς* und *οὐσία* seien Synonyme, denn er übersetzt Synt. 19, 7 *ὑπαρξίν τινος ὑποκειμένον ζητοῦντές φημεν τίς κινεῖται*; XVII, 23: *substantiam alicujus suppositi quacrentes dicimus quis movetur?* und so öfter. Apollonios lehrt an dieser Stelle, dass man auf die Frage nach der Existenz der in Rede stehenden Person durch ein *ὄνομα* antwortet und setzt hinzu die Worte *τῶν κυρίων ἐμφανιζόντων καὶ τῇ οὐσίᾳ*. Dieser Zusatz sollte für Priscian eigentlich ein Unsinn sein, denn *ὑπαρξίς* ist ja dasselbe was die *οὐσία* und die *ὀνόματα* bezeichnen ohne Unterschied die *οὐσία*. Aber Apollonios

ist für ihn eine zu grosse Auktorität, als dass er sich an irgend eine Aenderung entschliessen könnte. Darum sucht er, durch eine Umschreibung der Pflicht eines treuen Uebersetzers zu genügen: *propriis manifestantibus etiam generalem substantiam*. Ein anderes Mal, XVII, 33, übersetzt er *οδσία* durch *substantia definita*. Er weiss nämlich nicht, dass *definita* neben *substantia* nach der von Apollonios befolgten Lehre ein überflüssiger Zusatz ist, da die *οδσία* an und für sich schon *definita* ist, und dass das eben der Grund ist, warum die Pronomina *ὀρισμένα πρόσωπα* bezeichnen.

Synt. 103, 13 bemerkte Apollonios, dass die Nomina zum Ausdrücke der *ποιότητες* da sind, und zog aus dem Umstande, dass dieselben weder deiktisch noch anaphorisch sind, den Schluss, dass es eine Menge Nomina und in Folge dessen auch Homonymien gibt. Als einen ferneren Schluss aus demselben Umstande stellte er sodann den Mangel am *ὀρισμός* der Person: *διὸ καὶ ἐστέρητο τὸ διὰ τῶν ὀνομάτων γινόμενον πρόσωπον τοῦ ὀρισμοῦ*. Priscian dagegen sah dies als Folgerung aus dem unmittelbar vorhergehenden Umstande, nämlich der Homonymie: *nec mirum, cum propria quoque nomina, quamvis ideo ponantur, ut unumquemque ab aliis omnibus discernant, incerta sint tamen, cum non possint omnes ejus qualitates, quae illum separant ab aliis omnibus, ostendere absque demonstrationis auxilio, quae fit per pronomen. quamvis enim sciamus, quod poeta sit Virgilius et filius Maronis, cernentes eum, si posset fieri, nesciebamus, ejus esse hoc nomen, nisi si qui nobis eum demonstrans dixisset: „hic est Virgilius“.*

Seine Auffassung aber findet in Synt 74. 7 die entschiedenste Widerlegung. Wenn ich z. B. auf die Frage *τίς περιπατεῖ*; antworte *οὗτος*, so wird der Fragende, wenn er die Antwort nicht verstanden hat, die Frage einfach wiederholen: *οὐδέτι δέεται ἐτέρως πύσεως*. Wenn ich ihm auf dieselbe Frage antworte *Αἴας*, so wird er, wenn er die Antwort nicht verstanden hat, die Frage ebenfalls wiederholen. wenn er sie aber verstanden hat, und ihm zwei Menschen Namens *Αἴας* bekannt sind, so wird er nicht dieselbe Frage wiederholen, sondern eine weitere Frage stellen, etwa *ποῖος*; oder *πότερος*; Die Antwort nun auf diese Frage darf

keine Wiederholung der ersten Antwort sein: *οὐκ ἐν τῷ αὐτῷ ὀρισμῷ ἀνθιπάζεται ἡ σύνταξις*. Also die Antwort *Αἶας* war ein ὀρισμός, ebenso wie die weitere Antwort etwa *ὁ μέγας, ὁ Τελαμώνιος*, weil *Αἶας* in diesem Falle eben anaphorisch war, wie *ὁ μέγας, ὁ Τελαμώνιος, ἐγὼ* und *οὗτος*. Das hat aber Priscian nicht bemerkt, denn er übersetzt jene Stelle XVII, 34: *et si pronomen redditur, non eget altera interrogatione; sin vero nomen potius, eget altera interrogatione propter multorum similitudinem nominum*.

Apollonios lehrt Synt. 115, 6, dass neben den Verben, welche die Aufgabe haben, das κύριον ὄνομα einzuführen, dieses neben allen Personen des Verbs vorkommen kann, z. B. *εἰμι Ὀδυσσεύς. Τρύφων ὀνομάζομαι*. Man dürfe aber nicht sagen *ἐγὼ ὀνομάζομαι*, da *ἐγὼ* eine κοινή φωνή sei, d. h. ein Wort, welches ein jeder für sich sagen kann, das Verbum *ὀνομάζομαι* aber verlange eine ἰδία φωνή, d. h. eine solche, die mir allein zukommt. Daher dürfte man eigentlich auch nicht *ἐγὼ εἰμι* sagen. Und doch sagt man auch *ἐγὼ εἰμι*, denn *εἰμι* ist ein Verbum, welches entweder eine κοινή oder eine ἰδία φωνή verlangt, also ein Verbum, welches die ὑπαρξις bedeutet. Diesen so einfachen Gedanken gab Priscian XVII, 77 so wieder: *Supra dictis vero, id est substantivis, et sine pronomine bene omnes adiunguntur personae et vocativis verbis. cum enim ipsa verba per se substantiam unius cujusque propriam colligant vel substantiae nominationem, necessario relictis pronominibus, quae ipsa quoque substantiam quantum ad vocem solam significant, ad nomina se applicant, quae propriam qualitatem demonstrant, ut 'homo sum', 'Apollonius vocor'; unde 'ego sum' vel 'ego vocor' per se nemo dicit, cum duplicata substantiae demonstratio sine qualitate nihil perfectum significaret. non erat enim possibile propriam positionem, quae significatur nomine proprio, attribuere voci communi, id est ad omnes generaliter pertinenti, quod est pronomen, si dicermus 'ego sum' 'ego nominor', verba ad pronomen referentes . . . cum specia-*

lem substantiam, quam pronomen additum demonstraret, habeat in se ipsum verbum substantivum vel vocativum, wogegen er gesagt hatte: propriis manifestantibus etiam generalem substantiam. Also die οὐσία, welche die propria angeben, ist eine generalis, diejenige, welche die nomina angeben, dagegen eine specialis

Nach einer richtigen Definition des Pronomens XII, 1 behauptet er, Apollonios habe nicht unrichtig die dritten Personen der Verba unbestimmt genannt, da durch dieselben keine bestimmte Person angegeben werde und eine sehr grosse Menge angegeben werden könne, ebenso wie durch den Plural der Nomina. Er hat also nicht gewusst, dass sich Apollonios, was die Aoristie anbelangt, mit allen Philosophen und Grammatikern in Uebereinstimmung befand, und meint, Apollonios sei derjenige gewesen, der die Aoristie der dritten Person der Verba zuerst bemerkt habe. Dass er sich über den Horismus und die Aoristie nicht näher informiert hatte, zeigt er XVII, 29, wo er bemerkt: δοριστῶδες quoque hoc idem, id est τὸ 'ὅς', nominant μόριον, id est infinitam particulam quando pro ὅστις accipitur Zu nominant muss man sich aus dem Vorhergehenden Graeci denken. Wir wissen aber, dass Apollonios, der doch auch ein Grieche war, kein ἄρθρον δοριστῶδες anerkennen konnte, da es als solches ein ἄρθρον war, als gleichwertig mit ὅστις aber war es ihm kein ἄρθρον und kein δοριστῶδες μόριον, sondern ἄρθρον μόριον. Priscian haben wohl die zwei sich anscheinend nicht deckenden Stellen Synt. 27, 4 und 68, 18 verworren. XVII, 52 äussert er sich in einer Nebenbemerkung über das Verhältniss der Stoiker zum Horismus folgendermassen: Quoniam de his, quae loco articulorum accipi possunt apud Latinos, in supra dictis ostendimus et de generaliter infinitis vel relativis vel interrogativis nominibus, quae relationis causa stoici inter articulos ponere solebant, et de adverbii quae u. s. w. Wenn er unter relatio die ἀναφορά versteht, ist es unerklärlich, wie denn die Stoiker die infinita und die interrogativa wegen der ἀναφορά irgendwohin rechnen konnten, und zwar zusammen mit den relativis. Ebenso ist es kaum glaublich, dass die Stoiker, wie er dies XVIII, 4 behauptet,

gewisse „*constructiones*“ ἀξιώματα oder συμβάματα genannt haben, noch minder aber, dass seine Uebersetzung dieser Ausdrücke ἀξιώματα = dignitates, συμβάματα = congruitates, παρασυμβάματα = minus quam congruitates (und wie würde er das ἔλαττον ἢ παρασύμβαμα übersetzt haben?) richtig ist.

Die inclinationes animi in seiner Definition VIII, 63 *Modi sunt diversae inclinationes animi, varios eius affectus demonstrantes.* sind wahrscheinlich eine Kontamination der ἐγκλισις und der ψυχικὴ διάθεσις.

Ueber den Indikativ urteilt er XVIII, 68: *Indicativus, quia essentiam plerumque ipsius rei significat, hoc nomine nuncupatur.* Wie sich aber Apollonios zwischen den zwei Ausdrücken ἀποφαντική und ὀριστική für den letzteren entschied, so hätte Priscian von den zwei lateinischen Ausdrücken, *indicativus* und *definitivus*, den letzteren wählen sollen, denn dem griechischen ὀρίζεσθαι entspricht wohl das lateinische *definire*. Aber er hat den Apollonianischen Grund διὰ γὰρ ταύτης ἀποφαινόμενοι ὀριζόμεθα einfach nicht verstanden und den Grund für seinen Namen darin gesucht, dass er *essentiam plerumque ipsius rei significat*, aber gerade durch den Zusatz *plerumque*, den er noch dazu näher erklärt, hat er bewiesen, dass er nicht bemerkt hat, auf welchem Wege Apollonios zur Feststellung der technischen Ausdrücke gelangt ist.

Weiter lehrt er XVIII, 69, dass mit dem Indikative sich die affirmativen oder die kausalen Adverbien oder Konjunktionen verbinden: *itaque opportune aptatur adverbiis vel conjunctionibus affirmativis vel causalibus. quae substantiam vel essentiam rei comprobant, fūgt aber gleich hinzu: et inveniuntur quidem etiam cum aliis modis supra dicta adverbia vel conjunctiones, frequentius tamen indicativo sociantur.* Er hat also den Grundsatz nicht bemerkt, nach welchem Apollonios den Sprachstoff in seine Syntax aufnahm. Wie wenig er den Geist der Apollonianischen Syntax begriff, beweist unter anderen der Umstand, dass er z. B. nach der Behandlung des Konjunktivs und vor der passiven und aktiven Diathese auch solche Konjunktionen behandelt hat, welche die ursprüngliche Bedeutung der Enklisen modifi-

zieren, und dass er z. B. dort, wo von denjenigen Eigenschaften der Pronomina, welche diesen mit den übrigen Redeteilen gemeinsam sind, die Rede sein sollte, Fälle bespricht, welche, wie die Vertauschung der Numeri, der Genera, der Kasus, der Tempora, der Personen u. s. w. in eine Syntax, wie die Apollonianische, gar nicht gehören. Möglich ist es, dass Apollonios in anderen Werken z. B. in seiner *συνθεσμικὴ σύνταξις* vor der Abfassung der Syntax (205, 18 *ἐν τῇ συνθεσμικῇ συντάξει ἐντελέστερον τὰ τοιαῦτα δέδεικται*) den Einfluss der Konjunktionen auf die Bedeutung der Verbalformen, in irgend einem anderen, etwa stilistischen jene Vertauschungen besprochen hatte, und Priscian hatte unstreitig das Recht, dieselben dort zu verwenden, wo es ihm beliebte, wie jeder Schriftsteller, nachdem er sich aber vorgenommen hatte, eine Syntax der Sprache in der Weise des Apollonios zu schreiben: *nunc quoque eiusdem maxime de ordinatione sine constructione dictionum, quam Graeci σύνταξιν vocant, vestigia sequentes*, so hat er sich die Pflicht auferlegt, sich vom Plane der Syntax des Apollonios nicht zu entfernen, und nur solche Zusätze sich zu gestatten, welche in diesen Plan passen, und nicht bei den blossen Worten zu bleiben: *si quid etiam ex aliis vel ex nobis congruum inveniatur, non recusemus interponere*.

Nachdem Priscian also weder den Plan des Apollonios in der Syntax, noch seine Lehre wiedergegeben hat, so muss auch der Wert, den man seinem grossen Werke hinsichtlich der Kritik der Apollonianischen Texte bisher beimass, beträchtlich herabgemindert werden.

C. Choiroboskos.

Wenn Choiroboskos S. 3, 30 (der Gaisfordschen Ausgabe) das ὄνομα als *μέρος λόγου πτωτικόν, ἐκάστου τῶν ὑποκειμένων σωμαμάτων ἢ πραγμάτων κοινὴν ἢ ἰδίαν οὐσίαν σημαῖνον* definiert, so haben wir keinen Grund, ihm dies zu verübeln, wie dem Priscian, denn er hat es sich nicht wie dieser zur Aufgabe gemacht der Lehre des Apollonios zu folgen. Er weiss überdies ganz gut, dass nicht alle in dieser Definition sich des Ausdruckes *οὐσία* bedienen, sondern dass andere dafür *ποιότητα* sagen. Unter diesen

findet er aber nicht den Apollonios, sondern den Philoponos und Romanos. Wenn nun Choiroboskos diesbezüglich gut informiert ist, so müssen wir sogar zum Schlusse gelangen, dass schon diese seine zwei Vorgänger unter ποιότης in ihrer Definition des ὄνομα nicht dasselbe verstanden, wie Apollonios. Choiroboskos sagt nämlich nach ihrer Definition ausdrücklich 4, 20 ἐπειδὴ καὶ ἡ ποιότης ἐν οὐσίᾳ θεωρεῖται. Er selbst denkt unter ἄνθρωπος, ἵππος u. s. w. lauter οὐσίαι, unter τὸ λευκόν, τὸ ξανθόν u. s. w. lauter ποιότητες: Καὶ ἰστέον ὅτι οὐσία μὲν ἐστὶν ἡ ἀνθυπόστατος ὑπαρξίς· ὅλον ἄνθρωπος, ἵππος καὶ τὰ τοιαῦτα· ποιότης δὲ αὐτὸ τὸ ποιεῖν, ὅλον τὸ λευκόν, τὸ ξανθόν, τὸ μέλαν, καὶ τὰ τοιαῦτα. Wie nun seine Definition des ὄνομα unsere Adjektive und wie die des Philoponos und Romanos unsere Substantive umfassen konnte, wollen wir nicht untersuchen. Auch die Ausdrücke σωμαίων ἢ πραγμάτων sind nicht aus der Schule des Apollonios und der übrigen „Philosophen“, sondern der „Grammatiker“. So sagt er 4, 3: Ὑποκείμενα καλοῦσιν οἱ γραμματικοὶ τὰ ὄντα καὶ ὑπάρχοντα, σώματα δὲ τὰ ὑποπίπτοντα τῇ αἰσθήσει, ὅλον λίθος, ξύλον, ἄνθρωπος πράγματα δὲ καλοῦσι τὰ ὑποπίπτοντα μόνῳ τῷ νῷ, ὅλον ῥητορικὴν, γραμματικὴν καὶ τὰ τοιαῦτα.

Wie scharf er die „Philosophen“ und die „Grammatiker“ unterscheidet, davon findet sich ein köstliches Beispiel 7, 1. Es handelte sich nämlich um die Frage, ob in der Reihenfolge der παρεπόμενα der Nomina die γένη vor den εἶδη, oder umgekehrt die εἶδη vor den γένη zu stehen haben. Dabei bemerkt er, Dionysios der die γένη vor die εἶδη gesetzt habe, sei hierin den Philosophen gefolgt, welche ihre γένη und εἶδη in dieser Reihenfolge darstellten, da die εἶδη in den γένη enthalten seien. Apollonios und Herodian und Romanos dagegen hätten den εἶδη den Vorzug gegeben, da, wo ein γένος (Geschlecht), ist, auch ein εἶδος (Type), sein muss, umgekehrt aber, wo ein εἶδος (Type), ist, brauche kein γένος (Geschlecht), zu sein: Ἐπειδὴ οὖν ὅπου μὲν εἶδος οὐ πάντως καὶ γένος ἐστὶ παρὰ τοῖς γραμματικοῖς, ὅπου δὲ γένος ἐκεῖ πάντως καὶ εἶδος, τούτων χάριν προτερεύουσι τὰ εἶδη τῶν γενῶν. Πρόσκειται „παρὰ τοῖς γραμματικοῖς“, ἐπειδὴ τοῖς φιλοσόφοις, ὅπου γένος, ἐκεῖ πάντως καὶ εἶδος u. s. f. Er scheint also nicht einmal gehnt zu haben, welche wichtige Rolle in der Apollonianischen Grammatik gerade die γένη und die εἶδη spielen.

Bezüglich der von ihm angenommenen Reihenfolge der Enklisen bemerkt er 471, 9: Ἐγκλίσεις μὲν οὖν εἰσὶ πέντε, ὀριστική, ἀπαρέμφατος, ἐνκτική, προστακτική, ὑποτακτική· οὕτω γὰρ δοκεῖ τῷ Ἀπολλωνίῳ περὶ τῆς τάξεως αὐτῶν διαλαβεῖν. Er weiss also nicht, dass Apollonios in der Syntax diese Reihenfolge modifizierte und noch welche kannte. Aber auch die Begriffe ἔγκλισις und διάθεσις sind ihm nicht klar. Zuerst erklärt er die Worte διάθεσις ψυχῆς durch den Zusatz τοῦτ' ἔστι προαίρεσιν und statt διάθεσις ψυχῆς sagt er ψυχῆς προαίρεσις, θέλημα ψυχῆς, ψυχικὴ προαίρεσις. Er hat sich also mit der „Philosophie“ so wenig befasst, dass er auch den Indikativ als einen Ausdruck für ein θέλημα ψυχῆς hielt.

Er scheint nämlich, ebenso wie der Scholiast Bekk. a. gr. 883, die rhetorische oder, besser gesagt, die juristische Lehre von der βούλησις τῆς ψυχῆς mit der, sagen wir, philosophischen verwechselt zu haben. Wie nämlich der Jurist nicht mit der ὑπαρξις überhaupt zufrieden sein kann, sondern in einem jeden Falle die οὐσία sucht, so sucht er in einer jeden Handlung der Partei, also auch in einer jeden Aeusserung derselben die Absicht. Er fragt, was die Partei durch die betreffende Aeusserung oder Handlung erreichen wollte. Eine an und für sich unschuldige Konstatierung einer Tatsache kann unter Umständen eine Beleidigung involvieren; zur Beleidigung wird sie aber erst durch die Absicht desjenigen, der dieselbe getan hat. Durch die Absicht unterscheidet sich der Inhaber vom Besitzer. In diesem Sinne meinte Quintilian III, 3, 12: Omnis sermo, quo quidem voluntas aliqua enuntiatur, habeat necesse est rem et verba. Diese voluntas ist identisch mit der ψυχικὴ προαίρεσις, welche Apollonios Synt. 228, 4 in den Verben θέλω, βούλομαι, προθυμοῦμαι findet; sie ist also ein Teil der allgemeinen ψυχικὴ διάθεσις, welche auch durch die Verba οἶομαι, ὑπολαμβάνω u. s. f. bezeichnet wird, was eben Choïroboskos nicht gewusst hat.

Wie weit aber seine historischen Kenntnisse reichten, zeigt die Stelle 471, 20, wo er behauptet, die Alten hätten die Enklisen und die Diathesen διαθέσεις genannt, und erst später hätten sie die ψυχικαὶ διαθέσεις als ἐγκλίσεις, die σωματικαὶ aber als διαθέσεις bezeichnet: Ἰστέον δὲ ὅτι τὰς ἐγκλίσεις καὶ τὰς διαθέσεις οἱ παλαιοὶ κοινῶς διαθέσεις ἐκάλουν, καὶ λοιπὸν ὕστερον διεμέρισαν,

καὶ τὰς μὲν ψυχικὰς ἐκάλεσαν ἐγκλίσεις, τὰς δὲ σωματικὰς διαθέσεις. Das ist wohl unter aller Kritik und zusammen mit dem Umstande, dass er die Enklisen des Aoristes auch als Enklisen des Futurs betrachtet, und mit der Art und Weise, wie er 749, 31 über die *διαφοροὶ δόξαι περὶ τῶν εἰς ὃν προστακτικῶν τοῦ α' ἀόριστου καὶ μέλλοντος* handelt, wo er zwar Herodians Meinung darüber, Apollonios aber mit keinem Worte erwähnt, dürfte wohl genug sein, um Choiroboskos einen jeden Wert für die Rekonstruktion der Apollonianischen Texte und seiner Lehre abzusprechen.

D. Die Techne des Dionysios Thrax.

In der Uhlighschen Ausgabe findet man eine Menge Schriftsteller, welche angeblich aus der Techne des Dionysios geschöpft haben, aber aus keiner Stelle kann man schliessen, dass der betreffende Verfasser unsere so gestaltete Techne gebraucht habe. Denn z. B. Sextus Emp., der ausdrücklich Dionysios zitiert, hatte ohne Zweifel entweder die echte, oder eine andere vor sich. Einen grösseren Feind, der noch dazu durch seine Bildung als ein kompetenter Richter gelten könnte, haben die Grammatiker wohl nicht gehabt als diesen Philosophen, der sie als dumm und schwatzhaft, wie die alten Weiber darstellt. Seine Vorwürfe, so wie sie sind, sind auf persönliche Animosität zurückzuführen. Um seinem Vorwurf einen Schein der Berechtigung zu geben, griff er gewiss eine der schwächsten Seiten der Grammatik an, und zwar eine solche, nebenbei bemerkt, an welcher man keineswegs jene Dummheit und Schwatzhaftigkeit entdecken kann, welche er an derselben zu finden glaubte. Hätte er den Text unserer Techne vor sich gehabt, so hätte er einen der vielen „crassen Unsinne“ angegriffen, wenn er sie überhaupt einer Berücksichtigung gewürdigt hätte.

Der Zweck des Büchleins war nach der byzantinischen Tradition (Beckk. a. gr. 671, 27) *ὡς ἐν εἰσαγωγῇ παραδοῦναι πάντα τὰ τῆς γραμματικῆς θεωρήματα*. Aber der Gebrauch eines solchen Hand- und Schulbuches setzt den allgemeinen Verfall der Wissenschaften voraus, einen Zustand, in welchem die gesammte Lehrerschaft auf einem so niedrigen Bildungsniveau sich befand, dass sie auch einen Unsinn als eine Offenbarung hinnehmen

konnte. Allein ein solcher Zustand ist zur Zeit, als ein Chrysipp, ein Krates, ein Aristarch lehrten, einfach nicht denkbar.

Die byzantinische Tradition kennt zwei Grammatiker Namens Dionysios Thrax: einen älteren, den Schüler Aristarchs, und einen jüngeren, den Verfasser der uns überlieferten *Technē*.

Aus den Worten des Choroiboskos 692, 7 *ὡς ἐν τῇ τέχνῃ Διονυσίου μεμαθήκαμεν*, sowie aus gelegentlichen Zitaten folgt, dass er die *Technē* gelesen hat. Er zitiert 7, 1 Dionysios als denjenigen, der die *γένη* vor die *εἶδη* gesetzt hat; 112, 25 seine Lehre von der Endung der Nomina; 475, 26 seine Reihenfolge der Enklisen; 477, 28 und 478, 3 seine Definition der Personen, lauter Stellen, aus welchen zwar ersichtlich ist, dass jene *Technē*, welche Choroiboskos las, mit der unserigen sehr vieles gemein hatte; da aber diese Stellen solcher Art sind, dass sie in einem jeden philosophischen Werke vorkommen konnten, so ist die Möglichkeit nicht ausgeschlossen, dass Choroiboskos die *Technē* des älteren Dionysios vor sich gehabt habe. Wenn man aber den Umstand in Betracht zieht, dass Choroiboskos gelegentlich der Definition des Nomens den Philoponos und Romanos zitiert, welche an demselben die *ποιότης* fanden, nicht aber auch Dionysios, der, wie Apollonios, dasselbe lehren musste, so muss man es für wahrscheinlich halten, dass bereits Choroiboskos die jüngere *Technē* las und kommentierte.

Wenn wir aber die Gründe, welche die Byzantiner (Bekk. a. gr. 672) dafür anführten, dass diese *Technē* nicht vom Aristarcheer verfasst wurde, näher ins Auge fassen, so müssen wir dieselben in ihrer heutigen Form abweisen.

Zuerst ist es nämlich unwahrscheinlich, der ältere Dionysios habe das *ῥῆμα* als *λέξις κατηγορημα σημαίνουσα* definiert, denn diese Definition ist auf jeden Fall inkorrekt, da sie einerseits den Infinitiv, andererseits die Fälle ausschliesst, wo das Praedikat aus mehreren Wörtern besteht.

Wenn er ferner den Artikel und das Pronomen als ein *μέρος λόγου* betrachtete, so tat er dies wohl im stoischen Sinne, aber dann muss er diese Wörtergruppen auch als *στοιχεῖα* betrachtet haben, wie auch das proprium und das appellativum.

Diese Gründe aber führen uns zur Vermutung, dass dem Scholiasten Nachklänge einer Nachricht vorlagen, nach welcher des Dionysios *Technē* ein stoisches Werk war. Die heutige *Technē*

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dagegen ist ein rein „grammatisches“ Werk, das nur Spuren aufweist, welche uns auf den ursprünglichen, philosophischen Standpunkt des Verfassers führen.

Ebenso wie die Definitionen des *κῶριον* und des *προσθηγορικόν* nicht philosophisch sind, kann auch die Hauptdefinition des *ὄνομα* nicht philosophisch sein. Schon der Umstand, dass in derselben das *ὄνομα* als *σῶμα ἢ πρᾶγμα σημαῖνον* gegenüber der *οὐσία* in den Nebendefinitionen erklärt wird, ist an und für sich bedenklich. Choïroboskos lehrt ausdrücklich, dass die „Grammatiker“ die *ἀσώματα* als *πράγματα* bezeichnen. Dasselbe lehrt auch Priscian de duodecim vers. Aen. III, 70: *Quamvis enim quidam grammatici incorporalia soleant res dicere, tamen una ratione omnia, quae sunt, sive corporalia sive incorporalia, res possunt nominari.* Im Zeitalter des älteren Dionysios und in seiner Gesellschaft ist dieser „grammatische“ Ausdruck wohl nicht denkbar. Wir müssen daher annehmen, Dionysios habe im Nomen nur die *ποιότητες* der *σώματα* und *ἀσώματα* gefunden, also eine Definition voraussetzen ähnlich der bei Priscian de duodecim vers. Aen. V, 95 erhaltenen: *pars orationis, quae singularum rerum corporalium vel incorporalium sibi subjectarum qualitatem propriam vel communem manifestat.*

Wir können vielleicht auch den Weg finden, auf welchem das *πρᾶγμα* in die heutige Definition gelangt ist. Die Beispiele der Definition sind *σῶμα μὲν οἶον λίθος, πρᾶγμα δὲ οἶον παιδεία*. Aber *παιδεία* ist ein *πρᾶγμα* im wahren Sinne des Wortes. Die Nomina müssen einerseits in *γένη* und *εἶδη* bis zum *εἰδικώτατον*, andererseits so eingeteilt worden sein, dass unter den *ποιότητες* der *ἀσώματα* bezeichnenden die *πράγματα* bezeichnenden eine besondere Stellung einnahmen. Als man aber die Einteilung nicht mehr begriff, kontaminierte man alles zu *σῶμα ἢ πρᾶγμα*.

Eine philosophische Spur finden wir in der Definition des Komparativs: *Συγκριτικὸν δὲ ἐστὶ τὸ τὴν σύγκρισιν ἑνὸς πρὸς ἓνα ὁμοιογενῆ, ὡς Ἀχιλλεὺς ἀνδρείότερος Αἴαντος ἢ ἑνὸς πρὸς πολλοὺς ἑτερογενεῖς, ὡς Ἀχιλλεὺς ἀνδρείότερος τῶν Τρώων.* welche weder Priscian, noch der Scholiast Bek. a. gr. 854 verstanden. Derjenige, welcher diese Definition aufstellte, meinte folgendes: Sowie man ungleichartige Einheiten, z. B. ein Schaf und eine Ziege nicht zählen kann, ohne sie als Glieder einer Art aufzufassen,

z. B. zwei Tiere, zwei Säugetiere u. s. f., so kann man nur zwei gleichartige Einheiten vergleichen. Wenn ich daher behaupte: „Ein Schaf ist nützlicher als eine Ziege“, so habe ich beide etwa als Haustiere verglichen. Wird dagegen eine Einheit mit einer Mehrheit verglichen, so wird bei Gleichartigkeit die Komparation nicht durch den Komparativ, sondern durch den Superlativ ausgedrückt: „Unter drei Ziegen ist eine die nützlichste“. Die *ὁμογένεια* ist somit ein in der Definition der Komparation unentbehrlicher Begriff. Und eben darum finde ich diese Definition im Grunde als philosophisch, da die „Grammatiker“ ohne diesen Zusatz auskommen konnten.

Diese Definitionen konnten sowohl stoisch, als peripatetisch sein. Es gibt aber auch solche Spuren, die uns auf die stoische Philosophie führen. Der armenische Uebersetzer hat den bekannten Zusatz: *ἡ γὰρ προσηγορία ὡς εἶδος τῷ ὀνόματι ὑποβέβληται*. nicht, ebenso wie ihn die Ausgabe des Fabricius und einige Handschriften nicht haben. Dafür hat er einen Zusatz, der in der französischen Uebersetzung Cirbieds lautet: Ces parties présentent la nomenclature d'autant de classes de noms. Dieser Zusatz kann verschiedenartig gedeutet werden. Am natürlichsten kommt er in einem stoischen Werke als Uebergang von der Behandlung der *στοιχεῖα* zu den *μέρη λόγου* vor.

Unter den Nominibus gen. neutr. auf *ο* bieten einige Handschriften auch *τοῦτο* und *ἐκεῖνο*, was nur in einer stoischen Grammatik zulässig war, in welcher diese Wörter als nicht *δεικτικά* auch als Nomina vorkommen konnten.

Sextus Empir. zitiert *adv. gram.* I, 57 die Dionysianische Definition der Grammatik, welche mit der in unserem Dionysios identisch ist, denn die Stellung einzelner Worte kann dabei nicht in Betracht kommen. In dieser Definition nun waren einige mit der Bestimmung, die Grammatik sei eine *ἐμπειρία*, nicht zufrieden. Unter diesen befand sich auch ein Ptolemaios, den Sextus dort I, 60 *ὁ περιπατητικὸς* nennt. Wenn wir nun die Dionysianische Definition bei Sextus: *γραμματική ἐστὶν ἐμπειρία ὡς ἐπὶ τὸ πλεῖστον τῶν παρὰ ποιηταῖς τε καὶ συγγραφεῦσι λεγομένων* mit der Distinktion zwischen Grammatik und Kritik, welche nach Sextus I, 79 Krates aufstellte: *τὸ μὲν κριτικὸν πάσης — δεῖ λογικῆς ἐπιστήμης ἐμπειρον εἶναι τὸν δὲ γραμματικὸν ἀπλῶς γλωσσῶν ἐξηγηματικὸν καὶ προσωδίας ἀποδοτικὸν καὶ τῶν τούτοις περιπλησίων*

εἰδήμονα vergleichen, so werden wir erkennen, dass, wenn Krates — und darin stimmten mit ihm auch seine Schüler überein (Sext. Emp. a. a. O. 248) — die Grammatik als einen Teil der Kritik betrachtete, auch der Grammatiker ein *ἐμπειρος* sein musste, wie der Kritiker, und die Grammatik eine *ἐμπειρία*. Demnach wäre die Definition eine stoische, gegen welche Ptolemaios als Peripatetiker auftrat. Die Aehnlichkeit zwischen den von Krates gebrauchten Ausdrücken: *γλωσσῶν ἐξηγηματικόν, προσιρδίας ἀποδοτικόν* mit den Dionysianischen: *ἐξήγησις κατὰ τοὺς ἐνυπάρχοντας ποιητικούς τρόπους, γλωσσῶν τε καὶ ἱστοριῶν πρόχειρος ἀπόδοσις* kann in dieser Beziehung nicht entscheiden, denn ähnliche Ausdrücke waren wohl auch in der peripatetischen Grammatik üblich. Viel wichtiger ist dagegen der Umstand, dass in der Dionysianischen Grammatik von der Textkritik keine Erwähnung getan wird.

Alles was wir vom Streite um die Anomalie und Analogie wissen, wissen wir aus römischen Schriftstellern. Schon dieser Umstand muss uns auf die Vermutung führen, dass diese Frage eine eminent praktische war, da sich die Römer mit dem Theoretisieren nicht gern abgaben. Varro de l. l. IX, 11 lehrt: *Cum vituperandus non sit medicus, qui e longinqua mala consuetudine aegrum in meliorem traducat: quare reprehendendus sit, qui orationem minus valentem propter malam consuetudinem traducit in meliorem?* und IX, 16 *quae leviter haerent ac sine offensione commutari possint, statim ad rationem corrigi oportet; quae tamen sunt ita, ut in praesentia corrigi nequeas quin ita dicas, his oportet, si possis non uti: sic enim obsolescent ac postea oblitterata facilius corrigi poterunt. Quas novas verbi declinationes ratione introductas respuet forum, his boni poetae, maxime scaenici, consuetudine subigere aureis populi debent, quod poëtae multum possunt in hoc* Also nicht um die Regeln der Konjugation und Deklination handelte es sich in diesem Streite, diese waren doch im Grossen und Ganzen schon vor Aristoteles aufgestellt, sondern um die Frage, ob man die ganze Sprache uniformieren und den aufgestellten

Regeln allgemeine Geltung verschaffen soll. Für die Griechen hatte der Streit eine andere praktische Seite, als für die Römer. Es war nämlich bei ihnen die Rezension der alten Texte eben an der Tagesordnung und es handelte sich um die Frage, ob und in welchem Maasse die auf dem Gebiete der Formenlehre und der Syntax gewonnenen Resultate bei derselben angewendet werden dürfen, ob man die den aufgestellten Regeln widersprechenden Stellen der Dichter und Schriftsteller gewaltsam nur mit Berufung auf die Regeln umändern soll, oder nicht. Wenn sich nun Krates und die Stoiker für die Anomalie erklärten, so bedeutet dies nicht, dass sie sich gegen die Regeln von der Bildung der übrigen Kasus aus dem Nominativ bei den Nomina, oder von der Syzygie der Pronomina erklärten, sondern dass sie in ihrem Konservatismus den Gedanken perhorreszierten, um dieser Regeln willen Änderungen an den Texten der Schriftsteller vorzunehmen, wie diejenigen, welche Brugmann (Ein Problem der homerischen Textkritik) geisselt, sie läugneten, mit einem Worte, die Berechtigung der grammatischen Diorthose. Wenn nun in unserem Dionysios dieselbe nicht als Teil der Grammatik vorkommt, so ist dies auch ein Zeichen, dass ursprünglich das Werk ein stoisches war.

Wenn wir den Abschnitt vom ὄνομα in unseren Dionysios mit dem entsprechenden bei Priscian, den dieser aus Apollonios entnommen hat, vergleichen, so werden wir bemerken, dass der bei Priscian erhaltene im Allgemeinen korrekter ist, dass aber bereits Priscian in seinem Exemplare die verschiedenen Arten unsystematisch geordnet vorfand. Von den übrigen Redeteilen wollen wir nur einen, die Konjunktion, mit Rücksicht darauf betrachten, wie sie bei Priscian und bei Dionysios bearbeitet wurde. Unser Dionysios kennt unter anderen auch solche σύνδεσμοι, welche er αἰτιολογικοί nennt; er kennt aber nicht diejenigen, welche andere ἀποτελεστικοί nennen. Dass die Konjunktionen ἔνεκα, οὖνεκα, διό u. s. w. kausal sind, ist gewiss; dass man die finalen ἵνα, ὅττι, ὅπως auch als kausal betrachten konnte, ist erklärlich. Aber die Tradition kennt darunter auch ἑάν, ἄν. Wie konnten denn diese als kausal betrachtet werden?

An jenen Konjunktionen, welche bei unserem Dionysios nur αἰτιολογικοί genannt werden, unterscheidet Apollonios zwei Bedeutungen. De conjunct. S 244, 24 lehrt er, dass ἵνα und die gleichbedeutenden, je nachdem sie die Absicht oder den Grund

bezeichnen (*παρὰ τὸ διάφορον τῆς συντάξεως, λέγω τὸ ἀποτελεστικὸν καὶ αἰτιολογικόν*), mit verschiedenen Temporibus konstruiert werden, nämlich im finalen Sinne mit Futuris, im kausalen mit Praeteritis. Wer demnach sagt: *ἵνα γράψω ταῦτά μοι ἐγένετο*, behauptet zugleich, dass er geschrieben hat, so dass die Handlung *ἔγραψα* fertig ist, und er nur den Grund angibt, warum er geschrieben hat. Wenn er aber sagt: *ὅς, ἵνα γράψω*, so ist die Handlung noch nicht fertig, und, was noch nicht fertig ist, gehört der Zukunft S. 243, 28 hatte er für *ἵνα* das Beispiel *ἵν' ἀθανάτοισι φαίνοι* und S. 244, 16 für *ὅφρα* das Beispiel *ὅφρα πεποιθῆς* angeführt. Wenn wir die eben dargelegte Lehre auf diese Homerischen Beispiele anwenden, gelangen wir zu folgender Erklärung: Als der Dichter sagte: *ἵνα ἀθανάτοισι φαίνοι*, behauptete er zugleich, dass die Handlung *φαίνοι* zur Zeit, als er dies erzählte, fertig war. Die Sonne hatte zwar damals, als die Handlung des Hauptsatzes vor sich gieng, die Absicht zu scheinen, aber dem Sänger ist es nicht darum zu tun, seinen Zuhörern diese Absicht der Sonne mitzuteilen, sondern um die Tatsache, dass die Sonne aufgegangen war, als das von ihm Erzählte vor sich gieng. Da aber dieser Sonnenaufgang sich mit dem Inhalte der Erzählung in keinem Zusammenhange befindet, so musste er motiviert werden, was durch die Worte *ἵνα ἀθανάτοισι φαίνοι* geschah. Wenn dagegen Zeus zu Thetis *ὅφρα πεποιθῆς* sagt, so ist diese Handlung *πεποιθῆς* noch nicht fertig, denn sie ist noch immer die Absicht des Zeus. Hier spricht nicht, wie im vorigen Falle, der Sänger, sondern Zeus selbst. Dieser gedenkt aber nicht, der Thetis vorauszusagen, was er seinerzeit tun wird (*κατανεύσομαι*), sondern ihm ist die Hauptsache, ihr seine Absicht (*ὅφρα πεποιθῆς*) kundzugeben, um ihr Zuversicht einzuflößen. Der Satz *ὅφρα πεποιθῆς* ist demnach keine Motivierung des Hauptsatzes *κατανεύσομαι*, sondern des Zeus Hauptgedanke, eine doppelte Absicht 1. gegenüber *κατανεύσομαι* im gewöhnlichen grammatischen Sinne und 2. der Zweck, warum er überhaupt mit ihr sprach. Das ist also, was Apollonios durch die Ausdrücke *αἰτιολογικός* und *ἀποτελεστικός* sagen wollte. Freilich kennt man das an den von ihm angeführten praktischen Beispielen nicht, wie wir bemerkt haben, dass auch der Horismus und die Aoristie der nominalen Wörter an seinen prosaischen Beispielen nicht so leicht zu erkennen sind, da uns der Kontext, in welchem sie sich be-

fanden, nicht bekannt ist. Wir müssen daher den Sinn seiner Beispiele rekonstruieren, und zwar ungefähr folgendermassen: Wenn mir z. B. jemand sagt: *δός, ἵνα γράψω*, so ist es für ihn nicht die Hauptsache, dass ich ihm das gebe, was er von mir verlangt, sondern dass er das niederschreibe, was er eben zu schreiben hat. Ihm wird auch in dem Falle gedient werden, wenn ich ihm z. B. zeige, dass er das, was er braucht, habe. Der Zweck seiner Rede ist also *ἵνα γράψω*, und *ἵνα* ist in diesem Falle ein *ἀποτελεσματικὸς σύνδεσμος*. Wenn derselbe ein anderes Mal berichten wird: „Das und das ist mir geschehen, damit ich schreibe“ (*ἵνα γράψω ταῦτά μοι ἐγένετο*), z. B. „Er hat mir seine Tinte gegeben, damit ich schreibe“. so will er durch diese Worte nicht seine damalige Absicht zu schreiben mitteilen, sondern die Tatsache, dass ich ihm meine Tinte gegeben habe. Der Zusatz *ἵνα γράψω* ist nur die Motivierung, warum ich dies tat, und *ἵνα* ist ein *σύνδεσμος αἰτιολογικός*. Wenn Kriton zu Sokrates sagt: *ἐπιτιδές σε οὐκ ἡγείρον, ἵνα ὥς ἡδιστα διάγῃς*, ist es dem Kriton nicht darum zu tun, Sokrates seine damalige Absicht, sondern die Tatsache mitzuteilen, dass er ihn nicht wecken wollte. Da aber dieses sein Benehmen (kommen, um mit ihm zu sprechen, und doch ihn nicht wecken wollen) an und für sich unerklärlich wäre, so musste er es motivieren: *ἵνα ὥς ἡδιστα διάγῃς*. Nach der griechischen Nationalgrammatik ist also dieser Satz kein finaler, wie in der unserigen, sondern ein kausaler. Wenn dagegen Kriton etwa einem Kranken nach den üblichen Ratschlägen bemerkt hätte, er habe ihn auch nicht wecken wollen, damit er nur ruhen könne, dann würde der Satz *ἵνα ὥς ἡδιστα διάγῃς* den eigentlichen Zweck der Bemerkung bilden und somit final sein. So kann auch der Synt. 268, 16 besprochene Satz *ἵνα φιλολογήσω (παρεγενήθη Τρύφων)* entweder kausal aufgefasst werden (*διότι ἐφιλολόγησα, π. Τ.*), oder final (*εἰς τὸ φιλολογῆσαί με π. Τ.*). An dieser Stelle meinte Apollonios auch, dass *ἐάν* und die gleichbedeutenden Konjunktionen (z. B. *ἵνα*) im Hauptsatze ein Praesens oder ein Futurum erfordern z. B. *Ἐὰν φιλολογῶ παραγενήσεται Δίων. Ἐὰν ἀναγινώσκω παραγίνεται Τρύφων*. Das kann insoferne nicht richtig sein, als *ἐάν* im Hauptsatze nur ein Praes. oder ein Fut. verlangt, *ἵνα* dagegen auch ein Praeteritum zulässt. Wenn aber *ἐάν* und *ἵνα* nur insoferne gleichbedeutend sind, als *ἵνα* ein Praes. oder ein Fut. im Hauptsatze verlangt, so muss *ἐάν* ebenfalls final

sein, wie *ἵνα* in diesem Falle, also *ἀποτελεσματικῶς*. Bei Dionysios aber kommt *ἐάν*, wie bemerkt, unter den *αἰτιολογικοί* vor. Hier muss also etwas aufgeklärt werden.

Im Satze II. 2, 97: *ἐννέα δέ σφας κήρυκες ἐρήτουν, εἴ ποί' αὐτῆς σχοίαι' ἀκούσειαν δὲ διοτρεφέων βασιλέων* sind die Handlungen *σχοίαι'* und *ἀκούσειαν* die Absicht der Herolde, wie im Satze Od. 1, 94: *πέμψω ἐς Σπάρτην πενσόμενον νόστον, ἣν πον ἀκούσῃ ἡδ' ἵνα μιν κλέος ἔχῃσιν* die Handlungen *πενσόμενον*, *ἀκούσῃ* und *ἔχῃσιν* die Absicht der Athene sind (Die Form eines Satzes entscheidet bei dieser Betrachtungsweise nicht). Während aber Athene diese Handlungen als ihre Absicht mittheilte, theilte der Sänger die Absicht der Herolde nicht als die Absicht derselben, sondern als die Motivierung der Haupthandlung mit, d. h. was er mittheilen wollte, war die Zahl der Herolde, welche zur Beruhigung der Versammlung verwendet werden musste, wodurch die Grösse derselben und der Hergang der Verhandlung geschildert wurde. Der Satz *ἣν ἀκούσῃ* ist demnach final und die Sätze *εἰ σχοίαι'* und *εἰ ἀκούσειαν* kausal. Nun können diese zwei letzteren Sätze in anderen Fällen, nach der Analogie der *ἵνα*-Sätze, auch final, der Satz *ἣν ἀκούσῃ* auch kausal sein. So ist der Satz *ἐάν φιλολογῶ* gegenüber dem Hauptsatze *παραγενήσεται Τρύφων* kausal, d. h. die Ursache der Anwesenheit des Tryphon wird mein *φιλολογεῖν* sein. Die Konjunktion *ἐάν* ist somit final und kausal und insoferne das *ἰσοδυναμῶν* von *ἵνα*, *ὅφρα*, *ὅπως*. Der Unterschied aber zwischen *ἐάν* und den übrigen besteht darin, dass *ἐάν* in keinem Falle neben einem Praeteritum im Hauptsatze vorkommen kann (*ἀκατάλληλον γὰρ τὸ ἐν παραχρημένῳ*), während die anderen in der finalen Funktion neben dem Futurum oder dem Praesens, in der kausalen neben einem Praeteritum vorkommen. Wenn dagegen der Satz *ἵνα φιλολογήσω παραγενῆθῃ Τρύφων* auch final (*ἀποτελεσματικῶς*) aufgefasst werden kann, so bedeutet dies, dass diese Konjunktionen auch neben einem Praeteritum im Hauptsatze in der finalen Bedeutung stehen können, in jenen Fällen nämlich, wenn das Praeteritum nicht in seiner Funktion als Praeteritum, sondern als Ausdruck für eine gegenwärtige Handlung auftritt, was somit keine Ausnahme der Hauptregel involviert. Neben einem Futurum oder einem Praesens im Hauptsatze kann keine dieser Konjunktionen, mit Ausnahme von *ἐάν*, in der kausalen Bedeutung vorkommen, denn dasjenige,

was geschehen ist, wird motiviert, zum Gegenwärtigen dagegen und zum Zukünftigen wird die Absicht angegeben. Daher wird in der Regel (*καταλληλότερος γίνεται*) die Konjunktion im Satze *ἵνα ὑβρίσω Θέωνα, ἡγανάκτησε Δίων* kausal aufgefasst, im Satze dagegen *ἵνα ὑβρίσω Θέωνα, ἀγανακτήσει Δίων* oder *ἵνα ὑβρίσω Θέωνα παρέσται Τρύφων* in der Regel final.

Also in der Apollonianischen Grammatik gehörten unter die *αἰτιολογικοί*, welche Dionysios anführte, nicht nur *ἐάν* und *ἄν*, sondern auch *εἰ* und *ἤν*. Sie sind aber nicht nur *αἰτιολογικοί*, wie Dionysios meinte, sondern auch *ἀποτελεσματικοί* bis *οὕνεκα*, d. h. *ἵνα, ὅφρα, ὅπως, ἐάν, ἄν, εἰ, ἤν*, die übrigen sind reine *αἰτιολογικοί*. Hier geschah also eine Kontamination zweier Arten, was nur so erklärlich ist, das der „Grammatiker“ nicht mehr wusste, warum gewisse Konjunktionen kausal und final seien. Ihm war aber noch etwas nicht klar. Er sagt bei den *συναπτικοί* folgendes: *εἰσὶ δὲ οἷδε· εἰ, εἴπερ, εἰδή, εἰδήπερ*. Er glaubt also, sämtliche *συναπτικοί* angeführt zu haben. Wo bleibt aber *ἐάν*, welches ebenso zusammengesetzt ist, wie *εἴπερ* und die übrigen? Bedenken wir nun, dass gerade dieses *ἐάν* unter den *αἰτιολογικοί* vorkam, *εἰ* aber und die übrigen dort ausgelassen wurden, so müssen wir auf die Vermutung kommen, dass ursprünglich auch die *σύνδεσμοι*, wie die *ὀνόματα*, nach verschiedenen Rücksichten in Gruppen verteilt waren, wobei derselbe *σύνδεσμος* an mehreren Stellen vorkommen konnte. So wurden die Konjunktionen, welche wir die hypothetischen zu nennen pflegen, nach ihrer Bedeutung sowohl unter den *αἰτιολογικοί*, als auch unter den *ἀποτελεσματικοί* angeführt, nach ihrem Verhältniss zu den mit ihnen verbundenen Sätzen (*λόγοι συνημμένοι*) aber waren sie die *συναπτικοί*, und diejenigen unter ihnen, welche den Konjunktiv begleiten, waren mit den übrigen diese Enklise begleitenden die *ἐπιζευκτικοί*.

Priscian erklärt von denjenigen Konjunktionen die uns hier interessieren, die *continuativae*, die *subcontinuativae* und die *adiunctivae* (*ἐπιζευκτικοί*); die *causales* aber und die *effectivae*, welche ohne Zweifel die griechischen *αἰτιολογικοί* und *ἀποτελεσματικοί* sind, kommen bei ihm in einer solchen Weise in Betracht, dass man schliessen muss, Priscian habe etwas in seinem Originale nicht verstanden. Er sagt nämlich XVI, 3 ausdrücklich: *quidam tamen et has (n. subcontinuativas) et continuativas inter species causalium po-*

suerunt, quomodo et adiunctivas et effectivas. Daraus muss gefolgert werden, — die Identität der hier gebrauchten Termini mit ihrer lexikalischen Bedeutung vorausgesetzt — dass *εἰ* als eine *continuativa* (*συνεπτικός*) ebenso kausal sein musste, wie *ἐάν*, welche als solche angegeben wird. Und doch behauptet er XVI, 2 fin.: *Continuativae sunt, quae continuationem et consequentiam rerum significant, ut si, cum εἰ Graecum significat; quando enim ἐάν, causalis est.* Er hat sich also einfach nicht die Mühe gegeben das, was er übersetzte, auch zu verstehen. Das sieht man am besten an der Weise, wie er denjenigen, welche die *continuativae* u. s. w. als *causales* betrachteten, Recht gibt: *nec irrationaliter; et continuationis enim et subcontinuationis et adiunctionis et effectationis per has causa ostenditur reddi: continuationis, ut si ambulat movetur; subcontinuationis: quia ambulat, movetur; adiunctionis: ut moveatur, ambulat; effectationis: movetur, ambulat enim.* Also *si* bedeutet die *causa continuationis*, *quia* die *causa subcontinuationis* u. s. w. Aber auf dieselbe Art könnte man sagen, dass *et* die *causa copulationis* bedeutet, *vel* die *causa disjunctionis* u. s. w., dass also alle Konjunktionen kausal sind. Er hat also nicht verstanden, warum eigentlich nur jene kausal waren. Wenn seiner Meinung nach die *causa effectationis* in *enim* ihren Ausdruck findet, und die *causa subcontinuationis* den ihrigen in *quia*, dann sollten die *subcontinuationis* und die *effectio* mit der *causa* identisch sein, denn bekanntlich bedeuten *enim* und *quia* den Grund. Das ist aber wohl absurd. Niemand hat die Absicht als eine Unterabteilung des Grundes ansehen können. Er selbst fürchtet sich vor der Konsequenz aus seinen Praemissen. Denn weiter sagt er, Apollonios habe die *quinque species* der *causales* „*id est continuativas, subcontinuativas, causales, adiunctivas, effectivas*“ als Hauptabteilungen aufgefasst, während er oben nur vier *species* gezählt hatte: *continuativas, subcontinuativas, adiunctivas et effectivas*. Die *causales* im engeren Sinne, welche doch einen Platz unter diesen beanspruchten, hat er einfach darum ausgelassen, weil er

nach der *causa continuationis*, *subcontinuationis* auch eine *causa causae* hätte annehmen müssen, was auch ihm zu stark war.

Bedenken wir nun, dass Priscian 1. *εἰ* als *continuativa* ansieht, *ἐάν* dagegen nicht; 2. *ἐάν* als *causalis* betrachtet; 3. die *effectivae* nicht erklärt und, wie das oben angeführte Beispiel zeigt, auch nicht kennt. und dass alle diese drei Umstände auch an der *Techne* nachweisbar sind, so ist das ein Beweis, dass Priscian bei der Behandlung der Konjunktion, ebenso wie bei der des Nomens, gerade jene Abschnitte einer Apollonianischen Schrift benutzte, welche mit den betreffenden Abschnitten unserer *Techne* identisch waren. Dies bedeutet, dass ein Teil des von den Redeteilen handelnden Abschnittes der heutigen *Techne* ein Teil einer Apollonianischen Schrift ist, welche noch Priscian als solche vorlag. Auch die Scholia zur *Techne* mögen zum Teil aus dieser Schrift herkommen. Wenn nun unser Schluss richtig ist, so wurde in der Zeit nach Priscian, aber jedenfalls vor Choiroboskos, diese Apollonianische Schrift wahrscheinlich in Folge ihrer Anlage, welche, wenn diese Schrift und der Stamm der Scholien ein Ganzes waren, beiläufig der Art und Weise entsprach, wie Priscian z. B. das Nomen behandelte, gewissermassen gesprengt. Zugleich muss aber, was wir aus den stoischen Spuren der heutigen *Techne* schliessen, eine Kontamination der Dionysianischen *Techne* mit Teilen dieser Apollonianischen Schrift (der *Techne*?) stattgefunden haben.

Schluss.

Wenn Choiroboskos die Lehre des Philoponos kannte, was nicht unwahrscheinlich ist, so war Philoponos kein Peripatetiker, kein Philosoph und überhaupt kein Denker, da er den Unterschied zwischen der peripatetischen und der Aristotelischen Lehre nicht bemerkte. Er wollte einerseits als Kommentator des Aristoteles ein Aristoteliker sein, andererseits lehrte er die Grammatik nach dem Apollonianischen Systeme. Da nun bereits Priscian von dem philosophischen Standpunkte des Apollonios nichts wusste, so ist das ein Beweis, dass schon Priscians Lehrer und die Abschreiber der Apollonianischen Schriften vor Priscian ebenfalls keine Philosophen waren. Dies stimmt mit der Unterscheidung zwischen

„Philosophen“ und „Grammatikern“, welche Priscian sowohl als Choiroboskos so scharf hervorheben. Diese Tatsache aber bedeutet, dass sich schon die ersten Aristoteliker nach Porphyrios in derselben Lage befanden, wie später Philoponos. Einerseits nämlich begriffen sie nicht genug die Aristotelische Philosophie, andererseits fanden sie in den Aristotelischen Schriften keinen Ersatz für die Lehre eines Apollonios und da sie nicht im Stande waren, einen solchen zu schaffen, nahmen sie dieselbe, ohne sich des Unterschiedes des Standpunktes bewusst zu sein, herüber, wobei sich diejenigen, welche doch etwas nachdachten, mit mechanischen Aenderungen begnügten.

Und so hatte die Wiederbelebung der klassischen Philosophie die Loslösung der Grammatik von der Philosophie zur Folge. In einem geistreichen Zeitalter hätte eine solche Loslösung nicht stattfinden können. Wenn aber eine stattgefunden hätte, so hätte sie einen neuen Aufschwung der Wissenschaft bedeutet, hier versiegte dadurch der Born, aus dem die Wissenschaft durch so viele Jahrhunderte immer wieder neues Leben geschöpft hatte, und zugleich hörte die Grammatik auf, eine Wissenschaft zu sein.



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The University of Chicago

STUDIES

IN

CLASSICAL PHILOLOGY

EDITED BY A COMMITTEE REPRESENTING THE DEPARTMENTS
OF GREEK, LATIN, ARCHÆOLOGY, AND
COMPARATIVE PHILOLOGY

PREPRINT FROM VOLUME I.

THE DIRECTION OF WRITING ON ATTIC VASES

By F. B. TARBELL

CHICAGO

The University of Chicago Press

1895

Printed by
J. S. Cushing & Co.
Boston, Mass.

THE DIRECTION OF WRITING ON ATTIC VASES.

By F. B. TARBELL.

THE manuals of Greek Epigraphy have hitherto concerned themselves chiefly with inscriptions on stone or metal, giving but a glance now and then to the inscriptions painted or incised upon pottery. The comparative neglect of these latter is probably due in part to the great uncertainty which has prevailed until lately on the subject of Greek vase-chronology. But we are now better off. Thanks chiefly to the recent thorough excavations on the Acropolis of Athens, the chronology of the most interesting series of Greek vases, the black-figured and red-figured ware of Attica, has been established upon sure foundations. Not that absolute unanimity among authorities has been attained. But at least it is possible at the present day to fix the date of Attic black-figured and early red-figured vases with as close an approach to accuracy as is possible, on grounds of style alone, for works of architecture or sculpture. Even inscriptions on stone, when they do not carry their date in their contents, are subject to fully as much uncertainty.¹ It follows that one who wishes to gain the widest possible acquaintance with the epigraphical fashions which prevailed in Athens in the sixth, fifth, and fourth centuries before Christ, must take Attic pottery into account.

Wilamowitz has maintained,² with characteristic positiveness, that the vase-inscriptions do not give us the ordinary chirography of their day, the chirography usual on papyrus or on waxed

¹ The vase-chronology adopted in this paper may be described as that of Furtwängler and Hartwig, who are pretty closely in accord. The period when Leagros was celebrated as καλός was, according to Hartwig, 500-490; according to Furtwängler, 510-500.

² *Philologische Untersuchungen*, 7, p. 307.

tablets, but rather a "monumental alphabet." That is not the common view. But, however that may be, one thing is certain; viz. in spite of general agreement, there are numerous differences between the inscriptions of contemporary potters and lapidaries. The two classes of craftsmen were to some extent governed in this matter by different conveniences and fashions. A few illustrations of these differences will suffice.

(1) If we were confined to the evidence of inscriptions on stone, we should have to say that the later form of *theta*, Θ, began to be used in Attic writing¹ near the end of the sixth century B.C., and rapidly supplanted the older form ⊗, so as to be exclusively used after 480. But the François vase, whose date is certainly earlier than 550, and probably a good deal earlier, shows nine or ten cases of Θ against but one or possibly two of ⊗.² From this time on, the older form is exceptional with the Attic potters. Yet a sporadic instance of it occurs about the middle of the fifth century, viz. on the Anesidora cylix³ in the British Museum.

(2) The form Φ, which upon stone begins to supplant the older ϕ about 460, is consistently used on the François vase and is common on later vases of the sixth century.

(3) The form Λ for Δ, much affected by Douris, and used by several other potters, is unknown upon stone.

(4) The practice of writing a doubled consonant but once (*e.g.* ΑΓΟΝΟΝ, Ἀπόλ(λ)ων), universally followed down to the end of the reign of Pisistratus or thereabouts, disappears almost completely from Attic inscriptions on stone after the Persian Wars.⁴ On vases, however, this orthography may be traced down into the period of the "fine" red-figured style; *e.g.* Περσ(ό)φατα for Περσόφαττα on a crater⁵ in Naples, Κίσος for Κίσσος three times on a

¹ To be sure, the inscription CIA. IV, 373², in which Θ and ⊗ occur together, and which Kirchhoff regards as the work of some Ionian, would remind us that in the Pisistratic age Athens was resorted to by Greeks from many lands, and that different fashions of writing must therefore have existed there side by side.

² This statement is based on the publication in the *Wiener Vorlegeblätter*, 1888, Pls. 2-4. The old publication in the *Monumenti dell' Inst. Archeol.* IV, Pls. LIV-LVII, gives three cases of ⊗. Klein, in his *Griechische Vasen mit Meistersignaturen*, pp. 32 ff. (2d ed.), prints this form four times.

³ Roscher, *Lexikon der gr. u. röm. Mythologie*, I, 2057-8.

⁴ Meisterhans, *Grammatik der attischen Inschriften* (2d ed.), § 34, 5.

⁵ Overbeck, *Atlas zur Kunstmythologie*, Pl. 18, 15; Baumeister, *Denkmäler*, no. 463.

Berlin cylix,¹ no. 2532. These two examples belong to the period 450-440. Somewhat later, apparently, is the crater published in the *Monumenti dell' Instituto*, XI, Pl. XLII, with *Λύσα* for *Λύσσα*. It deserves, however, to be added that the disappearance of this orthography after the Persian Wars is not quite so complete as one would gather from Meisterhans' statement on the subject. For besides the common *ἐστήλη*, *ἐστήλην*, and the like, which seems to be analogous, we find the spellings *Ἐμένου* for *Ἐμμένου* and *Θεσαλός* for *Θεσσαλός* on two gravestones² in Attica, of which the former may go back nearly to 480, while the latter may be as late as 440, or even later. But, however it may be with the former of these gravestones, the latter, the work of a metic, has no claim to represent standard Attic usage.

So much by way of illustration. The purpose of the present paper is to set forth somewhat more fully the practice of the decorators of Attic vases in regard to the direction of writing. It must be remembered that the Greeks, in adopting the alphabet from the Phenicians, adopted at the same time the Phenician practice of writing from right to left. Another fashion, which was either originated or borrowed very early, was that of writing alternate lines in alternate directions, the so-called *βουστροφηδόν* method. Accordingly most of the very early Greek inscriptions were from right to left or else *βουστροφηδόν*. Yet of the Abou-Symbel inscriptions, dating probably from the middle of the seventh century, or, at latest, from early in the sixth, all but one are from left to right. After a long period of fluctuation this last method gained the day, and this direction may then for convenience be called the "normal" direction, and the reverse direction the "retrograde."

Herodotus speaks of the normal direction as if it were the only one in use in his day. His words are³: *γράμματα γράφουσι . . . Ἕλληνες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα, Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά*. Presumably he is thinking of writing with a pen or a stylus, and his testimony on this point is of course decisive. Consistently with this, the fifth

¹ Gerhard, *Trinkschalen und Gefässe*, Pls. VI, VII.

² CIA. IV, 491⁸², 491¹⁴.

³ II, § 36.

century vases¹ which represent papyrus rolls with legible letters upon them show these letters written in the normal direction. But the language of Herodotus is almost equally true, if referred to inscriptions chiselled on stone or bronze. In Attica the *βου-στροφηδόν* style seems to have been abandoned before 550. There is an insignificant number of single-line retrograde inscriptions on stone later than that. The fragment CIA. I, 369, may date from 500–480. But I know of nothing of the sort later than the Persian Wars,² except two or three boundary stones, one of which (CIA. I, 507) shows the Attic alphabet in its most advanced form, and is therefore probably later than 446. The case with other Greek communities is much the same as with Athens. It is pretty safe to say that in all of them, with the possible exception of Crete, retrograde inscriptions were very rarely, if ever, engraved upon stone after the Persian Wars. But when one turns to the Attic vases, one finds a different state of things. Here the practice of retrograde writing died more slowly. Examples are abundant in the second half of the sixth century; they are not rare in the first half of the fifth century; they linger on, though with fast-diminishing frequency, into the third quarter of the fifth century, the very period in which Herodotus penned the unqualified statement quoted above; and a case or two may be picked up from even later times. To investigate with statistical accuracy the gradual decline of the practice in question would be impossible, except by a first-hand examination of the widely scattered vases themselves, for the published material is inadequate in extent, and what there is is often untrustworthy.³ In consequence of this state of things,

¹ A cylix of Douris (*Archäologische Zeitung*, XXXII, Pl. I; Baumeister, *Denkmäler*, no. 1652) and a hydria of "fine" style in Athens (*Museo Italiano di Antichità Classica*, II, Pl. VI) have pictures of rolls with legible words. See also *Monumenti dell' Istituto*, 1856, Pl. XX, and Gerhard, *Trinkschalen und Gefässe*, Pl. XVII.

² The inscriptions on the Naples copy of the Orpheus relief are generally considered modern. If they are genuine,—and I can see nothing decisive against them,—they may imitate the original in direction of writing, as in orthography. In that case we should have in $\Xi\Upsilon\Theta\Phi\Omega$ evidence of a retrograde name engraved in the latter part of the fifth century. But the names may be an archaizing addition to the copy, without warrant in the original.

³ Klein, in his *Griechische Vasen mit Meistersignaturen* and *Griechische Vasen mit Lieblingsinschriften*, often marks retrograde inscriptions as such. But his indications are so extremely defective as to be almost unusable.

there will doubtless be errors, as well as omissions, in the statements that follow. But the broad facts are accessible enough, and statistical accuracy would perhaps be as useless as it would be difficult to attain.

The great bulk of the inscriptions painted, or less often incised, upon Attic vases by their makers may be classified under four heads : —

(1) Signatures¹ of potters and decorators (ὁ δεῖνα ἐποίησεν, ὁ δεῖνα ἔγραψεν, or the like).

(2) καλός-inscriptions (ὁ δεῖνα καλός, ἡ δεῖνα καλή, or the vague ὁ παῖς καλός, ἡ παῖς καλή, or simply καλός, καλή), not referring, as a rule, to any person figured on the vase.

(3) Words represented as uttered by a person figured on the vase.

(4) Names of persons, or less often of animals or inanimate objects, figured on the vase.

Other inscriptions,² not falling under any one of the foregoing classes, may for present purposes be neglected. The facts in regard to the classes named are as follows : —

(1) The earliest signatures run sometimes one way, sometimes the other. The cases are not numerous enough to warrant an assertion as to which direction prevailed. Thus Oecopheles signs in the normal direction on the only known work of his hand, a cylix³ now in the Ashmolean Museum, Oxford. The François vase in Florence has on one side Ἐργότιμος μ' ἐποίησεν and Κλυτίας μ' ἔγραψεν, both retrograde, and on the other side remains of the same inscriptions written from left to right. The only other known signature of Ergotimus⁴ runs likewise from left to right, while Sophilus signs from right to left.⁵ But from the time

¹ It must not be understood that these signatures are always autographs. Those of potters are certainly often not so. See Furtwängler in the *Berliner Philologische Wochenschrift*, 1894, columns 141-142.

² For a more complete classification see Kretschmer, *Die griechischen Vasen-inschriften*, §§ 49-69.

³ Froehner, *Collection Van Branteghem*, Pl. I; *Burlington Fine Arts Club Exhibition Cat.*, p. 8, no. 1.

⁴ *Wiener Vorlegeblätter*, 1888, Pl. IV, 2^e.

⁵ *Mittheilungen des deutschen arch. Instituts, Ath. Abth.*, 1889, Pl. I; *Wiener Vorlegeblätter*, 1889, Pl. II, 3.

of Execias onward, the normal direction prevails overwhelmingly. Among the hundreds of signatures belonging to the middle and later black-figured style and to the early red-figured style, I have been able to collect only twelve retrograde instances. Execias signs twice in this fashion on an amphora¹ in the British Museum. Paseas,² Andocides,³ Chachrylion,⁴ and Euxitheus⁵ afford one instance apiece, while Phintias (*alias* Philtias) affords two.⁶ A fragment⁷ of early red-figured style from the Athenian Acropolis has -ιος ἔγρ[αψεν] retrograde. The name is perhaps to be restored as Εὐφρόνιος, though Hartwig, assuming an error in the writing, claims the fragment on grounds of style for Peithinos. At any rate, Euphronios has a retrograde signature on a cylix⁸ now in the Boston Museum of Fine Arts (no. 388). Finally, the name of the potter Python is written backwards on a cylix⁹ painted by Douris, and Douris's own signature likewise on at least one cylix.¹⁰

(2) Retrograde καλός-inscriptions are proportionally more abundant than retrograde signatures, and they last till a somewhat later day. Thus, of the five καλός-inscriptions which occur on the signed vases of Execias, three are retrograde.¹¹ The gradual decline of this mode of writing may be illustrated by the cases of Leagros and his son Glaucon. Leagros was much celebrated as καλός about 500 B.C. Additional occurrences of his name on vases are continually being brought to light.¹² According to the present state of the record, if I have kept correct account of it, he appears

¹ Gerhard, *Auserlesene griech. Vasenbilder*, Pl. 206; *Wiener Vorlegeblätter*, 1888, Pl. VI, 2^a, 2^b; Baumeister, *Denkmäler*, nos. 2122, 2123.

² Benndorf, *Griech. u. Sicil. Vasenbilder*, Pl. V, 5.

³ *Jahrbuch des deutschen arch. Instituts*, 1889, Pl. IV.

⁴ Hartwig, *Griechische Meisterschalen*, Pl. XIII.

⁵ *Monumenti dell' Istituto*, X, Pls. 23-24.

⁶ *Berichte der k. sächs. Ges. der Wiss., Phil.-hist. Cl.*, 1853, Pl. 5; *Monumenti dell' Istituto*, XI, Pls. 27, 28.

⁷ *Jahrbuch des deutschen Arch. Instituts*, 1888, Pl. II.

⁸ Hartwig, *Meisterschalen*, Pl. XLVIII, 1.

⁹ *Wiener Vorlegeblätter*, VII, Pl. 1; Baumeister, *Denkmäler*, no. 2207.

¹⁰ *Wiener Vorlegeblätter*, VII, 5. I am obliged to give this reference at second-hand, not having access to the earlier numbers of the *Vorlegeblätter*.

¹¹ *Wiener Vorlegeblätter*, 1888, Pls. V, VI.

¹² For the most recent additions see Hartwig in the *Εφημερίς Ἀρχαιολογική*, 1894, col. 125, note 1.

as *καλός* on 37 vases. As the inscription sometimes occurs more than once on the same vase, the whole number of these inscriptions amounts to 46. Of these 46, 6 are retrograde.¹ Glaucon was popular with the potters about 460. But out of 14 or 15 occurrences of his name on as many vases, not one is retrograde. Only by diligent search can one pick up an instance or two in this period. Thus Lysis, whose *καλός*-period seems to fall a trifle later than Glaucon's, affords one retrograde example against eleven normal.² A lecythus³ in Berlin (no. 2252), which belongs about this time, has *Ὀλύμπιχος καλός* and *ὁ παῖς καλός*, both retrograde. I can find no example which appears to fall later than 450.

(3) Words represented as uttered by a person figured on the vase are, as a rule, so written as to begin from near the mouth of the person in question. If, therefore, the person faces to right, the writing will be normal; if to left, retrograde. Thus, on the amphora of Execias⁴ representing Achilles and Ajax sitting face to face and throwing dice, the players cry *ΤΕΣΑΡΑ* and *ΑΙΤ* respectively. Similarly, on the early red-figured amphora⁵ with the swallow-scene, we find *ἰδοῦ χελιδών* and *νῆ τὸν Ἡρακλέα* written in the normal direction from the mouths of the two men facing to right, but *αὐτηί* retrograde from the mouth of the lad facing to left. This rule, however, is not quite invariable. On the St. Petersburg psycter⁶ of Euphronios there is a hetaera playing at the game of cottabos. She is lying upon a couch in such a fashion that she would naturally face to left, but she has averted her head so that she faces to right. The cottabos formula, *τὴν τάνδε λατάσσω, Λέαργ[ε]*, starts, not from her mouth, but from the back of her head, and is consequently retrograde.

¹ Klein, *Vasen mit Lieblingsinschriften*, s.v. Leagros, nos. 9, 10, 13 (inside), 15 (inside), 20, 29. In Hartwig's *Meisterschalen*, Pl. X, *Λέαργ[ος]* appears to have been written normally, while *καλός* is retrograde. Such combinations are common enough.

² For this statement I am forced to rely upon Klein, *Vasen mit Lieblingsinschriften*, s.v. Lysis.

³ *Archäologische Zeitung*, 1880, Pl. II.

⁴ *Monumenti dell' Istituto*, II, Pl. 22; *Wiener Vorlegeblätter*, 1888, Pl. VI, 1^a; Baumeister, *Denkmäler*, no. 744.

⁵ *Monumenti dell' Istituto*, II, Pl. 24; Baumeister, *Denkmäler*, no. 2128.

⁶ *Compte rendu de la commission impériale archéologique de St. Petersbourg*, 1869, Pl. V; Klein, *Euphronios* (2d ed.), p. 105.

Klein says¹ that the words "must be thought of as spoken before she turns her head." This seems rather subtle. Is not the explanation of the anomaly simply that the design affords a better space for the inscription to the left than to the right of the face? Again, on at least one vase² of "severe" red-figured style the inscription runs from left to right, toward the mouth of a person facing to left, instead of in the contrary direction away from it. Such an exception to the general rule must be due to the rapidly growing predominance of the normal direction in writing.³

(4) In regard to the direction of writing for names of persons, animals, or things, there was no rule so consistently followed as that just given for inscriptions of the third class. Yet it is impossible to avoid recognizing on many vases a decided tendency, or rather two tendencies, influencing the matter. The first and more pronounced tendency was to make the name run from, rather than toward, the head of the person to whom the name belongs. The second and weaker tendency was to turn the foot of the letters, rather than the top, towards the person. Similarly with the names of animals and the comparatively few names of inanimate objects. The result of these tendencies acting jointly was to make the writing normal when the name was to the right of the person and retrograde when to the left. This method is consistently followed on the François vase, with its 124 names, and on many others. Often, however, one or other of the tendencies named was inoperative. Thus Execias, who doubtless wrote with equal facility in either direction, has several retrograde names either running toward the person named or having the top of the letters toward the person.⁴ And often the direction seems purely capricious, as when we find several names written horizontally above the heads of the persons, some of the names running one way and some the other. So much being premised, a few statistics

¹ Op. cit., p. 110.

² Hartwig, *Meisterschalen Text*, p. 257. Cf. the South Italian vase, Lenormant et De Witte, *Élite des monuments céramographiques*, II, Pl. CXVIII, where the words κλῶθι πόρνα Σελά]ρα run in the normal direction towards the mouth of the sorceress.

³ It is interesting to find the old rule adhered to on a late Apulian vase (Kretschmer, *Griech. Vasenschriften*, p. 225), which has the exclamation αὐ τὸν χῆρα written retrograde.

⁴ *Wiener Vorlegeblätter*, 1888, Pl. VI.

may be of interest. The François vase, out of 124 names, has 57 retrograde, or about 46 per cent. The cylix of Archicles and Glaucytes¹ in Munich has a slightly smaller proportion (about 17 out of 41, or about 41 per cent). On the signed vases of Euphronios, the number is 14 out of 35, or 40 per cent. The vases of Hieron show a marked falling off. Most of his signed vases, to be sure, are scantily furnished with names. But nos. 14, 15, 17, and 18 in Klein's list² have 34 names, of which only 3 are retrograde. The cotyle from Hieron's factory, decorated by Macron, has 10 names, of which 3 are retrograde. In the next generation the practice of retrograde writing was in a moribund condition. A convenient means of estimating its rarity in this period is afforded by the list of vases appended to Winter's monograph, *Die jüngeren attischen Vasen* (published in 1885). Winter assigned this group of vases to the period 440-400. This dating is too late, according to present lights; the upper limit must be put back at least twenty years. The list is sufficiently extensive to serve as a basis for generalization. These vases, then, furnish 231 names (excluding *καλός*-names), of which only 6,³ or less than 3 per cent, are retrograde. Among the 6 cases are some in which the retrograde direction seems to be determined by no principle. Take, for example, the *deinos* published by Gerhard, *Auserlesene Vasenbilder*, Pls. CCCXXIX, CCCXXX, in one part of whose design Winter saw a copy or reminiscence of a group on the Parthenon frieze, and which may date from about the time of the completion of the Parthenon. Here, besides several names written from left to right, we find two retrograde, one of which (*Ἀκάμας*) is written horizontally directly above the head of the figure and might just as well have run in the other direction. The same is the case with

¹ *Wiener Vorlegeblätter*, 1889, Pl. II, 2.

² *Vasen mit Meistersignaturen*, pp. 168-171.

³ I have thrown out of this count two names which Winter marks as retrograde (op. cit., p. 70, no. 6). There are three names on the vase in question. In the publication by Gerhard (*Antike Bildwerke*, Pl. LXXI, copied by Baumeister, *Denkmäler*, no. 857), all the names run from left to right. The publication in *Philologus*, XXVI, Pl. 4, 2, erroneously reverses the design, inscriptions and all.

Of course the six cases referred to are not the only ones which could be found. Thus, an aryballos in Berlin, no. 2471 (Furtwängler, *Sammlung Sabouroff*, Pl. 55), not included in Winter's list, but dated by Furtwängler about 440 (*Meisterwerke der griechischen Plastik*, p. 40, note 1), has out of thirteen names one retrograde.

the two retrograde names on the pelice published by Gerhard, *Auserlesene Vasenbilder*, Pl. IV. Obviously we have to do here with a meaningless survival. How little accustomed to retrograde writing the vase-painters of this period were, may be illustrated by the writing of the word Ἀκάμας on the *deinos* just referred to. Here, if we may trust the illustration given by Gerhard, the sigma is made thus: Σ , as for writing in the ordinary direction. This blunder with regard to Σ may indeed be found earlier. More striking is the case on an Attic aryballos¹ with gilded decoration from Cyprus, where the partly obliterated name of the Sphinx seems to have been written thus: $\Xi\text{N}\text{I}\Phi\Sigma$, with the Σ and probably also the N turned the wrong way. Mr. Murray, who published this vase, thought that "a fair, round date" for it might be 370 B.C. According to the system of chronology adopted in this paper, it would probably be dated about 430.² And this date may be taken as marking the all but complete extinction of retrograde writing on Greek vases.

¹ *Journal of Hellenic Studies*, 1887, Pl. LXXXI; *Wiener Vorlegeblätter*, 1889, Pl. IX, 9^a. The latter publication gives some of the letters of the word in question more distinctly than the former; whether more accurately, I do not know.

² Cf. Milchhoefer, in the *Jahrbuch des deutschen arch. Instituts*, 1894, pp. 57-82. Milchhoefer, who advocates a very early dating for the red-figured ware, would put the vase in question about 440.

Hommage de l'auteur

JQ

ÉTUDES DE GRAMMAIRE HOMÉRIQUE

L'AUGMENT DES VERBES

COMPOSÉS

DANS L'ODYSSÉE ET L'ILIADÉ

ÉTUDES DE GRAMMAIRE HOMÉRIQUE

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DANS *L'ODYSSÉE* ET *L'ILIADÉ*

PAR

GEORGES DOTTIN

MAÎTRE DE CONFÉRENCES A LA FACULTÉ DES LETTRES DE RENNES



RENNES
IMPRIMERIE OBERTHÜR

—
1894

L'AUGMENT DES VERBES COMPOSÉS DANS L'ODYSSÉE ET L'ILIADÉ

L'augment des verbes homériques a été l'objet de nombreuses études¹. Ces études ont porté surtout sur l'augment des verbes simples; elles n'ont point distingué quant à l'augment les verbes simples des verbes composés. La répartition de l'augment est pourtant différente, selon que l'on dresse une liste des verbes composés ou des verbes simples. La proportion des formes à augment et des formes sans augment est loin d'être la même dans ces deux classes de verbes. Dans le chant XV de l'*Iliade*, par exemple, pour les verbes simples, le nombre des formes à augment est au nombre des formes sans augment comme 5 est à 7; pour les formes composées, le nombre des formes à augment est au nombre des formes sans augment comme 12 est à 7².

La langue homérique nous présente les verbes composés en voie de formation. L'usage de l'augment devrait donc être à peu près le même dans les verbes composés que dans les verbes simples. Mais l'augment est plus exposé à se perdre dans le verbe simple que dans le verbe composé.

Comme l'a remarqué M. Bréal³, la perte de l'augment peut être un fait de phonétique syntactique. Après une consonne, l'augment se faisait entendre sans difficulté; après une voyelle, l'augment était exposé à se confondre avec celle-ci. On peut écrire par

1. Grashof, *Zur Kritik des homerischen Textes in Bezug auf die Abwerfung des Augments* (Jahresbericht über das königliche Gymnasium zu Düsseldorf für das Schuljahr 1851-1852); — Konrad Koch, *De augmento apud Homerum omisso*, dissert. in., Brunsvici, 1868; — P. Molhem, *De augmenti apud Homerum Herodotumque usu*, Lundæ, 1876; — Skerlo, *Ueber den Gebrauch des Augments bei Homer* (Programm des Gymnasiums zu Graudenz, 1874). — Skerlo, *Einiges über den Gebrauch von ἀνά bei Homer*, Graudenz 1892.

2. Verbes simples: avec augment 156 ex., 105 formes différentes; sans augment 217-151; verbes composés; avec augment 62-47; sans augment 26-21.

3. *Mémoires de la Société de linguistique de Paris*, t. VI, p. 354.

exemple E 366 : ἄκοντε πατέσθην, ou ἄκοντ' ἐπετέσθην. L'absence d'augment se remarque souvent après α, par exemple I 492 : πολλὰ μόγησα, où, après une légère correction, on peut lire πολλ' ἐμόγησα. Une classification des formes verbales composées susceptibles d'avoir l'augment peut donc rendre quelques services et contribuer à l'établissement du texte homérique ¹.

Nous avons généralement adopté, dans le relevé des formes verbales, les leçons de E. Frohwein, *Verbum homericum, Die homerischen Verbalformen zusammengestellt*, Leipzig, 1881, sans nous engager prématurément dans la voie dangereuse des corrections. Moritz Schmidt a montré ² que la recension d'Aristarque était fondée sur un examen attentif des manuscrits et qu'on pouvait s'y fier pour une étude de l'augment. Nous utiliserons donc plus volontiers cette recension, tout en tenant compte d'autres leçons dans quelques cas. Nous étudierons l'usage de la langue homérique, en laissant le plus souvent de côté les difficiles questions d'origine.

Nous énumérerons d'abord les formes verbales composées susceptibles de recevoir l'augment, c'est-à-dire les personnes de l'indicatif imparfait, de l'aoriste et du plus-que-parfait. Nous donnons en même temps la répartition de ces formes par rapport aux verbes simples. Puis nous étudierons les rapports de la présence ou de l'absence de l'augment, avec le premier terme et avec le second terme du verbe composé; avec la prosodie, avec la flexion, avec la composition des poèmes homériques.

§ 1. Énumération des formes verbales composées susceptibles de prendre l'augment; comparaison avec les formes simples.

Nous rangeons ces formes par racines et les divisons en trois classes : 1° formes composées des racines offrant toujours un augment; 2° formes composées des racines tantôt munies, tantôt privées de l'augment; 3° formes composées des racines toujours

1. L'idée première de ce travail nous a été donnée par M. J. Loth, doyen de la Faculté des Lettres de Rennes.

2. *Philologus*, IX, 426.

privées de l'augment. Ces trois classes comprennent chacune trois subdivisions selon que le verbe simple correspondant a un augment fixe, un augment instable, ou pas d'augment. Nous avons marqué d'un astérisque les formes verbales qui ne pourraient entrer dans un vers hexamètre si on en ôtait ou si on y ajoutait l'augment.

A. LE VERBE COMPOSÉ A UN AUGMENT.

α) Le verbe composé et le verbe simple ont un augment.

ἀπήμβροτε, Π 466, 477; ἀπήμβροτεν, Ο 521 (ἡμβροτον, -ες, -ε, -εν, -ον), cf. ἀφάμαρτε p. 689.

ἐπιήνδανε, ν 16; π 406; σ 50; 290; υ 247; φ 145, 269: ἐφήνδανε, Η 45 (ἦνδανε, -εν).

* διήνυσεν, ρ 517; ἐξήνυσε, Θ 370; * ἀπήνυσαν, η 326 (ἥνυσεν).

ἐξήπαφε, ξ 379; * παρήπαφεν, Ξ 360 (ῆπαφε).

κατηρῆτο, Ι 454 (ἠρώμην, ἠρῶ, ἠρᾶτο, ἠρήσατο, -αντο).

ἐπήρκεσε, Β 875; ἐπήρκεσεν, ρ 568 (ῆρκει, ῆρκεσε).

ἐξήρπαξε, Φ 597; ἐξήρπαξ', Γ 380; ἐξήρπαξεν, Υ 443; ἀνήρπαξαν, ο 427 (ῆρπαξε(ε)); ἀνήρπασε, Ι 564 (ῆρπασε, -εν).

ἐπήρτυε, θ 447 (ῆρτυε, -εν, -ον).

* διήφουσε, τ 450; * ἐπήφουσεν, τ 588 (ῆφουσ', ἠφύσαμεν).

κατέδαψαν, γ 259 (ἔδαψας, -εν).

περίηδη, ρ 317 (ῆδεα, -ησθ'. -η, -εε, -εεν; ἠείδεις, -ει).

ἐξῆλθον, Ι 476; ἐπῆλθον, η 280; ἀπῆλθεν, Ρ 705; διῆλθε, τ 455; Ψ 876; εἰσῆλθε, δ 802; ρ 324; φ 242; Δ 376; Ζ 518; Π 254; εἰσῆλθ', Β 521; εἰσῆλθεν, ψ 88; ἐξῆλθε, υ 571; ἐπῆλθε, ι 235; ξ 457, 475; ο 256; Η 262; Μ 200; Σ 321; ἐπῆλθεν, Ο 84; κατῆλθε λ, 65; κατῆλθεν, κ 560; παρῆλθε, ε 429; κατῆλθομεν, δ 573; λ 1; Υ 125; ὑπῆλθετε, μ 21; εἰσῆλθον, κ 112; κατῆλθον, Η 550 (ῆλθον, -ες, -ε, -ομεν).

εἰσῆλυθον, Β 798; Γ 184; * κατῆλυθον, α 182; δ 428; μ 391; ω 115; ἀμφήλυθε, ζ 122; ἀμφήλυθεν, μ 569; * ἀνήλυθεν, ζ 167; εἰσῆλυθεν, δ 358; ρ 129; * ἐπῆλυθε, κ 51; ν 282; ρ 170, 606 Θ 488; Ι 474; * ἐπῆλυθεν, δ 793; λ 200; μ 311; ρ 91; * ὑπῆλυθε,

ε 476; Η 215; Υ 44; *ἐπηλυθον, β 107; λ 295; ξ 294; τ 152; ω 142; *κατηλυθον, β 407; θ 50; ν 70 (ἔλυθον, -ε, -ε, -εν).

ἀντιρώτων, δ 251 (εἰρώτα).

κατήσθιε, μ 256; Β 514 (ἤσθιε, -ον).

ἀπῆλθετο, Γ 454; Ζ 140, 200; Θ 551; Ι 500; Ω 27 (ἤλθετ(ο)).

ἐρίξε, γ 411; τ 55; καθίζε, ε 526; καθίζεν, ρ 256; καθίζ'. Γ 426; παρίζεν, δ 511; καθίζον, β 419; ἐφίζεσκε, ρ 551 (ἰζε, -ον, -εσκε, -εσκειν).

ἀπεκκίνυτο, θ 127, 219 (ἐκκίνυτο).

ἐξέκλεψεν, Ε 590 (ἐκλεψε, -εν).

ἐπεκράαινε, Β 419; Γ 502 (ἐκράαινε).

διέκρινεν (ι long), δ 179; διέκριναν (ι long), Ρ 551 (ἐκρινεν, -αν); — διέκριθεν, Β 815.

ἐπώχετο, α 145, 524; δ 451; Α 50, 583; Ε 550; Κ 487; Ο 676; Ρ 556; μετώχετο, θ 7, 47; Ε 148; παρώχετο, Δ 272. 526 (ῶχεο, -ετ(ο), -όμεθ', -οντ(ο)).

ἐπώπτων, μ 565 (ῶπτων).

μετέπρεπον, Α 720; Ψ 645; μετέπρεπε, ζ 109; Ν 175; Ο 550; Π 194, 596; μετέπρεπεν, Β 579; μετέπρεπον, ρ 215; υ 174.

ἐπέπταρε, ρ 545 (ἐπταρεν).

διεπτοίησε, σ 540 (ἐπτοίηθεν).

ἐπέσπον, λ 197; ἐπέσπεν, γ 16, δ 714; ἐπέσπον, γ 154; λ 572. 589; γ 517, 416; ω 22; Τ 294 (ἔσπεο, -ετ(ο), -έσθην, -όμεθ'), cf. -επον, ρ. 679.

μετέστενον, δ 261 (ἔστενε, -εν).

ἐπεστέψαντο, α 148; γ 559; φ 271; Α 470; Ι 175 (ἔστεψε).

ἀμνηστρατόωντο, Α 715 (ἱστρατόωντ(ο)).

κατέστυγε, Ρ 694 (ἔστυγον).

διέσχισεν, ι 71; διέσχίσθη, Π 516 (ἔσχισεν).

ἐπέτελλε, μ 268, 275; Ε 198, 520; Δ 229; Ι 179. Α 275, 599, 768, 785, 840; Ρ 560; Φ 250; Ω 780; ἐπέτελλ'. Ι 259; Α 785, 790; — ἐπέτελλεν, γ 267; ρ 186; Ζ 207; Α 47, 765; Μ 84; Ρ 668; Φ 445; Ψ 107; ἐπέτελλον, Α 782 (ἔτελλε, -εν) — ἐπετέλλετο, Δ 501; Ι 252; Ρ 582; ἐπετέλλετ', λ 622; Π 858.

— ἐπέτειλας, E 818; ἀνέτειλε, E 777; ἐπετείλατο, α 527.
ἀντετόρησεν, E 557 (ἔτορε).
ἐπέχραον, β 50; π 552, 556 (ἔχραε, -ετ').

β) Le verbe composé a un augment, le verbe simple a ou non un augment.

ἐπήισσον, ξ 281 (ῥίσσον) — ἐπήιξα, κ 522; παρήϊζεν, E 690; θ 98; ἀνήϊξαν, σ 90; ω 465; ο 86; ψ 205; ἐπήϊξαν, γ 271; ψ 817; παρήϊξαν, Δ 615 (ῥίξε, -εν, -αν, ῥίχθη, ἀιχθήτην).

ἀνηκόντιζε, E 115 (ἀκόντιζον, -ισε, -εν, -αν, ῥκόντισαν).

ἐπηπείλησε, ν 127; ἐπηπείλησ', Δ 519; ἐπηπείλησεν, Ξ 45 (ῥπείλει, ῥπείλησε, -σεν; ἀπείλει, -ήτην, -εῖτε, -εον; ἀπείλησας, -χν).
κατέαξε, ι 285; ξυνέαξε, N 166; συνέαξε, Δ 114; κατεάξαμεν, N 257; ξυνέαξαν, ξ 585 (ἔαξε, -εν, -αν; ῥξε; ἐάγη, ἄγη, -εν).

μετεβούλευσαν, ε 286 (ἐβούλευσας, βούλευσα, -αν, βούλευε).

ἀνέβραχε, T 15; ἀνέβραχεν, ϕ 48 (ἐβραχ(ε), βράχ(ε)).

ἐπέβρισαν (ι long), M 414 (ἐβρισαν, βρῖθον).

κατέγηρα, ι 510 (ἔγηρα, γήρασκε).

ἀνέγων, δ 250; ἀνέγων, α 216; ϕ 205; N 754 (ἔγων, -ως, -ω, -ωσαν; γῶ, γῶτην).

προσεδέσκετο, υ 585; — ἐσέδρακον Ω, 225; ἀνέδρακεν, Ξ 456; ἐσέδρακεν, ι 146; τ 476 (δερχέσκετο, ἔδρακον).

κατέδευσας, I 490 (ἔδευεν, δέυε, δέυεσκον).

ἐπεδέυετ', Ω 585 (ἔδέυεο, -ετο, ἐδέυησεν; δευέσθην, δεύονθ').

* ἐξεδέχοντο, N 710; ἀνεδέξατο, E 619; ἀπεδέξατ', Δ 95; παρεδέξατο, Z 178; ὑπεδέξατο, γ 470; Z 156; Σ 598 (ἔδέξατο, δέξατο) — ὑπέδεξο, ξ 54; ὑπέδεκτο, β 587; ξ 52, 275; υ 572; ψ 514; I 480; ἀνεδέγμεθ', ρ 565 (ἔδέγμην, ἔδεκτο, δέκτο).

διεδηλῆσαντο, ξ 57 (ἔδηλῆσαντ', δηλῆσατο, -αντο).

ἀπέδωκε, Δ 478; P 502; ἀπέδωχ', E 651; ἐπέδωκε, I 148 (ἔδωκα, -ας, -(ε), -εν, -αν; δῶκ(α), -ας, -(ε), -εν, -αν).

ματέειπον, τ 140; προσέειπον, δ 575, 594, 464, 484; ι 258, 522; κ 270, 556, 582, 500; λ 79, 158, 165, 455, 462, 477, 504; μ 111; ἀπέειπε, π 540; η 416; I 675; ἀπέειπεν, I 451;

μετέειπε, β 24, 95, 157, 160, 228; γ 330; δ 775; η 155, 185; θ 25; λ 542; ξ 459; ο 504, 439; π 594; ρ 151, 369; σ 412; υ 521, 550; ω 150, 422, 442, 451, 455; Β 336; Γ 96; Η 94, 170, 567, 399; Θ 50; Ι 51, 452, 696; Κ 219, 241; Ξ 109; Ψ 889; μετέειπεν, η 158; ν 171; π 599; υ 244; γ 151, 247; ω 55, 425; Α 75, 255; Β 78, 285; Γ 455; Η 125, 526; Ι 95, Κ 255; Ο 285; Σ 255; Τ 76; μετέειφ', β 409; σ 60, 405; φ 101, 150; προσέειπε, α 178, 221; β 84; γ 15, 25, 229, 556; δ 461, 542, 696, 706, 742, 850; ε 145; ζ 56; η 27; θ 144, 255, 549, 554; λ 91, 145, 404, 440, 487; ν 256, 561; ξ 148; ο 271, 551, 589, 454, 508; π 56, 90, 225, 258, 266; ρ 5, 162, 247, 265, 542, 405, 498, 528, 560, 585; σ 177; τ 21, 214, 252, 508, 549, 491, 559, 588; υ 44, 154, 255, 565; φ 199, 511, 350, 425; γ 155, 419, 480, 485; ψ 10, 25, 59, 58, 104, 173, 256, 285; ω 550; Α 105, 206, 224, 520, 502, 585; Γ 457; Ε 179, 229, 276, 756; Ζ 122, 440; Η 55, 255, 287; Θ 138, 557; Ι 676; Κ 56, 81, 168, 248, 412; Λ 602, 605, 857; Ξ 211, 265; Ο 205; Π 452; Ρ 560; Σ 94, 183, 196, 556; Υ 86, 177; Φ 149, 497; Χ 177, 252, 258, 249; Ψ 722; Ω 217, 561, 578, 589, 410, 452, 654, 668; προσέειπεν, β 39; δ 254, 471, 491, 554, 651; ε 96; θ 554; ξ 56; ο 450; π 166, 195; ρ 125; σ 556; τ 475; φ 206; γ 44; ω 595; Α 441; Γ 58, 586; Ζ 552, 517; Η 25, 57; Ι 114; Κ 64, 119, 340; Ν 774; Ξ 64; Ο 255; Π 125; Ρ 11; Τ 184; Υ 105; Φ 461, 511, Χ 278; Ψ 794 (ἔειπον, -ες, -ε, -εν, -ον; εἶπας, -ε, -εν, -ομεν, -ον).

*κατήριπε, Ε 92; *ὑπήριπε, Ψ 691 (ἤριπε, -εν; ἔριπ'); ἀντρείψαντο, α 241; δ 727; ξ 571; υ 77; γ 254.

κατέθελεξεν, κ 215 (ἐθελεξε, ἐθελεγε, -εν; ἐθελεχθης, -θεν; θέλεγε, -εσθεν).

*ἐπίαχον, Ε 860; Η 405; Ι 50; Ν 835; Ξ 148 (ἵαχε, -εν; ἵαχον).

*ἐξεκάθαιρον, Β 155 (κάθαιρον, κάθην, -αν; ἐκάθησε).

ἀνέκαιε, η 15; ι 251, 308; κ 558; φ 181; ἀνέκαιον, υ 125; κατέκαιον, Β 425 (ἔκαιε, -εν, -ον, -ετο, — κάϊε, -εο, -ετο, -οντ(ο), — κατέκατε, Ζ 418 (ἔκατα, -(ς), -εν, -αν, — κῆεν, -αντο).

ἀμφεκάλυψε, δ 618; ο 118; Ε 68; Θ 351; Ν 420; Υ 417;
ἀμφεκάλυψεν, δ 180; Γ 442; Μ 116; Ξ 294; Π 550 (ἐκάλυψε,
-εν, -αν; — κάλυψα, -ε, -εν, -αν).

ἐπεκέκλετ', Ι 454 (ἐκέκλετο; κέκλετ(ο), -οντο).

κατέκλων, Υ 227; κατεκλάσθη, δ 481, 558; ι 256; κ 198,
496, 566; μ 277; Ν 608 (ἐκλάσθη; — κλάσε).

προσέκλινε (ι long), φ 158, 165 (ἔκλιν(ε), -αν; — κλῖνε, -αν);
ὑπεκλίνθη, ε 465 (ἐκλίνθη; — κλίνθη, -ήτην).

ἐπέκλυε, Ψ 652; ἐπέκλυεν, ε 150 (ἐκλυον, -εσ, -ε, -εν, -ον, —
κλύον 5° p.).

ἀνέκοπτεν, φ 47 (κόπτ(ε), -ον) — ἀπέκοψα, ι 525; ψ 195; ἀπέ-
κοψε, γ 449; Λ 261 (ἔκοψα; κόψ(ε) -εν).

κατεκόσμει, Δ 118; ἀπεκόσμεον, η 252; διεκόσμεον, Β 476 (ἐκό-
σμεε, -ει, -εον); διεκοσμήσαντο, γ 457 (κόσμησε, -εν).

ἀπεκρέμασεν, Ψ 879 (κρέμασεν, ἐκρέμω).

ἐνέκρυψε, ε 488; ἀπέκρυψεν, Λ 718 (ἐκρυψαν, -κρύψεν) — ὑπε-
κρύφθη, Ο 626 (κρύφθη).

* ἐξεκυλίσθη, Ζ 42; Ψ 394 (κυλίσθη; κυλίνδετο; ἐκυλίνδετο).

ἀπέλαμπεν, ο 108; Ζ 295; Τ 381; ἀπέλαμπ', Χ 519; ἀπε-
λάμπετο, σ 298, Ξ 185 (ἔλαμπε, -ετο, λάμπ(ε), -ετο, -έσθην)
ἐπέλαμψε, Ρ 650.

κατελέξατο, κ 555; Ι 690; παρελέξατο, λ 242; Β 515; Ζ 198;
Π 184; Υ 224; Ω 676 (ἔλεξα, -ατο; — λεξάσθην); — κατέλεκτο,
ν 75; Ι 662; κατέλεκτ', ξ 520; προσέλεκτο, μ 54; παρκατέλεκτο,
Ι 565, 664 (ἔλεκτο; — λέκτο).

ἀπέληγε, Η 265; Λ 255; ἀπέληγεν, Ω 475 (ἔληγε, — λῆγ(ε),
λῆξαν).

ἐπελήθετο, δ 455; ε 524 (ἐλήθετο, λήθετ(ο)).

κατέμαρπτε, Ε 65; Π 598 (ἔμαρπτε, -εν; μάρπτε).

ἀμφεμάχοντο, Ζ 461; Ο 391 (μαχόμεν, -ετ', -έσθην, -οντο —
ἐμάχοντο).

ἀνέμεινα, τ 542; ὑπέμεινα, κ 258; παρέμεινεν, Λ 402; ὑπέμεινε,
α 410; Π 814; Ρ 25; ὑπέμεινεν, κ 232; Ξ 488; ὑπέμειναν, Ε 498;
Ο 312 (ἔμεινα, -ας, -ε, -αν; — μεῖνα, (ε), -αμεν, -αν).

ἐπεμῆδετο, δ 457 (μῆδετ(ο), -ονθ' — μῆσαο, -ατ(ο), — ἐμῆσατο).
ἀνέμιμνε, Π 565; παρέμιμνεν, β 297; ἀνέμιμνον, Λ 171 (ἐμιμνε,
-εν, -ομεν, -ον, μίμν(ε), -ομεν, -ον).

ἀνέμισγε, κ 255; μετέμισγον, σ 510 (ἐμισγον, -ετο, -έσθην,
όμεθ'; — μίσγον, -ετο, -οντο).

ἐπεμῆνιε, Ν 460 (μῆνι(ε), -εν; — ἐμῆνιε).

ἀνέμνησας, γ 211; ὑπέμνησεν, α 521; ἀπεμνήσαντο, Ω 428 (ἐμνή-
σας, -ατο; — μνήσατ(ο), -αντο).

ὑπεμνάσθε, γ 58 (ἐμνώοντο; μνώμεθ', μνώοντ(ο)).

ἀπεμυθεόμην, Ι 109 (ἐμυθεόμην, — μυθεόμην; -εἶτ', εἰσθην).

ἀπενάσασατο, ο 254; Β 629 (νάσσα; ἔναιον, - (ε), -εν, -ον; ναῖον,
-(ε), -εν, -ον).

ἀμφενέμοντο, Β 521, 574, 585, 654, 649, 655, 855, 855
(ἐνέμοντ(ο), νέμοντο) — ἐπένειμε, υ 254; Ι 216; Ω 625 (ἐνειμε,
-αν; νεῖμε, -εν, -αν).

ἀνένευε, ρ 129; Ζ 511; Χ 205; ἐπένευε, Χ 514; (ἐνευεν,
νεῦον) — ἐπένευσα, Ο 75; κατένευσα, Δ 267; κατένευσας, ν 155;
Ο 574; ἀνένευσε, Π 250, 252; κατένευσε, δ 6; ο 465; Θ 175;
Κ 595; Μ 256; Ν 568; κατένευσεν, ω 555; Β 112; Ι 19
(νεῦσ(ε), -εν).

ἀμφέξεσα, ψ 196 (ἔξεσε, ξέσσε, -εν; ἔξεν).

ἀπώμνυ, β 577; ἀπώμνυν, κ 545; ἀπώμνου, μ 505; σ 58.
ἐπώμνου, ο 457 (ἀπώμνυ, -υε) — *ἀπώμοσα, κ 581; *ἐπώμοσε.
Κ 552 (ῶμοσα, -σε, -σασμεν; — ὄμοσεν, -σεν, -σαν).

ἀφωπλίζοντο, Ψ 26 (ὠπλίζοντο; — ὀπλίζετο, -οντο).

ἐνῶρσας, Ο 566; ἐνῶρσεν, Ζ 499; ἐπῶρσε, η 271; γ 429; Ρ 72;
Υ 95; Χ 204; ἐπῶρσ', ε 109; ι 67 (ῶρσε, -εν, -αν; — ὄρσασκεν)
— *ὑπῶρορε, ω 66 (ῶρορε, -εν); ἐνῶρτο, θ 526; Α 599; ἐπῶρτ', Φ
524 (ῶρετο, ῶρτ [ο]).

*ἐξῶφελλεν, ο 18 (ὄφελλεν, -ετο; — ὠφελλε).

ἐνέπασσεν, Γ 126 (ἐπασσε, — πάσσε, -εν).

κατέπαυσα, δ 585; ἀπέπαυσας, σ 114; ἀνέπαυσεν, Ρ 550; ἀπέ-
παυσε, Σ 267; Τ 119; κατέπαυσε, Π 618; ἀνέπαυσαν, Α 525
(ἐπαυσας, -ε; — παῦσ(ε), -εν, -αμεν, -αν).

ἐπεπειθέτο, β 105; κ 406, 466, 475, 550; μ 28, 524; τ 14, 148; χ 108, 595; ω 158; ἐπεπειθέθ', Α 345; Ι 205; Α 616; (ἐπειθετο; — πειθεθ', -έσθην, -εσθ', -οντ(ο)) — πκρέπεισεν, Η 120; Ν 788; Ψ 606.

ἀμφεπένοντο, ο 467; τ 455; Δ 220; Ν 656; Τ 278; Φ 205; Ψ 184 (ἐπένοντο; — πένοντο).

*ἐξεπέρησε, κ 162; Π 546; *ἐξεπέρησεν, Ν 652 (ἐπέρησε, -εν; πέρησε, -εν, -αμεν).

διέπερσε, ι 265, διεπέρασμεν, γ 150; λ 555; ν 516 (ἐπερσε, — πέρσα, -ε, -εν); — διεπράθομεν, Α 567; ἐξεπράθομεν, Α 125; διεπράθον, θ 514; διεπράθατο, ο 584 (ἐπράθον, -ον).

ἐγκατέπηξ(α), λ 98; κατέπηξεν, Ζ 215; Ι 550; συνέπηξεν, Ε 902; κατέπηξαν. Η 441 (ἐπηξε, -εν; — πῆξε, -εν, -αμεν) — κατέπηκτο, Α 578.

ἀνεπλέομεν, μ 254; κατεπλέομεν, ι 142; ἐπέπλεον, δ 842; ο 474; Α 512 (ἐπλεον, -εν, -ομεν, -ον; -πλέον, -εν, -ομεν, -ον). ἐνεποίειον, Η 458 (ἐποίει, ποίει, -εον).

ἀμφεπονείτο, υ 507; Ψ 681 (ἰπονείτο, πονείτο, -έοντο).

διέπρησσον, Ι 526; διέπρησσον, Β 785; Γ 14; Ψ 564 (πρήσσεσκον, ἐπρηξας).

ἐξέρρηξε, Ο 469; ἐξέρρηξεν, Ψ 421 (ἐρρηξεν, ἐρρξ'; — ῥῆξ(ε), -εν) — ὑπερράγη, Θ 558; Π 500.

ἐπερρώοντο, υ 107 (ἐρρώοντο, ῥώνοντο) — ἐπερρώσαντο, Α 529 (ἐρρώσαντο).

*ἐξεσάωσε, δ 501, *ἐξεσάωσεν, Δ 12; *ὑπεξεσάωσεν, Ψ 292 (ἐσάωσα, -(ε), -εν; — σάωσας, -ε, -εν, -αν).

κατέσβεσε, Φ 581 (σβέσαν, ἔσβεσεν).

ἐπεσσεύοντο, ν 19; Β 86, 208; Ο 595; Σ 575; ἐπεσσεύοντ', Ν 757; μετεσσεύοντο, Ζ 296 (ἰσσεύοντο) — ἐπέσσευεν, σ 256; τ 129; υ 87; (ἔσσευα, -ε, -εν, -αντο; σεῦα, -ε, -εν, -ατ'); — ἀνέσσυτο, Α 458; ἀπέσσυτο, Ζ 590; Ο 572; διέσσυτο, δ 57; Β 450; Ε 661; Κ 194; Ο 542; Χ 460; ἐξέσσυτο, ι 575, 458; μ 566; Η 1; ἐπέσσυτο, δ 841; ζ 20; Ε 458, 459, 884; Ι 598; Π 705, 786; Υ 447; Φ 227, 254, 601; κατέσσυτο, Φ 582; μετέσσυτο,

Φ 423, Ψ 389; ἀπεσσύμεθ', ι 236, 396; ἐπεσσύμεθ', δ 454 (ἔσσυο, -το, — σύτο); — *ἐξεσύθη, Ε 295.

ἀπεσκέδασεν, Τ 309; ἀπεσκέδασ', λ 385; διεσκέδασ', ε 369, 370; η 275 (ἰσκέδασ', — σκέδασ', -εν).

ἐξέσπασε, Ζ 65; ἀνεσπάσατ', Ν 574 (ἰσπάσατ(ο) — σπάσεν, -άμην, -ατ'; σπάσσατο).

κατεστόρεσαν, Ω 798 (ἰστόρεσεν, -αν; — στόρετ', -αν).

ἀπεστυφέλιξεν, Π 703; ἀπεστυφέλιξαν, Σ 158 (ἰστυφέλιξε, -εν, -αν; στυφέλιξε).

*ἐξετελεῦντο, λ 294; ξ 293; *ἐξετέλειον, δ 7; Ι 493 (ἐτέλειον, -ετο); — *ἐξετέλεσσα, τ 156; *ἐξετέλεσσε, β 110; γ 99; δ 329; ω 146; *ἐξετέλεσσεν, Σ 79; *ἐξετέλεσσαν, λ 317 (ἐτέλεσσαι, -ε, -εν, -αν; τέλεσ', τέλεσσα, -ας, -αν).

ἀπέτισε, α 45; ἀπέτισεν, γ 195; ἀπέτισαν, Δ 161 (ἔτισας, -ε, -εν, -αν); — ἀπετίσατο, ψ 312 (ἐτίομεν, -ον, τῖον, -ες, -(ε), -εν, -ον, -ετο). Toutes ces formes ont ι long.

ἀνέτλης, ξ 47; ἀνέτλη, κ 327; ἀνέτλημεν, γ 104 (ἔτλην, -ης, -η, -ητε, -αν; — τλή, -ῃμεν).

ἐπετόλμησε, ρ 238 (ἐτόλμησεν, τόλμησεν).

παρετύγχανε, Δ 74 (τύγχανε, ἐτύχησε, -εν; τύχησε; ἔτυχες, τύχε).

προὔτυψε, ω 319; προὔτυψαν, Ν 156; Ο 306; Ρ 262 (τύψ(ε), -εν; τύπτε, τύπτον; — ἐτύπη).

προὔφαινε, ι 145; ἀνέφαινον, σ 310; προὔφαινον, μ 394; ἀνεφαίνετο, κ 29; διεφαίνετο, ι 379; Θ 491; Κ 199; προὔφαινετο, ν 169; προὔφαινέτ', ι 143 (ἔφαινον, -ετο; — φαίνε, -ετ(ο), -ονθ', -έσκετο) — ὑπέφηνε, ρ 409 (ἔφηνε) — *ἐξεφάνη, κ 260; Σ 248; Τ 46; Υ 43 (ἐφάνη, -εν; — φάνης, -η, -ήτην, -ημεν, -εν, -εσκε, -εσθεν).

κατέπεφνον, ω 325; κατέπεφνε, γ 252, 280; δ 534; ε 128; Ζ 183, 423; κατέπεφνεν, ε 124; λ 173, 199, 574; ο 411; Ζ 186, 190; Ω 759; κατέπεφνον, ψ 329 (ἔπεφνον, -ες, -(ε), -εν, -ομεν, -ετε, -ον — πέφνον, -ε, -εν).

προσέφην, ι 282, 501; κ 422; προσέφη; ξ 55, 165, 560, 442, 507; ο 325; π 60, 135, 464; ρ 272, 311, 580, 512,

579 χ 194; π 20, 744, 843; μετέφη, δ 660; θ 152; π 363; σ 42, 51, 312; υ 270; φ 140, 274; λ 58; β 411; Δ 153; τ 55, 100; προσέφη, α 65, 156, 383; β 348, 599; δ 30, 59, 147, 168, 203, 265, 332, 641, 824, 835; ε 21, 214; ζ 24; η 178, 207, 240, 302; θ 152, 165, 412, 423, 463, 474, 486; ι 1, 407, 446; λ 354, 377, 565; μ 384; ν 49, 139, 155, 311, 382, 416; ξ 191, 390, 439; ο 9, 110, 380; π 201; ρ 16, 192, 353, 455, 477; σ 14, 124, 284, 337, 565; τ 15, 41, 70, 106, 164, 220, 261, 335, 382, 499, 554, 582; υ 36, 168, 183, 226; φ 256, 380; χ 54, 60, 105, 170, 320, 371, 390, 394, 430, 490; ψ 129, 247, 263; ω 302, 330, 356, 406, 477, 516, 541; Δ 84, 130, 148, 215, 285, 364, 511, 517, 560; Β 172, 369, 790, 795; Γ 129; Δ 30, 183, 188, 349, 356, 401, 411; Ε 108, 251, 286, 427, 439, 689, 764, 814, 888; Ζ 342, 520; Η 283, 405, 454; Θ 58, 208, 469, 484; Ι 196, 307, 606, 643; Κ 42, 369, 382, 400, 423, 446, 508, 554; Λ 199, 316, 361, 384, 607; Μ 250, 309; Ν 46, 67, 76, 215, 248, 768; Ξ 41, 82, 312, 341; Ο 173, 184, 220, 243, 246; Π 48, 555, 666, 706, 720, 842; Ρ 18, 169, 326, 474, 585, 684; Σ 78, 97, 187, 284; Τ 145, 154, 198, 215, 404, 419; Υ 19, 82, 430; Φ 212, 222, 228, 455, 478; Χ 14, 182, 260, 357, 344, 355, Ψ 93, 438; Ω 55, 64, 87, 138, 299, 559, 649 (ἔφην, -ἦσθα, -ης, -η, -ασαν, -αν; — φῆν, -ῆς, -ῆσθα, -ῆ, -άμεν, -άσαν, -άν).

ἀπέφθιτο, θ 581; ο 268, 358; ἐξέφθιτο, ι 163; μ 529; χητέφθιτο δ 365 (ἔφθιτ', φθῖσαν); — ἀπέφθιθεν, ε 110, 133; η 251 (ἔφθιθεν).

ἐνέφυσεν (υ long), χ 348 (ἔφυσε, ἔφυσ, -υν; φύ).

μετεφώνεον, κ 67; μετεφώνες, θ 201; χ 69; Σ 323; μετεφώνεον, π 354; Η 384; Ι 52; μετεφώνει, σ 35; προσεφώνες, δ 69; ε 159; θ 381; ξ 401; ο 194, 539; π 56, 308; ψ 182; ω 23, 245; Β 22; Γ 389, 413; Θ 292; Δ 510; Ξ 242; Φ 152; προσεφώνεον, π 221, σ 25, 214; τ 35; χ 163, 355; ω 35, 105,

120, 191, 505; I 201; A 346, 464; P 484; T 428; Φ 350, 578; προσεφώνεον, κ 109; A 552; Θ 445 (ἐφώνησεν, φώνησεν).

ἀνεχάζετο, E 445, 600; A 461; O 728, Π 710; P 108; ἀνεχάζεθ', P 129 (ἐχάζετο; — χάζετο, -οντ(ο)).

ὑπεχώρει, N 476, X 96; — ἀνεχώρησεν, Γ 35; ἀνεχώρησαν, γ 270; P 729; ὑπεχώρησαν, Z 107 (χώρησεν, -αν, ἐχώρησαν).

γ) Le verbe composé a un augment, le verbe simple n'a pas d'augment.

ἀπηλοίησεν, Δ 522 (ἀλοία).

ἐπέγναμψεν, B 14, 51, 68; ἀνέγναμψαν, ξ 548; ἀνεγνάμψθι. Γ 348; H 259; P 44 (γνάμψεν).

ἐπέγραψε, Δ 159; ἐπέγραψεν, χ 280 (γράψεν).

ἐπεθαύμασ', ζ 49 (θαύμαζ(ε), -εν; -ομεν, -ον, -εσκον).

ἀνεκήκισεν, H 262; Ψ 507 (κήκισε).

συνεκλόνεον, N 722 (κλονέοντο).

κατεκοιμήθημεν, Δ 751 (κοιμήθημεν, κοίμησε, -ατε, -αθήε, κοιμάτ', -ῶντο).

ἐνέκυρσε, N 145 (κῦρε Ψ 821).

ἐπέλειβον, γ 541 (λεῖβε, -ον).

ἐπεμήνατο, Z 160 (μαίνειτο).

ἐπένησε, T 128; Ω 210 (νήσαντο).

ἐξαπένιζεν, τ 587; ἀπενίζοντο, K 572 (νίζ(ε), -ον, -ετο).

μετενίσσετο, ι 58; Π 779; (νίσσοντο, M 119, Σ 566).

προσεπίλνατο, ν 95 (πίλνατο).

προσέπλαζε, λ 585 (πλάζ(ε), -ετ(ο)); — παρέπλαγξεν, ι 81; υ 546 (πλάγξ') — ἀπεπλάγχθης, θ 575; ο 582; ἀπεπλάγχθη, X 291; παρεπλάγχθη, O 464 (πλάγχθη).

ἀπέπλω, ξ 559; ἐπέπλω, γ 15; παρέπλω, μ 69 (πλῶν).

ἐπεπωλεῖτο, Δ 251, 250; A 264, 540 (πωλεύμην, πωλεῖτ' πωλέσκετο).

κατεσκίαον, μ 456 (σκιόωντο).

ἀνεστενάχοντο, Σ 515, 555; ἐπεστενάχοντο, Δ 154 (στενάχισχ', στεναχόντο).

παρέσφην, Θ 511 (σφῆλιν).
 κατέτηξεν, τ 206 (τήκετο).
 διέτμαχον, η 276; διέτμαγεν, ν 439; Α 531; Η 502; Μ 461;
 Π 554 (τμάγεν).
 ἐπέτρεχον, Ψ 504 (θρέζασκον).
 *ἐξεφάνθη, μ 441; Δ 468; Ν 278; *ἐξεφάνθεν, Τ 17
 (φάνθη, φάνθεν).

δ) Verbe composé avec augment sans correspondant simple.

ἐξήρατο, κ 84; ἐξήρατ', ε 39; ν 137.
 ἀπηύρων, ν 132; Ι 151; Τ 89; Ψ 560, 808; ἀπηύρας, Θ 237;
 ἀπηύρα, γ 192; δ 646; λ 203; σ 273; Ζ 17; Ι 275; Κ 495;
 Α 115, 554; Ο 462; Π 828; Ρ 125, 256; Υ 290; Φ 179, 201;
 Ψ 291, 800; Ω 50; ἀπηύρων, Α 450.
 ἀντεβόλησας, λ 416; ω 87; ἀντεβόλησε, η 19; Α 809; Π 790;
 ἀντεβόλησεν, κ 277; χ 360; Ν 210, 246; ἀντεβόλησαν, Π 847.
 ἀπεδειροτόμησα, λ 55.
 διεθείωσεν, χ 494.
 μετεκίαθε (ι long), α 22; Π 685; μετεκίαθον, (ι long), Α 52, 714;
 Σ 552, 581.
 ἐπέκλωσεν, π 64; ἐπέκλωσαν, γ 208; λ 139; ἐπεκλώσαντο, α 17;
 θ 579; Ω 525.
 ἀνέκραγον, ξ 467.
 κατέκρυψε, Π 611; Ρ 527.
 ἀμφελάχαινε, ω 242.
 ἐπελήχεον, θ 379.
 ἐπελώθευον, β 523.
 ἐπεμαίετο, ι 441; λ 531; Κ 401; Ρ 430; ἐπεμαίετ', Ε 748;
 Θ 592; — ἐπεμάσσατ', ν 429; π 172; ἐσεμάσσατο, Ρ 564;
 Υ 425.
 διεμέτρεον, Γ 315.
 ὑπεμνήμυκε, χ 491.
 διεμοιράτο, ξ 454.
 ἐπέμυξαν, Δ 20; Θ 457.

παρενήνεον, π 51; ἐπενήνεον, Η 428, 431; παρενήνεον, α 147.
 ἀπώκισε, μ 155.
 ἀπέπλειον, θ 501.
 ἀμφεποτάτο, Β 515.
 ἐξέπτυσεν, ε 522.
 ἀνερροίβδησε, μ 256, 451.
 ἐπεστονάχησε, Ω 79.
 ἀπετίνυτο (ι long), Π 598.
 ἐπετοξάζοντο, Γ 79.
 ἀμφέχανε, Ψ 79.
 ἀνέψυχον (υ long), Ν 84; ἀπεψύχοντο (υ long), Λ 621; Χ 2;
 ἀνέψυχθεν, Κ 575.

B. LE VERBE COMPOSÉ A OU NON UN AUGMENT.

α) Le verbe composé, comme le verbe simple ont ou non un augment.

ἀνῆγε, Γ 48; ἐξῆγε, ο 465; ψ 372; Φ 29; ἐξῆγεν, Ν 555;
 εἰσῆγον, δ 43; ξ 419 (ῆγον, -ε, -εν, -ετ', -ον); *κατήγετο, π 522
 (ῆγετο); — ἐξαγεν, θ 106; ἐξαγ', Ε 355; Λ 487; σύναγεν, ε 291;
 ὑπαγε, Λ 165; Π 148; Ψ 291; ἀναγον, ξ 272; ρ 441; σ 89;
 σύναγον, Γ 269; Ξ 448; Π 764; ὑπαγον, ζ 73; Ω 279 (ἄγον, -ε,
 -εν, -έτην, -ον); ἀνάγοντο, τ 202; Λ 478; κατάγοντο, γ 10, 178
 (ἀγόμεν, -ετ'); — ἀνήγαγον, Ο 29; ἐπήγαγον, ξ 592; ἀνήγαγε,
 δ 554; ἀνήγαγεν, γ 272; Ζ 292; Ι 338; ἀπήγαγε, δ 289;
 Ο 706; ἀπήγαγεν, π 370; ἐξήγαγε, Ε 35; εἰσήγαγ', γ 191;
 *κατήγαγεν, λ 164; τ 186; *προσήγαγε, ρ 446 (ῆγαγον, -ε, -ε,
 -εν, -ον); *κατηγαγόμεσθαι, χ 140 (ῆγαγόμεν, -ετο); — ἐξάγαγεν,
 Π 188; ἐξάγαγ', υ 21; εἰσάγαγον, τ 420; Ω 719 (ἄγαγον, -ε, -εν,
 -ον).

ἀνάειρε, Ψ 729 (ἄειρε, -εν); — ἀνάειρε, Ψ 614, 725, 778;
 ἐπάειραν, Η 426 (ἄειρεν, -αν, ῆειραν); — παρήειρε, Π 541 (ἀέρθη,
 -εν).

ἐσῆλατο, Μ 458; Π 558; — ἐπᾶλτο, Ν 643; Φ 140; ἐσᾶλτο,
 Μ 466; Ν 679; ὑπερᾶλτο, Υ 527 (ᾶλσο, -το).

ἀπήμευεν (υ long), I 597 (ἄμυε, -εν); ἀπαμύνετο (υ long), λ 579 (ἡμύνοντο).

ἐπῆρσε, Ξ 167; ἐπῆρσεν, Ξ 339 (ἄρσε, ἀράρισκε); — ἐπαρήρει, M 456 (ἀρήρει, ἡρήρει).

ἐξῆπτεν, X 397; ἀνῆπτον, μ 179; — ἀνῆψεν, γ 274 (ῆψατο, ἄψατο); — καθάπτετο, O 127 (ῆπτετο, ἄπτετ(ο)).

μεττηύδων, μ 153, 270; προστηύδων, δ 550; ι 545, 565, 474, 492; κ 482; λ 56, 209, 396, 552; μ 296, ξ 484; μεττηύδα, α 51; δ 721; ζ 217, 258; θ 96, 586, 535; μ 20, 376; ν 56; υ 291, φ 61, B 109, Θ 496, I 16, O 103, Σ 159, T 269, X 449; Ψ 5, 569; Ω 32, 715; προστηύδα, α 122, 252, 556; β 269, 362; γ 41; δ 25, 77, 680; ε 117, 172; η 236; θ 546, 407, 442, 460; κ 265, 524, 577, 400, 450, 455; λ 99, 154, 472, 616; μ 56; ν 58, 227, 253, 290; ξ 79, 114; ο 62, 150, 208, 259; π 7, 22, 180; ρ 40, 396, 459, 507, 545, 552, 575, 591; σ 9, 104, 244, 258, 388; τ 3; υ 165, 177, 198; φ 192; χ 100, 150, 286, 311, 545, 566, 410, 456; ψ 54, 112, 208; ω 520, 572, 599, 472, 494; Δ 201, 559; B 7; Δ 24, 69, 92, 192, 205, 256, 284, 512, 557, 569; E 50, 125, 242, 454, 715, 871; Z 144, 163, 214, 545; H 225, 556; Θ 101, 351, 461; K 163, 191; Λ 815; M 555, 565; N 94, 462, 480, 750; Ξ 2, 138, 197, 270, 500, 529, 556; O 35, 48, 89, 145, 157, 456, 466; Π 6, 557, 829, 858; P 53, 74, 219, 451, 468, 500, 555, 621, 707; Σ 72, 169; T 20, 106, 120, 541; Y 351, 448; Φ 73, 97, 568, 409, 419; X 7, 37, 81, 215, 228, 564; Ψ 557, 601, 625; Ω 169, 517; προστηύδων, κ 418 (ῆύδα); — προσαυδήτην, Δ 156; X 90 (αὐδήσασκεν, αὐδήσασχ').

ἀνέβαινε, γ 485; δ 760; χ 142; ἀνέβαιν', σ 502; τ 600; ἀπέβαινε, Ω 459; κατέβαιν', σ 206; κατεβαίνομεν, λ 525; ἐπείβαινον, M 444; εἰσανέβαινον, β 172; σ 252; τ 125; Σ 68 (ἐβαινον, -(ε), -εν, -ον); — *εἴσβαινον, ι 103, 179, 471, 565; λ 638; μ 146; ο 221, 549; ἔμβαινον, B 619 (βαῖν(ε), -ομεν, -ον); — ἐπέβησε, Θ 129; ἐπέβητ'. I 546; ἐπέβησαν, ψ 13 (ἐβήσαμεν, βῆσε,

-εν, -αμεν, -αν); — ἀνεβήσето, ψ 1; ἀπεβήσето, σ 197; Α 428; Β 55; Ε 552; Ψ 212; ἐπεβήσето, δ 521; Θ 44; Κ 515, 529; Λ 517; Ν 26; Ω 522; ἐπεβήσετ', ζ 78; κατεβήσето, α 550; β 537; κ 107; ο 99; Ζ 288; Ν 17; Ω 191; προσεβήσето, ϕ 5. 45; Β 48; Ξ 292 (ἐβήσето, βήσето); — ἐπέβην, κ 517; λ 167, 482; κατέβην, ψ 252; ἀνέβη, Α 497; ἀπέβη, α 519; γ 571; δ 657, 715; ε 148, ζ 41, 47; η 78; κ 507; ο 45, 454; χ 495; Ε 155; Ζ 116, 569; Θ 425; Α 210; Μ 570; Ρ 188, 675; Σ 202; Ω 188, 468, 694; προσέβη, ξ 1; ἀπεβήτην, Φ 298; ἐπέβην, ι 83; ἀπέβησαν, Α 619; ἐπέβησαν, χ 424; κατέβησαν. Κ 541; εἰσανέβησαν, Ζ 74; Ρ 520; ἐξανέβησαν, μ 506; ὑπερκατέβησαν, Ν 50, 87; ἐπέβαν, ψ 258; κατέβαν, ω 205; Ω 529; προσέβαν, τ 451; Ψ 117 (ἐβην, -ης, -η, -ήτην, -ημεν, -ησαν. ἔβαν); — ἔμβη, δ 656; *περίβη, Θ 551, Ν 420; *ὑπέβη, θ 80; π 41; ρ 50; ψ 88; *περίβησαν, Ξ 424; *ὑπέβασαν, Μ 469 (βῆν, βῆ, βήτην, βῆμεν, βῆσαν, βάν); — ἀμφιβεβήκει, ι 198; Θ 68; Π 777; *ἔμβεβασαν, Β 720 (ἔβεβήκει, βεβήκει, βέβασαν).

ἐνέβαλλε, Ψ 172, 174; ἐπέβαλλον, ζ 520; ο 297; κατέβαλλε, Ο 557; προσέβαλλον, τ 455; Η 421; ὑπέβαλλον, κ 555; ἐπέβαλλον, Ψ 155 (ἔβαλλε, -εν, -ον); — *ἐκβαλλε, β 396; Φ 237; *περίεβαλλε, χ 466 (βάλλον, -(ε), -ομεν, -ον); — ὑπειρέβαλον, Ψ 657 (ἔβαλον, -εσ, -(ε), -εν, -ον, -οντο); — ἐκβαλον, ξ 277; Σ 524; *ἔμβαλε, α 458; β 57; ε 431; ζ 116; μ 415; ξ 505; σ 105; τ 10, 485; ψ 260, Γ 159; Δ 444; Ν 82; Ξ 218, 258; Π 529; Ρ 118; *ἔμβαλ', Κ 566; Α 11; Μ 585; Ξ 151; Φ 504; *ἔμβαλεν, Η 188; Φ 47; ἔκβαλε, δ 505; ε 244; τ 278, 562; Ε 59; Ο 468; ἐκβαλεν, Ξ 419; *κάμβαλε, ζ 172; *κάμβαλεν, ρ 502; *κάβεβαλε, Θ 249; *κάβεβαλ', Μ 206; *κάβεβαλεν, Ε 545; Ι 206; *παρακάβεβαλεν, Ψ 685; *ὑπέρβαλε, Ψ 845, 847; ἔκβαλον, ο 481; *ἔμβαλον, Π 122; Σ 85; Τ 88; *σύμβαλον, Π 565; Υ 55; *παρακάβεβαλον, Ψ 127; *προβάλεσκε, ε 551; *προβάλοντο, γ 447; Α 458; Β 421; Ψ 255 (βάλον, -εσ, -(ε), -εν, -έτην, -ον, -ετ(ο)); ζυμβλήτην, φ 15; ζύμβλητο, ζ 54; Ξ 59, 251; ζύμβληντο, κ 105; Ξ 27; Ω 709 (βλήτο, ἔβλητ(ο)).

* περιγίγνεται, ρ 175 (ιγίγνεται, γίγνεται(ο), -οντο); — * ἐξεγέγοντο, Ε 637; Ε 115; Υ 231, 505 (ιγένεσθε, -οντ(ο)); — * προγέγοντο, Σ 525 (γενόμεν, -ε, -ετ(ο), -έσθην, -όμεσθα, -οντο); * ἐκγεγάτην κ 158 (γεγόνει).

περίδειςαν, Α 508; ὑπέδειςαν, Α 406 (ἔδειςας, -ε, -εν, -ατε, -αν; δεῖσε, -αν), ὑπεδείδισαν, Ε 521 (ιδείδισαν, -μεν, δείδει).

κατέδει, κ 25; — ἔκδειον, Ψ 121 (δέον); — ἐνέδησα, Ο 469; συνέδησα, κ 168; ἐνέδησε, Β 111; Ι 18; ἐνέδησεν, ε 260; ἐπέδησε, φ 391; κατέδησε, ε 583; η 272; κ 20; κατέδησ', Ψ 654; κατέδησεν, κ 572; υ 176, 189; ξυνέδησεν, Ν 599; κατέδησαν, δ 46 ξ 345; Θ 434, Κ 567; Ω 274 (ἔδησε, -εν, -αν, -ατο; δῆσα, -ε, -εν, -αν, -άσκητο).

παρέδραμον, Ψ 636; ἀνέδραμε, Α 554; Π 815; ἀνέδραμεν, Ρ 297; Σ 56, 457; ἐπέδραμε, Ε 617; ἐπέδραμεν, Δ 524; παρέδραμεν, Κ 550; ὑπέδραμε, κ 523; Φ 68; ἐπεδραμέτην, Κ 554; ἀνέδραμον, Ψ 717; διέδραμον, γ 177; ἐπέδραμον, ξ 30; Ξ 421; Σ 527; συνέδραμον, Π 355, 537 (ἔδραμ(ε), -ον); — ἐπιδραμέτην, Ψ 418, 453, 447; παρὰδραμέτην, Χ 157; περίδραμον, Χ 569 (δράμεν, -έτην).

ἀπέδυνε (υ long), γ 564; ἐξάπέδυνε (υ long), ε 372 (ἔδυνε, -εν, -ον); — * ἔκδυνε (υ long), α 437; ἐνδυνε (υ long), β 42, Κ 21, 151 (δύν(ε), -εν, -ον) — * ἐξεδύοντο, Γ 114 (δυέσθην, -οντο); — ἀπέδυσσε (υ long), Δ 532; (ἔδυσαν) — * περίδυσσε, Α 100 (δύσαντο); — ἀνεδύσεται (υ long), ε 357, Α 496; κατεδύσεται (υ long), Η 103; Κ 517; κατεδύσεθ' (υ long), Δ 86; ὑπεδύσεται (υ long), ζ 127 (ιδύσεται, δύσετ(ο)); — ἀνέδυ (υ long), ε 322; Α 559; κατέδυ (υ long), δ 246, 249; ι 168, 558; κ 185, 478; μ 51; ν 33; τ 426; Α 475, 605; Ζ 504; ὑπέδυ (υ long), κ 598 (ἔδυ, -την, -τε, -ν, -σαν; δῦ, δύσκειν).

ἐφέζετο, ρ 354; Ε 460; Φ 506; καθέζετο, ο 285; σ 395; ι 417; Α 360, 405, 500; Ε 869, 906; Θ 51; Α 81, 183; Ο 100; Ω 100, 126; καθέζετ', ε 195, π 48; τ 59, 102; ρ 70; Α 556; παρέζετο, Α 557 (ἔζετ(ο), ἐζόμεθα, -ντο, ἐξέσθην); — καθεῖσε, Ξ 204; καθεῖσεν, δ 524; Ε 56; Σ 589 (εἰς(ε), -εν, -αν; ἐίσσατο).

ἀπέην, K 551; γ 7; ἐνέην, ι 164; τ 443; ἐπέην, γ 276; ἔησθα, ἔην); — παρῆσθα, δ 497; ἀπῆν, ε 400; ι 475; μ 181; ἀπῆμεν, ι 491; ὑπῆσαν, Λ 681 (ἦσθα, ἦν, ἦστην, ἦμεν, ἦτε, ἦσαν); — ἐνῆεν, Α 593; ἐπῆεν, φ 7; Ε 127; παρῆεν, θ 417 (ἦα, ἦεν); — ἄπασαν, K 357; ἔνεσαν, φ 12, 60; Z 244; ἔπασαν, β 544; πάρεσαν, Α 75 (ἔα, ἔον, ἔσαν, ἔσκον, -ε, -εν).

ἀνήιον, κ 146, 274, 446; ἐπήιεν, Ρ 741; κατήιεν, κ 159; ἐπήισαν, λ 233; ἐπῆσαν, τ 445; (ἦια, -ε, -εν, -σαν; ἦε, ἦει, -ομεν) — συνίτην, Z 120; Π 476; γ 159; Ψ 814; ζύνισαν, Ξ 395 (ἴε, ἴεν, ἴτην, ἴσαν).

ἐφῆκα, Ε 188, 206; ἀνῆκας, Φ 396; ἐνῆκας, Ι 700; ἀνῆκε, ξ 465; σ 199; τ 551; Ε 405; Η 152; K 389; Μ 307; γ 118; Φ 523, 545; X 252; ἀνῆκεν, η 289; θ 73; ρ 425; ω 440; Β 71; Z 256; Η 25; Ξ 362; Π 691; Ρ 705; Φ 395; ἀφῆκε, Φ 590; ἀφῆκ', Θ 133; ἀφῆκεν, K 372; Ν 410; Ψ 432; ἐνῆκε, Τ 37; γ 80; ἐνῆκεν, Π 656, Ρ 570; Ψ 590; ἐφῆκε, ψ 37; Δ 396; Π 812; Φ 170; ἐφῆκεν, δ 339; ρ 130; Α 445, 524; προῆκε, Ρ 545; μεθῆκε, φ 126; Φ 177; μεθῆκεν, ε 460; ἐνῆκαμεν, μ 401; (ῆκα, -(ε), -εν, -αν); — ἐφέηκα, γ 346; καθέηκα, Ω 642; μεθέηκα, Ρ 539; προέηκα, Θ 297; K 125; Σ 439; ἐπιπροέηκα, Ρ 708; Σ 58, 439; ἀνέηκεν, Ε 882; ἀφέηκε, Μ 221; Ψ 841; ἀφέηκεν, Φ 115; ἐνέηκε, δ 233; K 89; ἐφέηκε, ξ 464; Σ 108; ἐφέηκεν, ι 38; μεθέηκε, Ω 48; μεθέηκεν, Ψ 434; ζυνέηκε, Α 8; Β 182; Η 210; K 512, Ο 442; ζυνέηκ', σ 34; προέηκε, β 147; δ 161, 829; ε 316; τ 468; ψ 44, 51; Δ 398; Ε 290; Ι 442; K 388, 563; Α 201, 649; Ο 255; Σ 184; προέηκεν, γ 185; ε 268; η 266; κ 25; ξ 466; υ 105; Η 468; ἀποπροέηκε, ξ 26; χ 327; ἐπιπροέηκε, ο 299; ἐπιπροέηκεν, ι 520 (ἔηκε); — ἀφέτην, Α 642; κάθεμεν, ι 72; ἄνεσαν, Φ 537; πρόεσαν, δ 681; θ 599, π 528; σ 291 (ἔσαν); ζύνετο, δ 76 (ἔντο) — πκρείθη, Ψ 868.

ἀφεῖλε, ξ 455; *καθειλομεν, ι 149 (εἶλον, -ες, -ε, -εν, -ομεν, -ον); — *ἀνείλετο, Ν 296; *ἀφείλετο, α 9; τ 369; Π 689; Ρ 177; ἐξείλετο, λ 201; χ 388; Β 690; Θ 325; Ο 460; Ρ 678;

* ἐξείλοντο, π 218 (εἵλετο, -ετ', -όμεθ', -οντο). — ἔξελε, χ 110, 144; Ω 229; σύνελεν, Π 740; ἔξελον, η 10; ι 160; Λ 627; Π 56; Σ 444 (ἔλον, -ες, -ε, -εν, -έτην, -ον); — *ἐξελόμην, Ι 130, 331; ἐξέλετο, Ζ 234; Ρ 470; Τ 137; Ω 754; ἐξέλετ', Κ 267; Λ 704; ἐξέλεθ', Ι 272; ἀφέλεσθε, Α 299; ἀνέλοντο, υ 66; Λ 449; Β 410; ἀφέλοντο, μ 199; Β 660 (ἐλόμην, -ετο, -όμεσθα, -οντο); μεθέλεσκε, θ 376 (ἐλεσκον, -ε).

ἀποέργαθε, Φ 599; ἀποέργαθεν, φ 221 (ἐργαθεν), — συνέργαθον, Ξ 36 (ιέργαθεν). Cf. p. 687.

ἐξείρυσσε, Ψ 870; *κατείρυσεν, ε 261; *ἐξείρυσσαν, Ν 194 (εἴρυσσε, -αν, -άμην; εἴρυσσε, -εν, -ατο); ἐξέρυσσε, Ν 532; ἐξέρυσ', ι 397; Ε 112; Π 505; ἐξέρυσεν, γ 323; ἐξέρυσαν, χ 386, 476; ἐπέρυσσε, α 441; προέρυσσεν, Α 308 (ἐρύσεν, -αν, -ατο, -αντο; ἐρύσσαν, -ατο); *ἐξερύσασκε, Κ 490; — [ἀνέρυσαν, Α 459, Β 422].

ἄμφεπε, θ 437, Σ 348; ἄμφεπεν, Π 124; δίεπε, Β 207; δίεπ', Ω 247; ἔφεπε, Α 177, 496; Π 732; ἔφεπ', Ο 742; Φ 542; Χ 188; μέθεπε, Ε 329; Θ 126; *ἀμφίεπον, Ω 804; ἄμφεπον, Σ 559; Ψ 167; Ω 622; ἐφίεσκον, μ 330 (ἔπετον, ἔπον, -όμην, -ετ(ο), -ίσθην, -όμεθα, -οντ(ο)) — *διείπομεν, μ 16; Α 706 (εἵπετ(ο), εἵποντο). Cf. -έσπον, p. 664.

ἐπεῖχε, φ 186; Ψ 190; παρεῖχον, ξ 250 (εἶχον, -(ε), -εν, -ον, -ετο, -οντο); ἄμπεχεν, ζ 225; ἄπεχε, Ω 19; ἔπεχεν, ρ 410; κάτεχεν, Γ 243; ὑπείρεχε, Ε 433; ὑπείρεχεν, Γ 210; κάτεχ', ν 269; πρόεχ', μ 11; πάρεχον, Σ 556; σύνεχον, Δ 133; γ 415; ὑπείρεχον, Β 426 (ἔχον, -ες, -(ε), -εν, έτην, -ομεν, -ον); ἀπέχοντο, μ 328; κατέχοντο, Ρ 368; προῦχοντο, γ 8 (ἐχόμην, -ετ(ο), -οντο). Cf. -έσχον, p. 683.

*ἐξήλαυνεν, Κ 499 (ἐλαυνες, -ε, -ομεν); — *διήλασε, Κ 564; Π 318; *διήλασεν, Μ 120; Ν 161; *ἐξήλασε, ι 312; *παρήλασε, μ 186; *παρήλασεν, μ 197; Ψ 638; *ἐξήλασσαν, Α 562; (ἤλασα, -(ε), -εν, -αν); — ἐξέλασε, Ε 324; Ν 401; ἐξέλασ', Α 360; εἰσέλασαν, ν 113; παρέλασσ', Ψ 382, 527; *συνελάσσαμεν, Α 677 (ἔλασ(ε), -εν, -αν; ἔλασσε, -εν, -αν); — *ἐπελήλατο, Ν 804; Ρ 493 (ἤλήλατο, ἐλήλατο, -άδατο).

ἀνένεικα, λ 625; ἐπένεικx, T 261; ἀπένεικας, Ξ 255; O 28; ἀπένεικxαν, π 526, 560; *ἀπενείκατο, T 514 (ἐνείκε, -εν, -αμεν, -αν); — ὑπένεικxαν, E 885 (ἥνεικεν, -αν, -αντο)).

*ὑπέρορον, I 476; *ἐνθορε, Φ 253; Ω 79; *ἐνθορ', O 625; *ἐνθορεν, ρ 255; ἐκθορε, Π 427; *ἐσθορε, M 462; Φ 18; *ὑπέρορον, Π 380 (θόρ(ε), -ον); — ἐξέθορε, Φ 559 (ἐθορ(ε)).

εἰσεῖδον, λ 582, 593; εἰσεῖδε, Ξ 153, 158 (εἶδον, -εἰ, -(ε), -εν, -ομεν, -ον, -οντ(ο)); — εἰσίδον, λ 506; εἴσιδε, ε 592; ν 197; ψ 524; ω 493; Σ 255; εἴσιδ', α 118; εἴσιδεν, ι 251; γ 407, 408; Ξ 13; ἐξίδεν, T 542; *εἰσιδέτην, φ 222; εἰσιδομεν, ι 148; εἴσιδον, π 556; εἰσίδεσκεν, ψ 94; εἰσιδέσθην, ω 101 (ίδον, -εἰς, -(ε) -εν, ἔτην, -ομεν, -ον, -εσκε, -όμην, -ετο, -οντο).

προίειν, ι 88; κ 100; μ 9; προίεις, ω 555; ἀνίει, θ 559; O 24 (ι long); ἀφίει, ω 539; A 25, 579; A 702; N 444; Π 615; P 529; ἐφίει, ω 180; O 444 (ι long); μεθίει (ι long). O 716; Π 762, Φ 72; προίει, ν 64; ω 522; A 526, 556; Γ 118, 546, 555; E 15, 280; H 244, 249; A 549; M 542; N 662; P 516; T 275, 458; X 275, 289; *ἀποπροίει, γ 82; μεθίειν, φ 577; ξύνειν, A 275 (ῖεν); — *ἀφίετο (ι long), ψ 240 (ῖετ(ο), ἰέσθην, -εντ(ο)).

*ἐξικόμην, ν 206; υ 225; I 479; *ἀφίκεο (ι long), α 171; ξ 188; ο 489; *δίκεο (ι long), T 186; *καθίκεο (ι long), Ξ 104; *ἀφίκετο (ι long), α 552; ε 55; κ 502; ο 228; π 414; σ 208, υ 55; φ 25, 42, 65; ψ 558; N 645; Σ 595; ἐξίκετο (ι long), μ 166; Θ 439; Ω 481; *καθίκετο (ι long), α 542; *ἀφικόμεθ' (ι long), γ 278; ι 181, 216, 545; κ 1, 155; λ 22; ἀφίκοντο, ξ 544; ρ 205; ψ 518, A 618; N 529; X 208; Ω 529, 448; ἐφίκοντο, N 613 (ικόμην; ἴκεο, ἴκεν; ἴκετ(ο), -εσθον, -έσθην; -όμεθ', -όμεσθ(α), -οντο).

*ἐξεκαλεῖτο, ω 1 (καλεῦντο, κάλει, -εον; ἐκάλει); — προεκλέσσατο, H 218, 285; N 809; (καλέσσατο, -έσαντο; — ἐκαλέσσατο).

κατέκειτο, τ 459; κατέκειτ', λ 45; παρέκειτο, φ 416; Ω 476; προσέκειτο, Σ 579; ἐπέκειντο, ζ 19 (ἐκείμην, -το, -μεθα);

παρεκέσκετ', ξ 521 (κέσκειτ'); — * περιέκειτο, φ 54 (κείμενη, -σο, -τ(ο), -μεθα, -ντο, -ατο, κέατο).

κατακείρετε, γ 36 (κεῖρε; ἐκείρετε, -ον); — κατέκειραν, ψ 356; ἀπεκείρατο, Ψ 141; ἐπέκερσε, Π 394 (ἐκερσεν; κέρσε).

περικτείνοντο, Α 538 (κτείνοντο; κτεῖνε, -ον; ἔκτεινον); — ἀπέκτεινεν, Ι 543 (ἔκτεινε, -εν, -αν; κτεῖνας, -(ε), -εν); — κατέκτανον, ν 259, 271; Ψ 87; κατέκτανες, γ 29; ἀπέκτανε, Ζ 414; Ο 440; Χ 423; κατέκτανε, δ 535; λ 411; Ζ 204; Η 90; κατέκτανεν, φ 27; Ε 608; κατεκτάνομεν, ω 66; ἀπέκτανον, ξ 271; ρ 440 (ἔκτανον, -ες, -(ε), -εν, -ον; — κτάνον, -(ε), -ον) — κατέκταν, Δ 319; κατέκτα, Β 662; Μ 378; Ν 170; Ξ 514; Ο 452; Σ 509; Ω 214; ἀπέκταμεν, ψ 121; ἀπέκτατο, Ο 457; Ρ 472 (ἔκτα, -αμεν, -αν) — κατέκταθεν, γ 108; Ε 558, 780 (ἔκταθεν).

ἐπέλυσεν, υ 85; — * ἐκλάθετο, κ 557; * ἐξελάθοντο, Π 602 (λάθετ', -οντο — ἔλαθ(ε); — λάθ(ε), -εν, -ον, -ετ', -οντο); — * ἐκλέλαθον, Β 600 (λελάθοντο).

* ἄλλεγον, Ψ 255 (λέγ(ε), -ομεν; — ἔλεγ'); — κατέλεξα, η 297; κ 16; μ 35; ρ 122; κατέλεξας, γ 331; λ 368; ξ 508; ψ 225; Ι 115; Τ 186; κατέλεξε, ψ 321; κατέλεξεν, δ 256; κ 250; τ 464; Ι 591; διελέξατο, Α 407; Ρ 97; Φ 562; Χ 122, 385 (ἔλεξεν) — συλλέξατο, Σ 413 (λέξατο).

κατέλειπον, λ 86, 174; ο 89; Ζ 221; ἀπέλειπεν, ι 292; κατέλειπεν, ο 548; π 289; ρ 514; τ 8; κατελείπομεν, λ 53, 447; ὑπέλειπον, π 50; ὑπελείπετο, η 250; τ 1, 51; ὑπελείπετ', Ψ 615; (ἔλειπον, -ες, -ε, -εν, -ομεν, -ον; — λείπ(ε), -εν, -ετ'); — * κάλλιπον, γ 156; Ι 364; * κάλλιπες, Ρ 151; Φ 414; * κάλλιπεν, α 243; γ 271; Μ 92; * κάλλιπ', λ 279, φ 33; * κάλλιφ', Ζ 223; Κ 558 (λίπον, -ες, -(ε), -εν, -έτην, -ομεν, -ον; — ἔλιπον, -ε, -εν, -ον).

ἀλλύεσκον (υ long), τ 150; ἀλλύεσκεν (υ long), β 105; ω 140 (λύε, λῦεν, -ομεν, -ον; — ἔλυον); — ὑπέλυσα, ι 465; ἀπέλυσας, Ω 136; ἀπέλυσε, φ 46; Α 95; Ζ 427; ἀπέλυσεν, Ω 115; κατέλυσε, Β 117; Ι 24; ὑπέλυσε, Ζ 27; Ο 581; Ψ 726; ἀνέλυσαν, μ 200;

* ὑπεκπροέλυσαν, ζ 88; ὑπελύσαο, Α 401 (ἐλυσα, -(ε), -εν, -αν, -αο, -ατο; — λῦσε, -εν, -αν); ὑπέλυντο, Π 341 (λύμην, -το, -ντο).

* εἰσενόησα, λ 572, 601; * εἰσενόησεν, Ω 700; — * προνόησαν, Ζ 526 (ἐνόησα, -(ε), -εν, -αν; — νόησα, -ας, -ε, -εν, -ατο).

* ἀπώλεσα, β 46; δ 95, 724, 814; Σ 82; * ἀπώλεσε, α 354; ι 265; Ε 758; Σ 460; * ἀπώλεσ', Ω 260; * ἀπώλεσεν, Ε 648; Ω 44; * ἀπώλεσαν, Ψ 280 (ῶλεσα, -ας, -(ε), -εν, -αν) — ἀπόλεσσαν, Α 268 (ὄλεσσε, -εν, -αν; ὄλεσε, -εν, -αν); — * ἀπώλεο, λ 556; * ἀπώλετο, α 413; γ 87; ρ 253; Ζ 223; * ἀπώλομεθ', ι 303; κ 27; λ 438; ω 186 (ῶλεο, -ετ(ο), -ονθ'); — ἀπόλοντο, γ 185; δ 497; λ 384; Β 162, 178; * ἀπολέσκει(ο), λ 686 (ὀλόμην, -ετ', -οντο).

ἐφώρμησαν, Γ 165 (ὠρμήσατ', ὠρμαῖ(ο), -ῶντ'); — ἐφορμήθην, 206; ἐφωρμήθη, δ 713 (ὀρμηθήτην, -θησαν; — ὠρμήθη, -θησαν).

ἐπότηρνας, θ 185 (ὄτρυνα, -ε); ἐπώτρυνε, Ο 456 (ῶτρυν(ε), -εν).

ἀπέπεμπον, τ 243; ω 312; ἀπέπεμπε, κ 76; Φ 452; ἀπέπεμπεν, Κ 72; ἀπεπέμπομεν, κ 65 (ἐπεμπε, -εν, -ον); * ἔκπεμπε, Φ 598 (πέμπ(ε), -εν, -ον); ἀπέπεμψα, ψ 23; προὔπεμψα, ρ 54; προὔπεμψ', ω 360; ἀπέπεμψε, ξ 334; τ 291; ω 285; παρέπεμψεν, μ 72; προὔπεμψε, ρ 117; προὔπεμψεν, Θ 367 (ἐπεμψε, -εν, -αν); * ἔκπεμψαν, π 3 (πέμψας, -εν, -αν).

διέπτατο, α 320; Ο 83, 172; εἰσέπτατο, Φ 494; ἐπέπτατο, ο 160, 525; Ν 821 (ἔπτατ(ο)); — ὑπέρπτατο, θ 192; χ 280; Ν 408; Χ 275 (πτάτο).

ἐνέπλησεν, Υ 471; ἐνέπλησαν, ρ 503. — ἐμπλήσατο, ι 296; γ 312 (πλήσε, -εν, -αν); — ἐμπλήτο, Φ 607; ἐμπλήντο, θ 16 (πλήτ(ο), πλήντο); — ἐνέπλησθεν, Π 348 (ἐπλήσθη, πλήσθεν).

ἀπέπιπτον, Ξ 351 (ἐπιπτε, -εν, -ον); — * ἔκπιπτον, Φ 492 (πῖπτε, -εν, -ον); — * κάππεσον, Α 593; ἔκπεσε, ξ 31, 34; π 16; γ 17; Β 266; Γ 363; Δ 493; Ε 585; Θ 329; Ν 399; Ο 421, 465; Χ 448; * ἔμπεσε, ε 50, 318; δ 508; μ 266; Δ 108, 217; Ι 436; Ξ 207, 306; Π 113, 206; Ρ 625; * ἔμπεσεν, β 45; ο 375; Ο 451; * κάππεσε, ε 374; Ο 280; Ψ 251, 728, 881; * κάππεσ', μ 414; Μ 386; Π 311, 743; * κάππεσεν, γ 85; Δ 523; Ν 549;

Ο 558; Π 290, 414, 580; *καππεσέτην, Ε 560; ἔκπεσον, Α 179; *κἀππεσον, Μ 23; Π 662; Ψ 731 (ἔπεσον, -(ε), -εν, -ον; — πέσον, -ε, -εν, -έτην, -ον).

κατεπλήγη, Γ 31; ἔκπληγεν, Σ 225 (πλήγη, πλῆξα, -(ε), -εν, πέπληγον, ἐπέπληγον).

ἐπιρέζεσκον, ι long, ρ 211 (ρέζεσκον, -ον; ῥέζον, ἔρεζε, -ον); κατέρεξεν, δ 610; ε 181; ν 288; Α 361; Ε 372; Ζ 485; Ω 127 (ἔρεξα, -ας, -(ε), -εν, -αμεν; ἔρρεξε; — ῥέξ').

περίρρεε, ι 388 (ῥέε, -εν, -ον); ἐπέρρεον, Α 724 (ἔρρει, -εσ, -εεν, -εον).

ἀνερρίπτουν, ν 78; — ἀνέρριψαν, κ 130; ἐπέρριψαν, ε 310 (ἔρριψε, -εν) — διαρρίπτασεν, τ 575 (ρίπτασκον, -ε; ῥίψ(ε)).

περίσταιξας, δ 277; — ἀπέστιχον, μ 333; ἀπέστιχε, μ 143; προσέστιχε, υ 73 (ἔστιχον; ἔστειχε; στείχον).

ἀνέστησεν, Ω 756 (ἔστησε, -εν, -αν; ἔστασαν; — στήσα, στήσε, -εν, -αμεν, -σαν, -αντ(ο)); — ὑπέστην, Δ 267; Ο 75; Ψ 20, 180; παρέστης, Γ 405; Ε 116; Κ 290; ὑπέστης, ι 365; κ 483; Ν 375; ἀνέστη, β 224; ε 195; μ 439; σ 157; υ 380; φ 139, 166, 243, 392; ψ 164; Α 68, 101; Β 76; Η 354, 365; ι 195; Ο 287; Σ 305, 410; Ψ 635; Ω 597; ἀντίστη, γ 70, 72; ἀπέστη, Γ 53; ἐπέστη, Κ 124, 496; Ψ 201; παρέστη, α 335; ι 52; ρ 73; σ 211; φ 66; Ο 442, 483, 649; Χ 371; Ω 303; ὑπέστη, Ι 519; Α 244; Τ 243; Φ 273; ἐξυπανέστη, Β 267; ὑπέστημεν, Ε 715; Τ 195; διέστησαν, Ω 718; ἐπανέστησαν, Β 85; ἀμφέστην, Σ 253; Ψ 695; ἀνέστην, θ 258; κ 215; Α 533; Η 161; Ψ 886; ὑπέστην, Β 286 (ἔστην, -ης, -η, -ητε, -ησαν, -αν); — ἀνστήτην, Α 305; διαστήτην, Α 6, Π 470; περίστησαν, μ 356; Β 410; Δ 532 (στήν, -ῆ, -ήτην, -ῆμεν, -ῆσαν, -άν).

ἀφροστήκει, λ 544; ἐφροστήκει, Ζ 373; Ψ 106; ἀφρόστασαν, Ο 672, 675; Φ 391; ἐφρόστασαν, χ 203; Ε 624; Ν 133; Ο 703; Π 217; Σ 554; παρέστασαν, Η 467 (ἔστήκει, -ειν; ἔσταμεν, -ασαν).

ὑπέστρεφε, Ε 581 (ἔστρεφε, -ον) — ἐξέστρεψε, Ρ 58 (στρέψ', -αν); — ἀποστρέψασκε, λ 597; Χ 197 (στρέψασκον).

ἐπέσχον, Χ 83; ἀνέσχε, Ρ 310; γ 278; Χ 80; ἀνέσχεν, χ 297,

διέσχε, E 100; A 255; Y 416; ἐπέσχε, π 444; Φ 244, 407; X 494; Ψ 258; Ω 792; κατίσχευ, λ 549; ὑπερέσχε, ν 93; I 420, 687; ἀέσχον, σ 89, Γ 518; Z 301; H 177 (έσχευ, -(ε), -εν, -ον); ἀνέσχετο, ψ 302; E 655; Σ 430; Φ 67, 161; κατίσχετο, τ 561; κατίσχετ', γ 284; ὑπέσχετο, δ 6; λ 291; ω 555; B 112; I 19, 265; M 236; N 566, 576; T 141 (έσχετο, -οντο; σχέτ(ο), σχόμεθ'), — ἀνέσχεθε, II 412; K 461; ὑπέτχεθε, H 188; ὑπερέσχεθε, A 755, Ω 574; ἀνεσχέδομεν, ι 294 (έσχεθε, -εν, -έτην, -ον); — κάσχεθε, Δ 702 (σχέθον, -ε, -εν, -ον). Cf. -εχον p. 679.

ἀπέταμνε, Θ 87 (έταμνον, -εν, ον; — τάμνε, -εν, -ον, -ετο) — εξέταμ', Δ 486; εξέταμον, μ 560; A 460; B 425; N 391; Π 484: — έκταμ', A 829; έκταμεν, ι 520; μ 575 (τάμε, -ον).

*έξετάνυσσ', P 58 (έτάνυσσ', -ε, -εν); — *έντάνυσσε, φ 150 (τάνυσε, -εν; σσε, -σσαν, -σαν) — *έξετανύσθη, II 271 (τάνυσθεν).

* προτίθει, ρ 555 (ετίθει, τίθει, -εσαν); — *έντιθέμεσθα, γ 154; *προτίθεντο, α 112 (τιθέμεσθα, -εντο); — ἐπέθηκα, τ 256; ψ 194; κατέθηκα, ι 529; κατέθηκ', π 288, τ 7; παρέθηχ', ι 526; ἐπέθηκε, ι 240, 245, 540; x 545; ν 370; φ 45; Δ 111, Ξ 169; κατέθηκε, ν 570; ρ 555; τ 100; φ 82; χ 540; ω 91, 166; Γ 425; Δ 112; Ψ 267; μετέθηκε, σ 402; παρέθηκε, α 159; δ 55, 153; ε 92; η 175; x 571; ο 158; π 49; ρ 94, 259; ἀπέθηκ', Π 254; παρέθηκ', ξ 76; ἐπέθηχ', ι 514; κατέθηχ', ν 20; ἐπέθηκεν, Ω 589; κατέθηκεν, ζ 75; ι 247; ρ 556; υ 96; Γ 295; Z 475; παρέθηκεν, α 141, δ 57; σ 120; φ 29; A 779; προῦθηκεν, Ω 409; προσέθηκεν, ι 505; κατέθηκαν, Ω 271 (έθηκα, -ας, -(ε), -εν, -αν; — θῆκ(ε), -εν, -αν, -ατο). — *κάθεμεν, ω 44; *κάθεσαν, β 415; ν 135; 284; π 250; τ 55; Π 683, Σ 253; Ψ 139; *πάρθεσαν, δ 66 (έθεμεν, -σαν; — θέσαν); — *ένθεο, Z 526; *ένθετο, α 561; λ 102, ν 542; φ 555; *σύνθετο, α 528; υ 92; H 44; *έγκάθετο, λ 614; ψ 223; Ξ 225; κατέθεσθην, χ 141; *καθέμεθα, σ 45; (θέτ(ο), θέσθε) — ἀμφέθετο, φ 451; κατέθεντο, ν 72; ρ 86, 179, υ 249; κατέθεντ', Γ 114 (έθετ', -εσθε, -εντο).

ἐπέτρεπε, K 79; ἐπέτρεπεν, β 226; — *προτρέποντο, E 700 (τρέπε, -εν); — ἐπέτρεψας, Φ 475; ἐπέτρεψεν, K 116 (έτρεψε,

-εν; -τρέψε, -εν); — ἀπέτραπε, Α 758, Ο 276; ἐπετράπομεν, Κ 59 (ἔτραπε, -εν, -ον; τράπε); — ἀνετράπετ', Ζ 64; Ξ 447; ἀπετράπετ', Κ 200; Μ 329; ἐπετράπετο, ι 12 (ἐτράπετ(ο), -οντο).

ὑπέτρεσας, Ρ 587; διέτρεσαν, Α 481, 486; ὑπέτρεσαν, Ο 636; Ρ 275; παρέτρεσαν, Ε 295 (ἔτρεσε, -αν); — περίτρεσαν, Α 676 (τρέσε, -σσε, -σαν).

ὑπεξέφερον, Ε 377; ἐξέφερον, Θ 459; ὑπεξέφερον, Ε 518, Θ 268; ἐξέφερον, Ε 664, 669; Φ 451; Ψ 577; Ω 786; (ἔφερον, -ον); — ἔκφερον, ο 470; ἔκφερ', Ψ 259, 759, 785; ἔκφερον, Π 568, 585, 866; Ψ 376; *ἔσφερον, η 6; ὑπέκφερον, γ 496 (φέριν, (ε), -εν, ἔτην, -ον, -εσκε, -εσκον); — ἀντεφέροντο, Ε 701 (φερόμην, -οντο; — ἐφέροντο(ο)).

ὑπέκφυγον. ι 286; μ 446; ὑπέκφυγες, γ 191, ἔκφυγε, δ 502, 512; ο 255; Ε 18; Α 376; Ξ 407; Π 480; Χ 292; ἔκφυγεν, Ι 555; Α 580; ὑπέκφυγε, ψ 320, Ε 22; Π 687; *ἐκφύγομεν, μ 212; (φύγον, -ε, -εν, -ομεν, -ον); — ὑπεξέφυγε, Θ 569; ὑπεξέφυγεν, Χ 202; ἐξέφυγον, ψ 256; ὑπεξέφυγον, λ 385; (ἔφυγες).

ἐπεφράσω, Φ 410; ἐπεφράσατ', Θ 94, 535; Ε 665; (ἐφρασάμην, -ατο(ο), — σσατο, -σσαντο); — συμφράσσατο, δ 462; ο 202; Α 557 (φρασάμην, -ατο, -σσατο, -σσαντ(ο)); — διεπέφραδε, ζ 47; ρ 590; Σ 9; γ 540 (ἐπέφραδον, -ε, εν; — πέφραδ(ε)); — ἐπεφράσθη, ε 183 (ἐφράσθη).

σύγχει, Ν 808; ἔκχεον, Γ 296; (χέε, χεον); — ἀμφεχέοντο, χ 498; *ἔξεχέοντο, Π 259; (ἐχέοντο); — *προχέοντο, Β 465; Ο 360; Φ 6 (χεόμην, -οντ(ο)); — *σύγχεας, Ο 566; *περίχευε, ψ 162; *περίχυσεν, γ 457; η 140; *ἐκχεύατ', γ 5; ω 178 (χέε, -εν, χεῦ(α), χεῦ(ε), -εν, -χμεν, -ατο); — κατέχευας, ξ 38; ἐπέχευε, α 136; δ 52; η 172; κ 368; ο 155; ρ 91; κατέχευε, ξ 235; η 42; θ 19; Β 670; Ψ 282; κατέχευεν, β 12; ρ 63; Γ 10; Ε 754; Θ 585; Μ 158; Π 459; συνέχευε, Ο 564, 475; ὑπέχευε, ξ 49; Α 845; διέχευαν, γ 456; ξ 427; τ 421; Η 516; κατέχευαν, Ζ 154; ἐνεχέατο, τ 587; ἐπεχέατο, ε 257, 487 (ἔχεεν, -αν; ἔχευε, -εν, -αν, -ατο); — ἐχυτο, τ 504; *σύγγυτ', Π 471; (χύτο, χύντο); — ἀμφέχυτ', Β 41; ἐξέχυθ', τ 470; ἐπέχυντο, Ο 654; Π 295;

είχυντο, M 470; Φ 610; κατέχυνθ', μ 411; (ἔχυντ'); — ἀμφε-
χύθη, δ 716; — * ἐξεκίχυντο, θ 279 (κέχυντ(ο), -υντο).

ἀπίωσε, ι 81; (ἔωσε) — ἀπῶσεν, Ρ 649; Ω 446; διῶσεν,
Φ 244; ἀπῶσαν, Φ 537; ἀπώσατο, ν 276; Ω 508; (ῶσα, -ας,
-(ε), -εν, -ατο, ἀμέθ', -αντο).

β) Le verbe composé a ou non un augment, le verbe simple a un augment.

ἀπαγγέλλεσθε, σ 7; Ρ 409; ἐξήγγειλεν, Ε 590 (ἤγγειλ(ε)).

συνήντετο, δ 567; φ 51; Φ 54; συναντέστην, Η 22 (ἤντετ(ο)).

κατέδραθον, η 285; θ 296; ψ 18; παρέδραθεν, υ 88; καδδρα-
θέτην, ο 494 (ἔδραθ').

* ἐξηρώησαν, Ψ 468; ὑπερώησαν, Θ 122, 314; Ο 452 (ἠρώησαν).

ἀνέπνεον, Λ 527; ἐνέπνευσε, τ 138; ἐνέπνευσεν, ι 581; Ρ 456;
ἀνέπνευσαν, Λ 382; Π 302 (ἐπνευσ'); — ἔμπνευσε, ω 520;
Κ 482; Ο 262; Υ 110; — ἔμπνυτο, ε 458; ω 549; Λ 559;
Κ 475; — ἔμπνύνθη, Ε 697; Ξ 456.

γ) Le verbe composé a ou non un augment, le verbe simple n'a pas d'augment.

ἀπήραξεν, Ξ 497; ἀπάραξε, Π 116 (ἄραξ(ε), -εν, ἀράχθη).

ἀπέδρυφθεν, ε 435; περιδρύφθη, Ψ 395 (δρύφθη).

ἀνέπαλτο, Θ 85; Υ 424; Ψ 694; ἐκκατέπαλτο, Τ 351; —
* ἔκπαλθ', Υ 483 (πάλτο; πάλλ(ε), -εν, -ομεν, -ον; πῆλ(ε)).

ἔμπρησεν, β 427 (πῆσε, -εν); — ἐνέπρησεν, Θ 217; Χ 374.

ὑπεστενάχιζε, Β 781; ἀνεστενάχιζ', Κ 9; περιστεναχιζέτο, ψ 146
(στεναχιζέτο).

προΐαλλε, ξ 18; ο 570; Λ 5; προΐαλλεν, Θ 565 (ἱαλλε, -εν,
-ον); — ἐπίηλεν, χ 49 (ι long); ἐπιπροΐηλε, Δ 628 (ἱηλα, -ε).

δ) Composés avec augment ou non, sans correspondant simple.

* διήρεσα, μ 444; ξ 351; * προερέσσαμεν, ι 75; ν 279; προέρεσ-
σαν, ο 497; Δ 435.

ἀνέωγε, Π 221; ἀνέωγεν, Ω 228; ἀνῶγεν, Ξ 168; ἀνέωξε,
κ 389; ἀναοίγεσκον, Ω 455.

C. LE VERBE COMPOSÉ N'A PAS D'AUGMENT.

α) Ni le verbe composé, ni le verbe simple n'ont d'augment.

* ἐξαγόρευεν, λ 254 (ἀγούρευς, -ε, -εν).

ἀπαίνυτο, Ο 595, ἀποαίνυτο, μ 419, ξ 309; ἐξαίνυτο, ο 206;
E 155, 848; γ 459; συναίνυτο, Φ 502 (αἴνυτ(ο)).

* ἐξαλίσσας, λ 103; ν 343; * ἐξαλάωσε, ι 453 (ἀλάωσεν).

* ἐξαλάπαξε, E 642; * ἐξαλάπαξαν, θ 495 (ἀλάπαξχ, -ε).

* καταμύξατο, E 425 (ἄμυσσε).

* ἐξαπάτησεν, ι 414; X 299 (ἀπάτησας, -ε, -εν).

* ἐμβασίλευε, ο 413; * ἐμβασίλευεν, B 572 (βασίλευε, -εν).

ἐνδούπησα, μ 443; ἐνδούπησε, ο 479 (δούπησεν).

ξυνέεργον, ι 427; συνέεργον, μ 424; ἀνέεργε, Γ 77, Η 55;
ἀπέεργεν, Ω 238; προέεργε, Λ 569; συνέεργε, ξ 72; ἀνέεργον, Ρ
752; διέεργον, Μ 424 (έεργε, -εν, -ον).

ἀποέργαθε, Φ 599; ἀποέργαθεν, φ 221; συνεέργαθον, Ξ 36 (έργα-
θεν, έέργαθεν). Cf. p. 679.

[κατείθετο, ε 152; Ω 794 (εἴθε, -εν, -ον)].

ὑπόεικον, Π 305 (εἴκε); — ὑπόειξε, Ο 227; ὑπόειξεν, π 42
(εἴξε, -αν, -ασκε).

ἄνελκε, Λ 375; Ν 583; ὕφελκε, Ξ 477; ἐφέλκετο, Ν 597;
παρέλκετο, σ 282 (έλκ(ε), -εν, -ομεν, -ον, -ετ(ο)).

* κατενήρατο, λ 519 (ἐνήρατο).

* ἐξενάριζεν, E 842 (ἐνάριζε, -εν, -ον); — * ἐξενάριξα, Ω 521;
* ἐξενάριξας, Π 692; * ἐξενάριξε, E 151; Z 20, 417; Η 146; Λ 145,
246, 422; Ν 619; Ξ 513; Ο 518; Ρ 537, Φ 183, 280; X 376;
Ω 205; * ἐξενάριξεν, Δ 488, Z 30, 36; Λ 299, 335, 368; Μ 187;
Ν 467; Ο 332; * ἐξενάριξαν, E 705 (ἐνάριξχ, -ε).

ἐπέρεισε, ι 558, E 856; Η 269; ἐνέρεισαν, ι 383 (ἔρεισε, -σατο,
-σθη; ἔρειδε).

* ἐξερέεινε, K 543; * ἐξερέεινεν, κ 14; μ 34; I 672; * ἐξερέεινον,
ρ 70; τ 465 (ἐρέεινον, -(ε), -εν); * ἐξερεείνετο, K 81 (ἐρεείνετο).

* κατερήτυε, τ 345; * κατερήτυεν, ι 31; * κατερήττων, I 465 (ἐρή-
τυε, -ον, -ετ(ο), -οντο).

[ἐνεῦδεν, υ 95; καθεῦδε, γ 402; δ 304; ζ 1; η 344; καθεῦδ',
Α 611 (εὔδον, -(ε), -ον)].

[παρευνάζεσθε, γ 37; κατεύνασθεν, Γ 448 (εὐνάζετο, -εσθε, -οντο)].

[ἐφεύρομεν, β 109; κ 452; ω 145 (εὔρον, -(ε), -εν, -ομεν, -ον,
-ετο)].

[ἐπέυχετο, ξ 425 (εὔχε(ο), -ετ(ο), -οντο); — ἐπεύξατο, υ 60, 258;
Α 449; Ν 375, 415, 445; Ξ 455, 478; Υ 388; Χ 330 (εὔξατο,
-αντο)].

[ἐπήπυον, Σ 502 (ἤπυεν)].

ἐνίχυε, ι 187; ἐνίχυεν, ο 557 (ἵχυν, -ον, -εσκειν, -εσκον).

* εἰσαφίκανε, Ξ 230; * εἰσαφίκαθεν, γ 99, 112 (ἵχυν(ε), -εν, -ον).

* περιμηχανόωντο, ξ 340 (μηχανόωντο).

ἀπονέοντο, Γ 313; Ο 305; Ω 330 (νέομην, νέοντο).

* εἰσορόωντο, Ψ 448 (όρατο, -ώντο, -α, ὤμεν).

ἐνόρουσα, Α 747; ἀνόρουσε, γ 1; δ 859; κ 557; ξ 518; π 12;
Α 248; Κ 162; Α 273, 399; Ρ 150; ἀνόρουσεν, Ι 193; Α 777;
Τ 396; Ψ 101; ἀπόρουσε, γ 95; Ε 20, 297; Α 145; Ρ 483;
ἀπόρουσεν, Ε 836, Φ 251; ἐνόρουσεν, Π 785; ἐνόρουτ', Α 149;
ἐπόρουσε, ψ 345; Γ 379; Ε 432, 456, 795; Α 256, 580; Ν 550;
Ο 525, 579; Π 320, 784; Υ 442, 445; Φ 33, 592; Χ 138;
ἐπόρουσεν, Ο 520; Υ 284; Φ 144; ἀνόρουσαν, γ 149; γ 23;
ἐπόρουσαν, Δ 472 (όρουσ(ε), -εν, -αν).

προτιόσσετο, ξ 219; προτιόσσετ', ε 589 (όσσετο, -οντο).

ἀποπλύνεσκε, ζ 95 (πλύνεσκον).

* ἀμφιπεριστρώφα, Θ 348 (στρωφᾶτ').

ἀποτρωνόωντο, Σ 585 (τρωνόωντο, τρωνάσκειτο).

β) Le verbe composé n'a pas d'augment, le verbe simple a ou non un augment.

* ἐσχαγείρετο, ξ 248; Ο 240; Φ 417 (ἄγείρετο, ἡγείροντο); —
ξυνάγειρα, Υ 21 (ἡγείρε, ἄγειρεν, ἄγειραν); * ξυναγείρατ', ξ 323,
τ 293; — * ἀμφαγείροντο, Σ 37 (ἀγείροντο).

* καταγίνεον, κ 104 (ἡγίνεον, ἀγίνεον).

ἰσάκουσε, Θ 97; ὑπάκουσε, ξ 485, ἐπάκουσαν, Β 145 (ἦκουσα, -ε, -εν; ἄκουσα, -ας, -ε, -εν, -αν).

προσάλειπεν, κ 592 (ἄλειψχ, -εν, -χτο; ἤλειψεν, -αν).

ὑπάλυξε, ε 450; ὑπάλυξεν, δ 512; τ 189 (ἤλυξα, -ε, -αν, ἄλυξεν, -αν).

ἀφάμαρτε, Α 550; Ν 160; Ξ 405; Χ 290; ἀφάμαρτεν, Θ 119; Π 522; Φ 171, 591; ἀφάμαρθ', Θ 502 (ἄμαρτε, -εν, ἡμάρτανε); Cf. ἀπήμβροτε p. 663.

*ἀπαμείβετο, η 298, 308; θ 140, 158, 400; λ 547, 562; ν 5; ρ 445; τ 405; ω 527; γ 199 (ἡμείβετ(ο), ἀμείβετο, ὁμεθ').

ἀνέγειρα, κ 172; ἀνέγειρε, ψ 22; Κ 138, 157; (ἦγειρα, -ας, αν; ἔγειρε, -εν); — ἐπέγρετο, υ 57; Κ 124 (ἔγρετο).

καταείσατο, Α 558 (εἴσατο, εἰσατο, εἰσάσθην).

ἐπιέσσαμεν, υ 143; ἀμφιέσαντο, ψ 142 (ἔσσα, -(ε), -εν, -αν; ἔσαθ', ἔσαντο, ἔσσατο, ἔσαντο — ἐέσσατ'); καταείνυσαν, Ψ 155.

κατέρυκε, Ω 771; κατέρυκε, γ 545; δ 284; π 450; χ 409; ψ 554; ω 51; Ζ 192; Θ 412; Α 226; Ψ 754 (ἔρυκε, -εν; — ἠρύκακε, ἐρύκακε, -εν).

*προθέεσκε, λ 515; Χ 459 (θέεσκον; ἔθει, ἔθεεν; θέε, -εν, -ον).

*κάτθανε, Φ 107; *κάτθαν', Ι 520; ἐκθانون, σ 100 (θάνον, -ε, -ε, -εν, -ον; ἔθαν(εν)).

*περικηδετο, γ 219; ξ 527 (κηδετο, -οντο, κηδε — ἐκηδε).

ἀποκινήσασκε, Α 656 (κίνησε, -εν; κινήθη — ἐκίνηθεν).

*μεθρομίλειον, (ι long), Α 269 (ὀμίλει, -εον; ὀμίλειον).

ἀπόνητο, λ 524; π 120; ρ 295; ἀπόνηθ', Ρ 25 (ὄνησα; — ὦνησας, σεν, -σαν).

ἔκπιον, κ 518; ἔκπιεν, ι 555, 561; ἔκπιον, κ 257 (πίεν, -ον — ἔπιον, -εν).

καταπτήτην, Θ 156 (πτῆξε, ἔπτηξαν).

περισαῖνον, π 4 (σαῖνον, ἔσηνε).

περισσείοντο, Τ 582; Χ 515 (σείετο, ἐσσεύοντο).

ἐνστήρικτο, Φ 168 (ἐστήρικτο; ἐστήριξε, στῆριξε).

*ἐντέτατο, Κ 265 (τέτατ(ο), -σθην, -ντο; ἔτεινε; τεῖνεν, -αν),

περιτρέφετο, ξ 477 (ἐτρεφόμην, -ον, -ες, -ε, -εν, -ον; τρέφον, -ε, -εν, -ον).

ὑποτρομέεσκον, γ 28; *περιτρομέοντο, σ 77 (ἐτρομέον, — τρομέοντο).

ἀμφιφόβηθεν, π 290 (φόβηθεν, ἐφόβηθεν).

*ἐκφόρεον, χ 451; *ἐσφόρεον, ζ 91; τ 32; *ἐκφορέοντο, τ 560; *ἐμφορέοντο, μ 419; ξ 509 (ἐφόρει, -εον; φόρει, -εον).

*περιχώσατο, ι 449; ξ 266 (ἐχώσατο, χώσατο).

γ) Le verbe composé n'a pas d'augment, le verbe simple a un augment.

ἐξαιρεύμην, ξ 252 (ἔρει, -εε, -εον),

διάμνησε, γ 559; η 253; ἐπαμήσατο, ε 482; καταμήσατο, Ω 165 (ἤμων).

ἐνάμελγεν, ι 225 (ἤμελγε, -εν).

συναντήτην, π 333 (ἦντεον, ἦντησ(α), -ας, (ε), -ατε).

ἀπομόργνυ, Ε 798, Σ 414; ἀπομόρξατο, ρ 304; σ 200; Β 269 (ὠμόργνυτο).

ἀμπήδησε, Λ 579 (ἐπήδα).

περιπλέχθη, ψ 33 (ἐπλεξε).

*προσπύξατο, δ 647 (ἐπτύσσοντο).

δ) Verbes composés sans augment, qui n'ont pas de correspondant simple.

*ἀμφαγάπαζον, ξ 581.

καταζήνασκε, λ 587.

*ἐνδίεςαν, Σ 584.

*ἐγγυάλιξα, θ 319; *ἐγγυάλιξε, ι 98, Λ 753, ο 644; *ἐγγυάλιξεν, Ρ 613, Ψ 278.

ἀπέμεσσαν, Ξ 437.

ὑπέρεπτε, Φ 271.

ἀπόερεσε, Ζ 348.

ἐπευφήμησαν, Α 22, 576.

ἐφεψιόωντο, τ 370.

κατηπιόωντο, E 417.

περίηχεν, H 267.

ὑπίσχεο, Υ 84; ὑπίσχετο, Ψ 195.

* προκαλίζετο, θ 228; Γ 19; Δ 389; E 807; H 150.

ἀνακυμβαλίζον, Π 379.

* προμάχιζεν, Γ 16.

ἐκμολεν, Α 604; πρόμολον, ο 468.

ἀναμορμύρεσκε, μ 238.

ἐποπτεύεσκε, π 140.

συμπλατάγησεν, Ψ 102.

* ἐμπολόωντο, ο 456.

ἐπιρρήσεσκε, Ω 456; ἐπιρρήσεσκον, Ω 454.

ἐνισκίμφθη, Π 612; P 528.

μετατροπαλίζεο, Υ 190.

ἐγγρίμπτοντο, P 413.

D. LES FORMES QUI CONTIENNENT OU NON UN AUGMENT,
SANS QU'IL SOIT POSSIBLE DE LE DÉTERMINER.

καθίδρυε, υ 257 (ἴδρυε, ἴδρυσε, -εν).

ἀμφίζανε, Σ 25; ἐφίζανε, Κ 26; ἐφίζανέτην, Κ 578; ἐνίζανον, Υ 11; καθίζανον, ε 3 (ἴζανεν).

ὑπερικταίνοντο, ψ 3.

ἀνίστη, Ω 515, 689 (ἵστασιν); — ἀμφίσταθ', Ω 712; ἀνίστατο, υ 124; φ 144; H 94, 123; Ψ 491, 566, 677, 709, 734; δίστατο, Ν 29; ἐφίστατο, Α 644; μεθίστατο, E 514; παρίστατο, γ 222, 445; ο 104, 125; B 244; Δ 212; E 570; Z 405; Π 2, 715; Σ 70; T 6, 251; περίσταθ', Σ 603; ἀφίσταντο, Α 735; ἀνθίσταντο, Π 305 (ἵστατ(ο), -αντ(ο)).

ἐπίστατο, E 60; Π 142; P 671; T 389; Ψ 705.

Il résulte clairement de cette énumération qu'en général le verbe composé est d'accord avec le verbe simple au sujet de l'augment. Le plus souvent en effet la divergence entre le simple et le composé provient du petit nombre d'exemples que l'on peut

comparer. Voici d'ailleurs la répartition des verbes simples qui constituent le second terme des formes composées.

- A α Le verbe composé et le verbe simple ont un augment : 35 verbes (203 ex.).
- B α Le verbe composé et le verbe simple ont ou non un augment 63 verbes (1571 ex.).
- C α Ni le verbe composé ni le verbe simple n'ont d'augment, 33 verbes (171 exemples parmi lesquels -όρουσα, et les verbes commençant par ευ, ει).
- A β Le verbe composé a un augment, le verbe simple a ou non un augment : 87 (981).
- C β Le verbe composé n'a pas d'augment, le verbe simple a ou non un augment : 28 (91).
- A γ Le verbe composé a un augment, le verbe simple n'a pas d'augment : 24 (56).
- C γ Le verbe composé n'a pas d'augment, le verbe simple a un augment : 8 (15).
- B β Le verbe composé a ou non un augment, le verbe simple a un augment : 5 (32 ex. dont les composés de πνέω).
- B γ Le verbe composé a ou non un augment, le verbe simple n'a pas d'augment : 6 (21).

Cette statistique ne fait que confirmer d'une manière générale les idées émises au commencement de cette étude. Il serait imprudent de tirer une conclusion quelconque du rapport entre le nombre des verbes simples et le nombre des formes composées, lorsque l'écart entre ces deux nombres n'est pas considérable. Deux classes seulement peuvent conduire à quelque résultat. La classe B α nous montre l'accord des verbes composés et des verbes simples dans l'emploi de l'augment. La classe A β nous atteste que l'augment est mieux conservé dans les composés que dans les simples. L'étude détaillée et particulière de chacune des formes composées pourra seule donner des résultats plus précis.

§ 2. *La forme de l'augment et ses rapports avec l'initiale du second terme*¹.

A. AUGMENT SYLLABIQUE.

L'augment syllabique a, en général, la forme *ἐ*. Quand il se combine, après la chute d'une consonne initiale, avec une voyelle précédée de l'esprit rude, *ε* ou la diphtongue résultant de la combinaison prennent l'esprit rude par analogie avec les formes sans augment. C'est ainsi que l'occlusive finale du premier terme se change en aspirée devant l'augment dans les verbes composés suivants : *ἐφέηκα*, -εν, *καθέηκα*, *μεθέηκα*, -ε, -εν (*ἔηκα*)²; *ἀφείλε*, *καθείλομεν* (*ἔλον*).

L'augment semble être *ἦ* dans *ἡίδεις*, X, 280; *ἡίδει*, ι 206 pour *ἦφείδεις*, *ἦφείδει*, en composition *περιήδη* = *περι-ἦ-φείδη*, Cf. *εἶδομαι* = *φείδομαι*. Mais il existe, à côté de *εἶδομαι*, un présent *εἰδομαι*, avec *ε* prothétique (Cf. *εἰδεταί*, Théocr. 25, 28, *εἰδόμενος*, Pindare, *Nem.* X, 15; Apoll. Rh., IV, 221) qui, aux temps à augment, aurait commencé par *ἦ*. Cependant on ne trouve guère chez Homère d'autre exemple d'un augment chez les verbes commençant par un *ε* prothétique. Cf. *ἐέλδετο*, δ 162; *ἐέλπετο*, ψ 345; M 407; N 8, 609; *ἐέργυ*, κ 258; -*εέργαθον*, -*εέργον*. Peut-être *ἑώπει*, υ 528; φ 96; ω 313; T 328, représente-t-il *ἦώπει*, par transposition de quantité.

Dans les verbes composés, l'augment se place après le premier terme, immédiatement devant l'initiale du verbe simple. Quelques anciens composés sont traités dans la langue homérique comme des verbes simples, le sens de la composition étant perdu, et prennent l'augment devant le premier terme. Tel est *ἡναίετο*, Σ 450, dont le premier terme est *ἄν*-privatif. Il ne semble pas non plus qu'*ἐνίπτω*

1. Cf. Victor Henry, *Grammaire comparée du grec et du latin*, 5^e édition. p. 272-275.

2. L'influence de *ἔστηκα* n'a sans doute pas été étrangère à l'introduction de l'esprit rude dans ce mot.

soit considéré comme un verbe composé, car il a un aoriste second redoublé ἐνένιπεν.

L'union de l'augment à l'initiale du verbe simple présente d'intéressantes particularités lorsque le verbe simple commençait par *γ* (i consonne), *σ*, *ϕ*, *σϕ* suivis d'une voyelle. Les deux premières lettres *γ* et *σ* semblent avoir tombé de très bonne heure en grec, après s'être changées en aspirations; quant à *ϕ*, on sait qu'il se prononçait encore, ou commençait seulement à tomber dans la langue des poèmes homériques.

Nous allons énumérer les formes verbales composées qui semblent avoir commencé par une consonne. Nous étudierons successivement *a*) les formes sans augment, *b*) les formes avec augment.

a) Formes dépourvues d'augment.

La persistance de la voyelle finale du premier terme atteste la présence ancienne d'une consonne initiale du second terme dans les mots suivants. Nous rangerons les exemples en deux classes :

1° La voyelle finale de la préposition subsiste dans tous les exemples que nous offre le texte homérique :

ἐπιέσσαμεν, υ 145; ἀμφιέσαντο, ψ 142; καταείνυσαν, Ψ 155;
— καταείσατο, Λ 558; — ἀποέργαθε, Φ 599; ἀποέργαθεν, ρ 221;
— ἀπόερσε, Ζ 548; — ἀνχοίγεσκον, Ω 455.

2° La voyelle finale de la proposition subsiste ou tombe :

ἀποαίνυτο, μ 419, ξ 509; ἀπαίνυτο, Ο 595.
ὑπόειχον, Π 305; ὑπόειξε, Ο 227; ὑπόειξεν, π 42; cf. ὑπείξομαι,
Λ 294; ὑπείζει, μ 117.

ἐπινήδανε, ν 16; π 406; σ 50, 290; υ 247; ρ 143, 269;
ἐφνήδανε, Η 45.

ἀμφιέπον, Ω 804; ἄμφεπον, Σ 559, Ψ 167, Ω 622; ἐφέπεσκον,
μ 550; ἄμφεπε, θ 437, Σ 548; ἄμφεπεν, Π 124; δέιπε, Β 207;
ἔρεπε, Λ 177, 496; Π 752, ἔρεπ', Ο 742; Φ 542; Χ 188:
δέιπ', Ω 247; μέθεπε, Ε 529; Θ 126.

L'étymologie de quelques-uns de ces verbes est assez claire. Les uns commençaient anciennement par un *ƒ*. Ex. : -έσσαμεν, -έσαντο, -είνυσαν, cf. le latin *vestis*; -είσατο cf. *είσατο*, *είσάσθην* et la racine sanskrite *vi*¹; -έργαθε (*v*), cf. *ἔργει* = *ἔφεργει* et la racine sanskrite *varj*; -εικον, -ειξε, -ειξεν, cf. le vieux haut allemand *wichan*, et γῖξαι· χωρῆσαι chez Hésychius.

Un verbe commençait par *SW* : -ήνδανε = -σφανδανε, avec un allongement de l'*α* difficile à expliquer; ἐφήνδανε est peut-être une mauvaise transcription de ἐσφήνδανε. Cf. φέσπερε *Etym. Gud.* 446, 5; λαῖφα· ἄσπῖς Hésych.

Un verbe commençait par *s* : -επον, cf. ἔ-σπον et le latin *sequor*, à moins qu'on n'admette la confusion de deux racines dont l'une commençait par *ƒ*, l'autre par *s*.

Les formes suivantes sont assez obscures; -αῖνυτο, -οίγεσκον commençaient, semble-t-il, par une voyelle. On ne sait à quelle racine rapporter -ερσε.

L'étude des formes du verbe simple et la comparaison avec les autres langues conduisent à restituer des *ƒ*, des *Σƒ* ou des *s* dans les formes composées suivantes, où la voyelle ou la consonne finale de la préposition se comporte toujours comme si elle était placée devant une initiale anciennement vocalique. Quelques-unes de ces formes ont même l'augment temporel comme les verbes à initiale vocalique.

1° La préposition se termine par une voyelle.

ἐπέρυσσε, *A* 441; la forme προέρυσσεν, *A* 508, seule pourrait s'accommoder d'un digamma. Pour l'étymologie, cf. ἀνέρυσαν, *A* 459, *B* 422 = ἄν-φέρυσαν (ἄνα-φέρω). On a supposé aussi deux racines, l'une *φερυ-*, l'autre *ερυ-* avec un *e* prothétique ou *σερυ-*.

περιήχυσεν, *H* 267, admettrait l'hypothèse d'un digamma. Cf. *ιάχω* = *ƒιƒάχω*?

ἀφέλεσθε, *A* 299; ἀφέλοντο, *B* 600; ἀνέλοντο, *v* 66; *A* 449;

1. Gustav Meyer, *Griechische Grammatik*², p. 424.

B 410; μεθέλεσκε, θ 376. Cf. E 576: Πυλαιμένεα ἐλέτην; B 532: Πριάμοιο ἔλωμεν; E 118: δὲ δέ τέ μ' ἄνδρα ἐλεῖν.

ἀνελκε, Λ 375, N 583; ὕρελκε Ξ 477, ἐφέλκετο, N 597; παρέλκετο, σ 282. Cf. le lithuanien *welkù*; l'initiale est un ancien *sw*.

καθίζει, καθίζουν, καθίζ', καθίζον; ἐφίζει, παρίζεν. Cf. ἱζω = σιζδο-.

ἀπώκισε, μ 155. Cf. φοῖκος.

ἀπῶσεν, P 649; Ω 446; ἀπῶσαν, Φ 537: ἀπώσατο, ν 276; Ω 508; διῶσεν, Φ 244. Cf. skt. *vadh*.

ἐπίαχον, E 860, H 403, I 50, N 855, Ξ 148; Cf. par exemple Δ 506: Ἀργεῖοι δὲ μέγα [F] ἱχλον (= φίφαχον) et N 41: αὐίαχοι = ἀ-φίαχοι « sans voix ».

ἐφέζετο, καθέζετ(ο), παρέζετο. Cf. latin *sed*-.

κάθεμεν, ἄνεσαν, πρόεσαν, ἀφήτην. Cf. lat. *sero*.

ἄμπεγεν, ἄπεχε, ἔπεγεν, κάτεχεν, ὑπείρεχε(ν), -ον, κάτεχ', πρόεχ', πάρεχον. Cf. ἔ-σχον.

ἐπᾶλτο. Cf. lat. *salio*.

2° La préposition se termine par une consonne.

La préposition *ἐκ* se présente toujours sous la forme *ἐξ* devant les racines commençant anciennement par un digamma :

ἐξέρυσε, N 552; ἐξέρυσ', ι 397; E 112; Π 505; ἐξέρυσεν, Υ 525; ἐξέρυσαν, χ 586, 476; ἐξερύσασκε, Κ 490; — ἐξελει, γ 110, 144; Ω 229; ἐξελον, η 10; ι 160; Λ 627; Π 56; Σ 444; ἐξελόμην, I 150, 351; ἐξέλετο, Z 254; P 470; T 157; Ω 754; ἐξέλετ', Κ 267; Λ 704; ἐξέλεθ', I 272. = ἐξαινυτο, ο 206; E 155, 848; γ 459.

Les autres prépositions, *εἰς*, *ἐς*, *ἐν*, *σύν*, *ὑπέρ*, n'ont pas de forme particulière devant une voyelle et ne peuvent fournir par elles-mêmes aucun indice pour déterminer l'initiale du verbe : εἰσιδον, λ 506; εἰσιδε, ε 592; ν 197; ψ 324; ω 493; Σ 235; εἰσιδ', α 118; εἰσιδεν, ι 251; γ 407, 408; Ξ 13; εἰσιδέτην, φ 222; εἰσιδομευ, ι 148; — εἰσιδεσκεν, ψ 94; εἰσιδέσθην, ω 101; — ἐνίαυε, ι 187, ἐνίαυεν, ο 557; — σύνελεν, Π 740; — συναίνυτο, Φ

502; — σύνεχον, — ἔννεπε — ζύνετο, — ἐσᾶλτο, ὑπερᾶλτο, ἐσῆλτο.

La plupart de ces verbes semblent avoir commencé autrefois par un $\mathcal{F}$: -ιδον, cf. l'éléeen $\mathcal{F}\epsilon\iota\zeta\acute{\omega}\varsigma$ et par ex. A 262 : οὐδὲ ἰδωμαι à la fin du vers; -ίαιε, cf. ω 209 : ἡ δὲ ἴαιον à la fin du vers. Pour -ελε, voir ci-dessus. Σύνεχον commençait autrefois par s , cf. ἔσχον; ἔννεπε aussi, cf. ἔνισπε.

Est-il possible de restituer le digamma dans toutes les formes sans altérer la valeur métrique des mots? Il importe d'abord de distinguer les verbes commençant par un $\mathcal{F}$ des verbes commençant par le groupe $s\mathcal{F}$.

Le groupe sw initial pouvait en effet se présenter en grec sous trois formes : sw après voyelle brève, s ou w après voyelle longue, diphtongue ou consonne¹. Sw devient $\sigma\varsigma$, σ ; s se change en aspiration ' , w subsiste dialectalement. L'influence de l'analogie a fait employer indifféremment σ , ' , $\mathcal{F}$ quelle que fût la lettre précédente. Les verbes commençant par $s\mathcal{F}$ ne présentent donc aucune difficulté pour la restitution du digamma : ἐπιήνδανε = ἐπι $\mathcal{F}$ ήνδανε, tandis que ἐφήνδανε, ἐφέλκετο, παρέλκετο représentent ἐφήνδανε, ἐφέλκετο, παρέλκετο.

L'η de -ήνδανε peut être le résultat de la contraction de ea provenant de $e\mathcal{F}a$; cependant on a à côté de ήνδανε, -εν : ἐήνδανε, -εν.

La restitution du $\mathcal{F}$ simple présente de plus grandes difficultés.

Quand le premier terme du verbe composé se termine par une voyelle, la restitution du digamma modifierait la quantité, si l'on excepte les verbes composés avec les prépositions πρό et περί, lesquelles n'élident pas leur voyelle finale.

Les verbes dont le premier terme est ἐξ offrirait après la restitution du digamma un groupe $\epsilon\chi\mathcal{F}$ équivalant prosodiquement à ἐξ.

La quantité du mot n'est pas modifiée non plus dans les verbes dont le premier terme est εἰς; elle est modifiée au contraire dans εἰσίδεσκειν, εἰσιδέσθην dont la première syllabe devient longue si l'on

1. M. Grammont, *Le groupe sw initial dans l'Iliade et l'Odyssée*, Revue bourguignonne de l'enseignement supérieur, t. IV. Cf. A. Meillet, *Culturales indo-européennes*, Mémoires de la Société de linguistique de Paris, t. VIII, p. 287.

restitue le digamma. On pourrait corriger ces deux formes en ἐφιδέσκειν, ἐφιδέσθην, si ces deux mots ne rentraient pas précisément dans la catégorie des formes sans augment (cf. p. 65).

Les composés de σύν et ἐν modifieraient la quantité de leur première syllabe si l'on rétablissait 'e *ɣ*.

Il suffit d'avoir exposé l'état de la question. L'étude d'un aussi petit nombre de formes ne peut donner aucun résultat précis. Il est possible que quelques-uns des verbes auxquels on suppose un *ɣ* initial aient jadis commencé par *sw* ou *s*.

b) Formes à augment.

1° L'e de l'augment forme syllabe.

μετέειπον, -ε, -εν, μετέειψ'; προσέειπον, -ε, -εν; ἀπέειπε, -εν; — κατέαξε, -αμεν; συνέαξε; ξυνέαξε, -αν; — ἀπέωσε; — ἀνέωγε, -εν; ἀνέωξε; — ἐφέηκα, -ε, εν; καθέηκα; μεθέηκα, -ε, -εν; προέηκα, -ε, -εν; ἀνέηκεν; ἀφέηκε, εν; ἐνέηκε; ξυνέηκε.

La plupart de ces verbes commençaient anciennement par un digamma : -είπον = *e*ɣ*e*ɣ*q-om?, avec un *ei* difficile à expliquer cf. skr. *āvōcam*, lesbien *φείπην*, éléen *φέπος*; -έαξε, cf. par exemple E 161 : ἀύγινεα ἄζη; Θ 403 : ἄρματα ἄξω; Π 769 : τε ἄγνυμέναων; Ψ 341 : ἄρματα ἄζης; 467 : ἄρματα ἄζαι, à la fin du vers, et le composé ἀ-άγης; -έωσε cf. skr. *vadḥ*.

ἀνέωγε, qui, rapproché de ἀναοίγεσθον, semble être une forme d'imparfait plutôt qu'une forme de parfait, et ἀνέωξε sont difficiles à expliquer. Le lesbien *οείγην* et les formes homériques *ᾠξε*, -εν, *ᾠξε* feraient admettre un primitif *ὀφίγνυμι*¹ avec *o* prothétique; tandis que la forme pleine de la racine, *φοιγ-* sans voyelle prothétique se trouverait dans *ἀναοίγεσθον* (= ἀναφοίγεσθον), ἀνέωγε, ἀνέωξε seraient nés d'une confusion entre *ἀνᾠξε* et *ἀνέοιξε*.

ἐηκα = εσηκα, cf. lat. *sero*, semble devoir son *s* à l'analogie de l'aoriste *ἔθηκα* et du parfait *ἔστηκα*.

2° L'e de l'augment se combine avec la voyelle suivante :

1. Gustav Meyer, *Griechische Grammatik*², p. 423.

εἰσεῖδον, -ε; — ἀφεῖλε; καθείλομεν; ἀνείλετο; ἀφείλετο; ἐξείλετο, ἐξείλοντο; — διείπομεν — ἐπεῖχε; παρείχον; — καθεῖσε, -εν; — παρείθη; — κατείρυσεν, ἐξείρυσε, ἐξείρυσσαν; — ἀπῶσεν, -αν, -ατο; — ἀνῶγεν; — ἀνῆκας, -α, -εν; ἐνῆκας, -ε, -εν, -αμην; ἀφῆκ(ε), -εν; ἐφῆκα, -ε, -εν; προῆκε; μεθῆκε, -εν; — περιῆδη.

Pour l'initiale de ces verbes, voyez ci-dessus.

La restitution du digamma est possible sans modifier le vers dans εἰσεῖδον, λ 582, 593, εἰσεῖδε, Ξ 153, 158 que l'on peut lire εἰσεῖ-
-φιδον, -ε; ἐξείλοντο, π 218 = ἐξεῖλοντο; ἐξείρυσσαν, Ν 194 =
ἐξεῖφρυσσαν, et dans tous les verbes où l'augment forme une syllabe
à lui seul. Dans les verbes dont le premier terme est terminé par
une voyelle ainsi que dans ἐξείλετο, ἐξείρυσε, la restitution du
digamma produit des formes qui ne peuvent entrer dans un vers
hexamètre.

Les verbes commençant par un digamma suivi de voyelle ont
fréquemment un ε prothétique qu'il ne faut pas confondre avec
l'augment syllabique : συνέεργαθον, ξυνέεργον, συνέεργον, -ε; ἀνέεργε,
-ον; ἀπέεργεν; προέεργε, διέεργον; cf. le présent : ἐέργει, ἐέργουσι,
ἐέργη, ἐέργων, et la racine sanscrite VARJ. Il y a un grand nombre
d'exemples de ce fait dans les poèmes homériques, par exemple
ἐελδομαι, ἐέλπομαι, ἐέλδωρ, ἐέλσαι, ἔεδνα, ἐέκοσι, mots qui com-
mençaient tous anciennement par un digamma.

Les racines commençant par ρ doublent le ρ après l'augment ou
la voyelle finale de la préposition : ἐπέρρεον, ἐξέρρηξε, -αν; ὑπερράγη,
ἀνερρίπτουν, ἀνερρίψαν, ἐπέρριψαν; ἀνερροῖδθησε; ἐπερρώοντο, ἐπερρώ-
σαντο; — περίρρεε, ἐπέρρησεσκε, -ον, διαρρίπτασκει.

Le verbe ῥέζω fait exception à cette loi dans κατέρεζεν, ci. le
simple ῥεζα, -ας, -(ε) (16 exemples¹). Dans ἐπιρέζεσκον, variante
ἐπιρρέζεσκον, l'acception n'est qu'apparente, la seconde syllabe est
traitée comme longue.

1. Le seul exemple du doublement du ρ dans le verbe simple est ῥρεξε, I 536.
K 49.

L'étymologie rend compte de ce doublement du ρ. ῥέω, ῥώομαι commençaient originairement par un s : cf. le skr. *śravāmi*. ῥήγνυμι, ῥήσσω (cf. le lesbien *φρήζεις*), ῥίπτω (cf. le gothique *vatran*), ῥέζω (cf. *φέρων*, allem. *werk*) commençaient originairement par un F. Il est difficile d'expliquer pourquoi *κατέρεζεν* ne redouble pas son ρ. L'étymologie de *ἀνεξροίεδησε* est obscure.

Dans *διεμοιράτο*, ξ 454, la seconde syllabe est traitée comme longue. Le verbe simple commençait peut-être originairement par une double consonne σμ¹.

Parmi les verbes simples commençant par σ, σέω double généralement σ après l'augment : *ἐπεσσεύοντ(ο)*, *μετεσσεύοντο*, *ἀνέσσυτο*, *ἀπέσσυτο*, *διέσσυτο*, *ἐξέσσυτο*, *ἐπέσσυτο*, *κατέσσυτο*, *μετέσσυτο*, *ἀπεσσύμεθ'*, mais *ἐξεσύθη*; *σώζω* garde σ simple : *ἐξεσάωσε(ν)*, *ὑπεξέσάωσεν*.

Σέω serait apparenté à la racine *κνυ*, cf. la racine sanscrite *कृन्*. d'après Wackernagel². L'absence de doublement du σ dans *ἐξεσύθη* ne peut guère s'expliquer que par la prosodie, *ἐξεσύθη* ne pouvant entrer dans un hexamètre que si η s'abrège (cf. p. 71).

Quant à *σώζω*, il est peu probable qu'il ait jamais commencé par une double lettre.

Après la voyelle finale du premier terme, σέω double son σ : *περισσεύοντο*. Dans *περίσσεινον*, π 4, le σ n'est pas doublé dans les meilleurs manuscrits, mais la seconde syllabe est traitée comme longue. Il est facile de lire *περίσσεινον*. L'étymologie de ces deux mots n'est pas claire. On suppose qu'ils commençaient par σF; σF peut en effet devenir σσ en grec après une voyelle brève, l's étant suivi de la coupe des syllabes et le F commençant la syllabe suivante³.

Dans *περίδεισαν*, Α 508; *ὑπιδείσαν*, Α 406, la seconde syllabe est traitée comme longue. L'initiale primitive de la racine ΔΙ semble

1. V. Henry, *Grammaire comparée du grec et du latin*⁵, p. 277.

2. *Zeitschrift* de Kuhn, t. XXV, p. 276.

3. Les différents traitements de *sw* initial dans l'*Iliade* et l'*Odyssée* ont été étudiés par M. Grammont, *Revue bourguignonne de l'enseignement supérieur*, t. IV.

avoir été δϜ. Les formes simples, comme les formes composées sans augment, attestent que cette racine commençait par une double consonne. On peut écrire περίδϜεισαν, ὑπέδϜεισαν, si l'on restitue le digamma dans les poèmes homériques, ou περίδδεισαν, ὑπέδδεισαν si l'on suppose que le Ϝ s'était assimilé au δ précédent. Dans le texte que nous conservent les meilleurs manuscrits d'Homère, le digamma précédé d'une consonne est tombé, et la voyelle de la syllabe antérieure s'est allongée : ξεινος = ξένφο; ὑπεδείδισαν = ὑπεδέδρισαν. Περίδεισαν pourrait devoir son ι à la compensation pour la chute du Ϝ; quant à ὑπέδεισαν, pourquoi ne se présente-t-il pas sous la forme ὑπέιδισαν? De même, pourquoi a-t-on ἔδεισας, -ε, -εν, -ατε, -αν au lieu de εἰδεισας, etc.? Peut-on répondre que l'union étroite de l'augment et du verbe est postérieure à la chute du digamma après consonne?

La présence ou l'absence de l'augment ne semble pas avoir de rapport avec la nature de l'initiale du premier terme. Nous donnons ci-après une liste des formes verbales composées susceptibles d'augment, en les rangeant d'après l'initiale du verbe simple. L'article relatif à chaque lettre se divise en trois parties : 1° initiale précédée de l'augment; 2° initiale précédée ou non de l'augment; 3° initiale non précédée de l'augment.

Groupes de consonnes. — 1) -έκλεψεν; -εκραίαινε; -έκρινεν; -έπρεπον; -έπταρε; -επτοίησε; -έσπον (ἔπομαι); -έστενον; -εστέψαντο; -εστρατόωντο; -έστυγε; -έσχισεν, -έχραον; -έδραχε; -έδρισαν; -έγνω; -έδραχον; -έκλων, -έκλινε; -έκλυε; -εκρέμασεν; -έκρυψε; -έμνησας; -εμνάσθης; -έπλεον; -έπρησπον; -έσβεσε; -εσχέδασεν; -έσπασε; -εστόρεσαν; -εστουφέλιξεν; -έτλη; -έφθιτο; -έγραψε; -έγναμψεν; -εκλόνεον; -έπλαζε; -έπλω; -εσκίχον; -εστενάχοντο; -έσφηλεν; -έτμαγον; -έτρεχον; -έκλωσεν; -έκραγον; -εμνήμυκε; -έπλειον; -έπτυσεν; -εστονάχησε; -έψυχον; -έπραθον.

2) -έστην, -στήτην; -έκτεινε, -κτείνοντο; -έπτατο, -πτατο;

-έπλησεν, -πλήσατο; -επλήγη, -πληγεν; -έστιχον, -στείξας;
 -έστρεψε, -στρέψασκε; -έσχον, -σχεθε; -έτρεπε, -τρέποντο; -έδρα-
 μον, -δραμέτην; -έτρεσας, -τρεσαν; -εφράσω, -φράσαστο; -έδραθον,
 -δραθέτην; -έπνευσε, -πνευσε; -έδρυφθεν, -δρύφθη; -έπρησεν, -πρη-
 σεν; -εστενάχιζε, -στεναχίζετο.

3) -πλύνεσκε; -σπε (ένισπε); -στρώφα; -τρωπῶντο; -πτήτην;
 -τρέφετο; -τρομέεσκον; -πλέχθη; -πτύζατο; -βλήθην; -πλατά-
 γησεν; -σκίμφθη; -τροπαλίζεο; -χρίμπτοντο. Voir ci-dessous, ξ et ψ.

Γ 1) -έγηρα.

2) -εγένοντο, -γένοντο.

3) -γυάλιξα.

Κ 1) -εκάθαιρον, -εκαίνυτο, -έκαιον, -εχάλυψε, -εκέλετο,
 -εκήκιεν, -εκάθε, -εκοιμήθημεν, -έκοπτεν, -εκόσμεον, -εκυλίσθη,
 -έκυρσε, -έκυψε.

2) -εκαλειῖτο, -καλέσαστο, -έκειτο, -κειτο; -κείρετε, -έκειραν.

3) -καλίζετο, -κήδετο, -κινήσασκε, -κυμβαλίζον.

Χ 1) -εχάζετο, -έχανε, -εχειρέον, -εχώρει.

2) -χέοντο, -εχέοντο.

3) -χώσατο.

Δ 1) -έδαψαν, -εδειροτόμησx, -εδέρκετο, -έδευσε, -εδεύετο,
 -εδέχοντο, -εδηλήσαντο, -έδωκε.

2) -έδει, -ῶον; -έδυσε, -δύνε; -έδισαν, -δεισαν.

3) -δούπησα, -δίδεσαν.

Τ 1) -ετέλειον, -έτελλε, -έτηξε, -ετίνυτο, -έτισε, -ετόλμησε,
 -ετοξάζοντο, -ετόρησεν, -ετύγχανε, -έτυψε.

2) -έταμον, -ταμον; -ετάνυσε, -τάνυσε; -έθηκε, -θεμεν.

3) -τέτατο.

Θ 1) -εθαύμασε, -εθειώσεν, -έθελεξεν, -εθερμύνθη.

2) -θορον, -έθορε;

3) -θέεσκε, -θανε.

Β 1) -εβούλευσαν, -έβασκε, -εβόλησε.

2) -έβαινε, -βαινον; -έβαλλε, -βαλλε.

3) -βασίλευε.

Π 1) -έπασσεν, -έπαυσε, -επείθετο, -επένοντο, -επέρησε, -έπερσε,

-έπεφνον, -επέφραδε, -έπηξε, -επίλνατο, -εποίεον, -επονείτο, -εποτάτο, -επωλεῖτο.

2) -έπαλτο, -παλτο; -έπεμψα, -πεμψα; -πίπτον, -έπιπτον.

3) -πήδησε, -πιον, -πολόωντο, -πεσε.

Φ 1) -εφαάνθη, -έφαινε, -έφην, -έφυσε, -εφώνει.

2) -έφερον, -φερον; -έφυγον, -φυγον.

3) -φόβηθεν, -φόρεον.

Σ 2) -έζετο, -είσε; -επε, -είπομεν; -εχε, -εῖχε; -έηκα, -ῆκα, -εσαν, -είθη.

3) -επε, -ᾠλτο, -ήλατο.

Ζ, ΣΖ 1) -έειπον, -έαξε, -ήδη.

2) -είρυσσε, -έρυσσε; -εἶλε, -ελε; -εἶδον, -ιδον; -έωσε, -ῶσεν; -έωγεν, -ῶγεν, -οίγεσκον.

3) -εικον, -ελχε, -ερσε, -ήχησεν, -αίνυτο, -έσσαιμεν, -έεργον. -είνυσαν, -είσατο, -ήνθανε, -έργαθε, -έεργαθον, -ίαχον.

Σ 1) -έσσευεν, etc., -εσύθη, -έσάωσε.

3) -σαινον, -σσειόντο.

Ξ 1) -έξεσα.

Ψ 1) -έψυχον.

Ρ 1) -έρρηξε; -ερρώνοντο; -ερροῖβδησε.

2) -έρεξεν, -ρέζεσκον; -έρρεον, -ρρεε; -ερρίπτουν, -ρρίπτασκαν.

3) -ρρήσεσκε.

Λ 1) -έλαμπεν, -ελέξατο, -εληγε, -ελήθετο, -έλειβον, -ελήκεον, -ελάχαινε, -ελυμκίνοντο, -ελώβευον.

2) -ελάθοντο, -λάθετο; -ελέξατο, -λέξατο; -έλειπον, -λιπον; -έλυσα, -λύεσκον.

Μ 1) -έμαρπτε; -εμάχοντο; -έμεινα; -εμήδετο; -εμήνιε; -έμιμνε; -έμισγε; -εμυθεόμην; -εμήνατο; -εμαίετο; -εμέτρεον; -εμοιράτο; -έμυξαν.

3) -μηχανώνοντο, -μάχιζεν, -μορμύρεσκε, -μολεν.

Ν 1) -ενάσσατο; -ενέμοντο; -ένευε; -ένησε; -ένιζεν; -ενίσσετο; -ενήνεον.

2) -ενόησα, -νόησαν.

3) -νέοντο.

B. AUGMENT TEMPOREL.

1) L'augment des racines commençant par α se fait en η .

2) Les racines commençant par ϵ ont l'augment en η , à l'exception de celles qui commençaient originairement par s , lesquelles ont l'augment en ϵ : $-\epsilon\chi\epsilon$, cf. $-\epsilon-\sigma\chi\epsilon$; $-\epsilon\acute{\iota}\rho\omicron\mu\epsilon\nu$, cf. $-\epsilon-\sigma\pi\omicron\nu$; $-\epsilon\acute{\iota}\sigma\epsilon$, $\sqrt{\text{SED}}$.

3) Les racines commençant par une diphtongue $\alpha\iota$, $\alpha\upsilon$, $\epsilon\iota$, $\epsilon\upsilon$, $\omicron\iota$, suivie d'une ou de plusieurs consonnes, présentent un intérêt tout particulier. Ces diphtongues, avec l'augment, devenaient $\bar{\alpha}\iota$, $\bar{\alpha}\upsilon$, $\eta\iota$, $\eta\upsilon$, $\omega\iota$. Mais en vertu de la loi qui veut que toute voyelle longue suivie de i , u , r , l , m , n + consonne s'abrège, $\bar{\alpha}\iota$, $\bar{\alpha}\upsilon$, $\eta\iota$, $\eta\upsilon$, $\omega\iota$, suivis de consonnes, devenaient $\alpha\iota$, $\alpha\upsilon$, $\epsilon\iota$, $\epsilon\upsilon$, $\omicron\iota$.

L'état de la langue homérique est en général conforme à cette loi : $\epsilon\acute{\zeta}\alpha\acute{\iota}\rho\epsilon\upsilon\mu\eta\nu$, $\pi\rho\omicron\sigma\alpha\upsilon\delta\acute{\eta}\tau\eta\nu$, $\kappa\alpha\tau\epsilon\acute{\iota}\beta\epsilon\tau\omicron$, $\acute{\alpha}\nu\epsilon\acute{\iota}\rho\epsilon\tau\omicron$, $\epsilon\acute{\zeta}\epsilon\acute{\iota}\rho\epsilon\tau\omicron$; $\acute{\epsilon}\nu\epsilon\upsilon\delta\epsilon\nu$, $\kappa\alpha\theta\epsilon\upsilon\delta(\epsilon)$, $\pi\alpha\rho\epsilon\upsilon\nu\acute{\alpha}\zeta\epsilon\sigma\theta\epsilon$, $\kappa\alpha\tau\epsilon\upsilon\nu\alpha\sigma\theta\epsilon\nu$, $\acute{\epsilon}\phi\epsilon\upsilon\rho\omicron\mu\epsilon\nu$, $\acute{\epsilon}\pi\epsilon\upsilon\phi\acute{\eta}\mu\eta\sigma\alpha\nu$, $\acute{\epsilon}\pi\epsilon\upsilon\chi\epsilon\tau\omicron$, $\acute{\epsilon}\pi\epsilon\upsilon\acute{\zeta}\alpha\tau\omicron$. La place de l'accent dans $\acute{\epsilon}\nu\epsilon\upsilon\delta\epsilon\nu$, $\kappa\alpha\theta\epsilon\upsilon\delta\epsilon$ semble être un indice de la présence de l'augment. Cf. p. 62.

Les exceptions portent sur les diphtongues $\alpha\iota$, $\alpha\upsilon$, $\omicron\iota$: $\acute{\epsilon}\pi\acute{\eta}\nu\epsilon\omicron\nu$, $\mu\epsilon\tau\eta\upsilon\delta\omega\nu$, $-\alpha$; $\pi\rho\omicron\sigma\eta\upsilon\delta\omega\nu$, $-\alpha$, $-\omega\nu$; $\acute{\epsilon}\pi\acute{\omega}\chi\epsilon\tau\omicron$; $\mu\epsilon\tau\acute{\omega}\chi\epsilon\tau\omicron$, $\pi\alpha\rho\acute{\omega}\chi\epsilon\tau\omicron$. On peut supposer que ces lectures sont le résultat de corrections dues à des copistes, les diphtongues avec ou sans voyelle longue ayant la même prosodie.

L'augment ajouté à la racine $\epsilon\iota$ « aller » donne $\eta\iota$: $\acute{\alpha}\nu\acute{\eta}\tau\iota\omicron\nu$, $\acute{\epsilon}\pi\acute{\eta}\tau\epsilon\nu$, $\kappa\alpha\tau\acute{\eta}\tau\epsilon\nu$; cette forme a passé à quelques personnes du pluriel et du duel qui, régulièrement, devraient avoir la forme faible précédée de l'augment, c'est-à-dire $\epsilon\iota$: $\acute{\epsilon}\pi\acute{\eta}\tau\iota\sigma\alpha\nu$, $\acute{\epsilon}\pi\acute{\eta}\tau\alpha\nu$ à côté de $\sigma\upsilon\nu\acute{\iota}\tau\eta\nu$, $\acute{\zeta}\upsilon\nu\acute{\iota}\sigma\alpha\nu$.

4) Il est souvent difficile de déterminer si les verbes commençant par ι , suivi d'une double consonne, ont ou non l'augment; tels sont : $\kappa\alpha\theta\acute{\iota}\delta\rho\upsilon\epsilon$, $\acute{\epsilon}\phi\acute{\iota}\zeta\alpha\nu\epsilon$, $-\acute{\epsilon}\tau\eta\nu$, $\acute{\alpha}\mu\phi\acute{\iota}\zeta\alpha\nu\epsilon$, $\acute{\iota}\nu\acute{\iota}\zeta\alpha\nu\omicron\nu$, $\kappa\alpha\theta\acute{\iota}\zeta\alpha\nu\omicron\nu$, $\acute{\upsilon}\pi\epsilon\rho\iota\kappa\tau\acute{\alpha}\acute{\iota}\nu\omicron\nu\tau\omicron$, $\acute{\alpha}\nu\acute{\iota}\sigma\tau\eta$, $-\alpha\tau\omicron$; $\acute{\alpha}\mu\phi\acute{\iota}\sigma\tau\alpha\theta'$, $\delta\acute{\iota}\sigma\tau\alpha\tau\omicron$, $\acute{\epsilon}\phi\acute{\iota}\sigma\tau\alpha\tau\omicron$, $\mu\epsilon\theta\acute{\iota}\sigma\tau\alpha\tau\omicron$, $\pi\alpha\rho\acute{\iota}\sigma\tau\alpha\tau\omicron$, $\pi\epsilon\rho\acute{\iota}\sigma\tau\alpha\theta'$, $\acute{\alpha}\nu\theta\acute{\iota}\sigma\tau\alpha\nu\tau\omicron$; $\acute{\upsilon}\pi\acute{\iota}\sigma\chi\epsilon\sigma\omicron$, $\acute{\upsilon}\pi\acute{\iota}\sigma\chi\epsilon\tau\omicron$.

L'accent permet de reconnaître la présence de l'augment dans ἐφίζει, καθίζ(ε), -εν, -ον; mais dans la plupart des verbes commençant par ι, l'ι est tantôt bref, tantôt long; il est long dans ἐπίαλεν [ἐπίαχον], μεθίει, ἀφίετο, ἀφίκετο, -εο, -όμεθ', καθίκετο, καθίκεο, διίκεο, ἐξίκετο; il est bref dans προίαλλε, -εν, ἐπιπροίηλε [ἐνίαυε, -εν], προίειν, -εις, -ει, ἀποπροίει, μέθειεν, ξύνιεν, εἰσαφίκανε, -εν, ἐξικόμην, ἀφίκοντο, ἐφίκοντο; il est tantôt bref, tantôt long dans ἀνίει (υ 359; -Ο 24) ἐφίει (υ 180; -Ο 444).

Voici les verbes composés susceptibles de recevoir l'augment temporel. Ces verbes sont rangés d'après l'initiale du verbe simple.

Α 1) -ητίμησε, -ηκόντιζε, -ηλοίησεν, -ήμβροτε; -ήνυσε; -ήπαφε, -ηπειλῆσε, -ηρᾶτο, -ἦρχε, -ήρκεσε, -ήρπαξε, -ήρτυε, -ήφουε.

2) -ἦγεε, -αγεν, -ήγαγον, -άγαγεν; -ἦγγειλεν, -αγγέλλεσκε; -άειρε; -ηέρθη, -ήντετο, -αντέσθην¹; -ἦρσε, -αρήρει; -ήμυνεν, -αμύνετο; -ἦπτεν, -άπτετο; -ήραξεν, -άραξε; -ήισσον, -αἶξασκε.

3) -αγόρευεν, -αλάωσας, -αλάπαξε, -αμύζατο, -απάτησεν, -αγείρετο, -αγίνεον, -άκουσε, -άλειφεν, -άλυξε, -άμαρτε, -αμείβετο, -άμελγεν, -αντήτην¹, -αζήνασκε, -άμησε, -αγάπαζον, -ήρατο, -άμησε, -αράβησε, -αφώωντο; (S) Α -ᾄλτο, -ήλατο.

ΑΙ 1) -ήνεον.

3) -αιεεύμην.

ΑΥ 1) -ηύρων.

2) -ηύδων, -αυδήτην.

Ε 1) -ἦλθον, -ήλυθον, -ηρώτων, -ήσθιε, -ήχθετο, -ήριπε.

2) -ἦν, -εσαν, -έην; -ήλασε, -ήλασσαν, -έλασε; -ηρώησαν, -ερώησαν; -ήρεσα, -έρεσσαν; -ένεικα, -ήνεικαν.

3) -ενήρατο, -ενάριζεν, -έρεισε, -ερέεινε, -ερήτυε, -έγειρα, -έμεσσην, -έρεπτε, -έσσαμην, -έρυκε, -εστήρικτο, -εψιόωντο.

(S) Ε 2) -έζετο, -εἴσε; -επε, -είπομεν; -έχε, -εἶχε; -έηκα, -ἦκα, -εσαν.

3) -έννεπε, -ένισπε.

1. Cf. p. 65.

EI 1) -ήιον.

3) -εἶβeto, -εἶρεto.

EY 3) -εὐδε, -ευνάξασθε, -εύρομεν, -εύχετο, -ευφήμησαν.

H 3) -ήπυον, -ηπιόωντο, -ῆστο, -εἶατο, -ήφησαν.

I 2) [-ήιον, -ησαν, -ισαν], -ικόμην, -ίκεο; -ιάλλε, -ίηλα.

3) -ίχυε, -ίχανε, -ισαν, -ικταίνοντο.

(S) I 1) -ῖζε, -ίσχεο.

2) -ίει, -ίετο; ἰδρυε, -ίζανε, -ίστη, ἰσχεο.

O 1) -ώπτων, -ώμυ, -ωπλίζοντο; -ῶρσε, -ώφελλεν.

2) -ώλεσα, -όλεσσαν; -ώρμησαν, -ορμήθην; -ώτρυνε, -ότρυνας.

3) -ορώωντο; -όρουσα; -όσσετο, -όνητο; -ομίλεον; -ομόργνυ, -οπτεύεσκε.

OI 1) -ώχετο, [-ώκισε].

§ 3. *Le premier terme du verbe composé et son rapport avec l'augment.*

Le premier terme du verbe composé est constitué par une préposition ou par deux prépositions étroitement unies; dans ce dernier cas, l'augment ne peut se placer qu'après la dernière préposition.

Ex. : παρατέλετο, υπερκατέβησαν.

Nous étudierons successivement la forme des prépositions et leur rapport avec la présence ou l'absence de l'augment.

D'après la forme qu'elles prennent devant une consonne, les prépositions se répartissent en trois groupes.

1° Prépositions terminées par une voyelle. Cette voyelle est un α : ἀνά, διά, κατά, μετά, παρά; — un ι : ἀμφί, ἀντί, ἐνί, ἐπί, περί, προτί; — un ο : ἀπό, πρό, ὑπό.

2° Prépositions terminées par une consonne : ἄν (ἀμ, ἀλ)¹, ἐν (ἐμ, ἐγ), ἐς, ἐκ, κάτ (καδ, καθ, καπ, καλ, κα)²; πᾶρ³, πρῶς, σύν (συμ, συγ), ζύν (ζυμ, ζυγ), ὑπέρ.

1. Cf. ἄν τε μάχην Υ 230; ἀμ βωμοῖσι, Θ 441.

2. Καὶ δέ Τ 50, etc.; καπ φάλαρα, Π 106.

3. πᾶρ νηῶν, Θ 535.

3° Préposition anciennement terminée par deux consonnes :
 εις = ενς.

Devant une voyelle nous n'avons plus que les formes suivantes :

1° Prépositions terminées par une voyelle : περί, πρό.

2° Prépositions terminées par une consonne : άν, άντ' (άνθ'), άπ' (άφ'), δι', ές, έπ' (έφ'), κατ' (καθ'), μετ' (μεθ'), παρ', πρόσ, σύν, ύπ' (ύφ'), ύπέρ, ύπείρ.

3° Prépositions terminées par deux consonnes : έξ, εις.

Les formes άντ' (άνθ'), άπ' (άφ'), δι', έπ' (έφ'), μετ' (μεθ'), ύπ' (ύφ') proviennent sans aucun doute de άντί, άπό, διά, επί, μετά, ύπό, par syncope de la voyelle finale. Quant à άν', κατ', παρ', ils ont sans doute la même origine, et leur emploi devant une consonne n'est qu'une extension de leur emploi devant une voyelle. D'ailleurs la langue homérique ne distingue pas, au point de vue du sens, entre les doublets suivants : άνά, άν; κατά, κατ; παρά, παρ; ένί, έν; προτί, πρόσ; ές, εις; εκ, έξ; leur répartition dépend uniquement de la phonétique.

Comme on le voit, devant une voyelle initiale, les voyelles finales des prépositions, à l'exception de ι de περί et de ο de πρό, s'élident généralement. Si cette voyelle initiale est précédée de l'esprit rude, l'occlusive de la préposition en contact avec l'esprit rude se change en aspirée : μέθεπε, έφέζετο, άφέλεσθε. Cf. p. 37.

Περί, au contraire de άμφί, de άντί et de επί, garde ι devant une voyelle : περίστατο. Πρό subit deux traitements différents. Il subsiste dans ύπεκπροέλυσαν, πρόεχ(ε), προτείν, προέηκε, προήκε, προέεργε, προέρεσσαν, προέρυσσεν, προίαλλεν, προίαψεν. Il se combine avec ε pour donner ου dans : προϋπεμψα, -θηκε, -τυψαν, προϋφαινον, προϋχοντο. La métrique permet de lire προε- ou πρου- indifféremment dans προϋπεμψα, ρ 54; προϋτυψε, ω 319; προϋτυψαν, N 136, O 306, P 262; προϋφαίνετο, ν 169; προϋφαίνετ', ι 143; προϋφαινε, ι 145; προϋφαινον, μ 394 (fin de vers), προϋχοντο, γ 8; προϋθηκε, Ω 409; προϋπεμψε, ρ 117. On ne peut lire que πρου dans προϋπεμψα, ω 360, au commencement du vers.

La voyelle finale de la préposition ne s'élide pas devant une voyelle initiale dans les formes suivantes, qui commençaient originairement par une consonne : ἐπίσσαμεν, ἀμφίσαντο, καταείνυσαν, καταείσατο, ἀποέργαθε, -εν, ἀπόερσε, ἀναοίγεσκον, ἀποαίνυτο, ὑπόεικον, ὑπόειξεν, ἐπιήνδανε, ἀμφίεπον. Cf. p. 38.

Devant deux racines commençant originairement par un σ et dans le texte homérique par une voyelle, la consonne finale de la préposition subit une modification. Elle se change d'aspirée en occlusive, par l'effet de la loi de déaspiration de la première des deux aspirées initiales de syllabes consécutives, dans ἄμπειγεν, ζ 225. Elle se double dans ἔννεπε, Θ 412.

Προτί, ἐνί, doublets de πρός, ἐν, sont assez rares devant une consonne. On trouve προτί une fois devant une voyelle : προτιόσσετο. Cf. προτιάπτω, προτιείποι (προτιφείποι), προτιθάλλειαι, προτιελεῖν, προτιμυθήσασθαι. D'après le dictionnaire homérique d'Ebeling, προτί se rencontre soixante fois devant des substantifs, dans 57 de ces exemples le substantif commençait par un digamma. Les verbes composés n'offrent pas d'exemple de la variante ποτί. Il y a deux exemples de ἐνί, tous deux devant une double consonne : ἔνισπες, Ω 588 ; ἔνισπε, Β 80 ; ἐνισκίμφθη, Π 612, Ρ 528.

Les prépositions terminées par une voyelle perdent quelquefois cette voyelle devant une consonne initiale. C'est ainsi qu'on a :

ἀν = ἀνά : ἀνστήτην, Α 505. Cf. ἀνστήσεις, -σει, -σων, -σεσθαι ; ἄνστησον, -σασα ; ἀνστήμεναι, ἀνστάς, -ᾶσα, -άντες ; et ἀναστήσουσιν, -σονται ; ἀναστήσειεν, -σας ; ἀναστῆ ; ἀναστάς, -άντες.

ἀλ = ἀνά : ἀλλύεσκον, τ 150 ; ἀλλύεσκειν, β 105 ; ω 140. Cf. ἀλλύουσιν.

ἄλλεγον, Ψ 255. Cf. ἀλλέξαι.

ἀμ = ἀνά : ἀμπνύθη, variante de ἐμπνύθη, Ε 697 ; Ξ 456 ; ἄμπνυτο, variante de ἔμπνυτο, ε 458 ; ω 549, Α 559 ; Χ 475. Cf. ἄμπνυε (impér.) ; ἀναπνεύσωσι(ν), -σειε, ἀναπνεῦσαι.

ἀμπήδησε, Α 379.

κατ = κατά : κάτθεμεν, ω 44 ; κάτθεσαν, β 415 ; ν 155, 284 ; π 250 ; τ 55 ; π 683 ; ζ 253 ; ψ 139 ; κατθέσθην, γ 141 ; κατθέμεθ, σ 45. Cf. κάτθετε, ἐγκάτθεο (impér.), κάτθεμεν, κατθέμενοι ; εἰ καταθήσω, καταθείομεν, καταθείομαι, καταθέσθαι, καταθέντε.

κάτθανε, φ 107 ; κάτθαν', ι 520.

κάσχεθε = κατσχεθε, λ 702.

καδ = κατά : καδδραθέτην, ο 494. Cf. καταδράθω.

καβ = κατά : κάββαλ', M 206 ; κάββαλε, θ 249 ; κάββαλεν, E 543 ; ι 206.

καπ = κατά : κάππεσον, A 593 ; κάππεσε, ε 374 ; O 280 ; ψ 251, 728, 881 ; κάππεσεν, γ 85 ; Δ 525 ; N 549 ; O 538 ; π 290, 414, 580 ; κάππεσ', μ 414 ; M 386 ; π 311, 743 ; κάππεσον, M 23 ; π 662 ; ψ 731 ; καππεσέτην, E 560.

καλ = κατά : κάλλιπον, χ 156 ; ι 364 ; κάλλιπες, P 151 ; φ 414 ; κάλλιπεν, α 245 ; γ 271 ; M 92 ; κάλλιπ', λ 279 ; φ 35 ; κάλλιφ', Z 223 ; K 338. Cf. καλλείψω, καλλείψιν et καταλείπετε, καταλείψομεν.

καμ : κάμβαλε, variante de κάββαλε, ζ 172 ; κάμβαλεν, variante de κάββαλεν, ρ 302.

παρ = παρά : πάρθεσαν, δ 66. Cf. παρθέμενοι et παράθεις, παραθείμην, -εῖτο.

παρκατέλεκτο, ι 565, 664.

Les formes terminées par une consonne ne sont pas anciennes. Elles ont été créées, comme me le faisait remarquer M. Loth, par une fausse analogie, sur le modèle des formes simples sans augment. On disait à la forme simple ἐπνύνη, πνύνη ; à la forme composée ἀνεπνύνη, ἀμπνύνη en retranchant purement et simplement l'augment. Des temps à augment, l'usage des prépositions à voyelle syncopée s'est étendu à d'autres temps : ὑββάλειν, ἀμβαλλόμεθα, καστορνῶσα.

D'ailleurs un grand nombre de ces formes ne pourraient entrer dans un vers hexamètre si elles étaient munies de l'augment. Telles sont : ἄλλεγον, κάτθεμεν, κάτθεσαν, κατθέσθην, κατθέμεθ ; κάτθανε ; κάββαλ(ε), -εν ; κάππεσον, -έτην, -ε, -εν ; πάρθεσαν. Κάμβαλε, -εν,

variante de *κάββαλε*, -εν, conservée par de bons manuscrits, semble être une création analogique produite par la combinaison des deux modèles *κάββαλε* et *ἄμβαλε*.

Quelques-uns des exemples cités plus haut ne sont pas dus à la prosodie : *ἀλλύεσκον*, -εν; *ἀμπνύνθη*, *ἄμπνυτο*, *ἀμπήδησε*, *κάσχεθε*; *καδδραθέτην*.

Les prépositions terminées par une nasale accommodent leur finale à l'initiale suivante. C'est ainsi que ν final devient :

λ devant λ : *συλλέξατο*.

γ devant gutturale : *σύγχεας*, *σύγχει*, *σύγχυτο*, *ἐγγυᾶλιξα*, -εν, *ἐγγρίπτοντο*, *ἐγκάθητο*.

μ devant labiale : *ζυμβλήτην*, *ζύμβλητο*, -ντο, *σύμβαλον*, *συμπλατάγησε*, *συμφερόμεσθα*, *συμφράσσατο*; *ἐμπνύνθη*, *ἐμπνευσε*, *ἐμπληντο*, *ἐμπλήσατο*, *ἐμβαλον*, *ἐμβη*, *ἐμβαινον*, *ἐμβασίλευεν*, *ἐμπεσε(ν)*, *ἐμπρησεν*, *ἐμπορέοντο*.

Υπεῖρ remplace ὑπέρ dans : *ὑπειρέβαλον*, Ψ 637; *ὑπείρεχε*, E 455, *ὑπείρεχεν*, Γ 210, *ὑπείρεχον*, B 426. Dans les deux cas, ὑπεῖρ est nécessaire à la prosodie; avec ὑπέρ on n'aurait pu avoir que la forme sans augment *ὑπέρβαλον* (on trouve *ὑπέρβαλε*, Ψ 845, 847; le vers 845 est suspect) ou la forme à augment *ὑπερεῖχον*. Étymologiquement, ὑπεῖρ = *uvery* (par i consonne) devait prendre place devant les voyelles, tandis que ὑπέρι se plaçait devant les consonnes. Dans tous les exemples homériques, ὑπεῖρ est en effet devant une voyelle : *Ῑπείροχος*, *Ῑπειροχίδης*, *Ῑπείρων*; en composition syntactique : *ὑπεῖρ ἄλλα*, Ψ 227; Ω 15. Mais à l'exception de *ὑπειρέβαλον* et de *Ῑπείρων*, les mots précédés de ὑπεῖρ sont *ἄλλα*, *ἔχω*, -οχος, -οχίδης, qui commençaient originairement par un σ. Le ὑπεῖρ homérique, variante prosodique de ὑπέρ, ne remonte donc pas à l'indo-européen *uvery*, au moins dans les composés de *ἔχω* et devant *ἄλλα*.

La préposition premier terme du verbe composé n'a pas de rapport en général avec la présence ou l'absence de l'augment. Si ἀντί est toujours joint à des formes à augment, cela tient à la prépondérance

numérique des formes à augment et au petit nombre de composés dont le premier terme est ἀντί. Περί n'est jamais suivi de l'augment. La raison en est sans doute que dans les verbes commençant par une seule consonne περι- formait un groupe de trois brèves qui ne pouvait entrer dans un hexamètre.

Nous allons énumérer, dans l'ordre des premiers termes, les formes verbales composées susceptibles d'augment. Nous les rangeons en trois catégories : 1° formes qui présentent toujours l'augment ; 2° formes dont l'augment est instable ; 3° formes qui ne présentent jamais l'augment.

ΑΝΑ, ΑΜ, ΑΛ, ΑΝ¹.

1) ἀνεβάλλετο, εἰσανέβαινον, εἰσανέβησαν, ἀνέγνω, ἀνεγνάμθη, ἀνεγναμψαν, ἀνέδρακεν, ἀνεδέξατο, ἀνεδέγμεθα, ἀνέβαινε, ἀνήϊζαν; ἀνέκκιε, ἀνέκκαιον, ἀνηκόντιζε, ἀνέκοπτεν, ἀνέκπραγον, ἀνέβραχε, ἀνέδ-, ἀνέμνησας, ἀνέμιμνε, ἀνέμιμνον, ἀνέμεινα, ἀνέμισγε, ἀνένευε, ἀνέπαλτο, ἀνέπαυσεν, ἀνέπλομεν [γ 276 Zénodote lit ἀναπλόμεν pour ἄμα πλόμεν] ἀνήπτον, ἀνῆψε, ἀνῆψν, ἀνήρπασε, ἀνεκῆκίεν (ἀνα-), ἀνήρπαζαν; ἀνερρίπτουν, ἀνέρριψν, ἀνερροίβδησε, ἀνέσσυτο, ἀνεσπάζατο, ἀνεστενάζιζε, ἀνεστενάζοντο, ἀνέτειλε, ἀνέτλης, ἀνέτλη, ἀνέτλημεν, ἀνετράπετο, ἀνέδραμε, ἀνέδραμον, ἀνεφαίνετο, ἀνεφαίνον, ἀνέσχον, ἀνέσχε, -ετο, ἀνεχάζετο, ἀνεχώρησεν, ἀνεχώρησαν, ἀνέψυχον, ἀνέψυχθεν, ἀνήιον, ἀνηρείψαντο, ἀνήλυθεν, ἀνηρώτων, ἀνέσχεθε, ἀνεσχέθομεν.

2) ἄναγον, ἀνῆγες; ἀνείλετο, ἀνέλοντο; ἀλλύεσκον, ἀνήγαγον -εν, ἀνέλυσαν, ἀνέωγεν, ἀναοίγεσκον, ἀνέωξε, ἀνῶγεν; ἀνέπνεον, ἀνέπνευσαν, ἀμπνύνη, ἄμπνυτο; ἀνείρετο, (ἀνήρετο), ἀνέλκεν (var. ἀνείλκε); ἀνέηκεν, ἀνῆκε(ν), ἀνίει, ἄνεσαν; ἀνίστη, ἀνέστησεν, ἀνέστη, ἐξυπνέστη, ἀνστήτην, ἀνέστην, ἀνίστατο, ἐπανέστησαν.

3) ἀνάειρε, ἀναχυμβαλιάζον, ἄλλεγον, ἀναμορμύρεσκε, ἀμπήδησε, ἀνέγειρα, ἀνέγειρε, ἀνόρουσεν, ἀνόρουσαν, ἀνέεργον, ἀνένεικα.

ΔΙΑ, ΔΙ.

1. Sur l'emploi de cette préposition, consulter Skerlo, *Einiges über den Gebrauch von ἀνά bei Homer*, programm, Graudenz, 1892.

1) διήγαγον, διεδηλήσαντο, διεθείωσεν, διεκόσμεον, διεκοσμήσαντο, διέκρινεν, διέκριναν, διελέξατο, διεμέτρεον, διεμοιράτο, διήνυσε(ν), διέπερσε, διεπέρσαμεν, διεπράθομεν, διέπραθον, διεπράθετο, διέπτато, διέπρησσον, διεπτοίησε, διέσσυτο, διεσκέδασ', διεσχίσθη, διέσχισεν, διέτμαγεν, -ον, διέδραμον, διέτρεσαν, διεφαίνετο, διέπφραδε, διήφυσε, διέχευαν, διήλασε, διήρεσα, διήλθε, διέσχε, δίκυο.

2) διέστησαν, διαστήτην (var. διεστήτην); διείπομεν, διέπε.

3) διάμησε, διαρρίπτασεν, δίστατο, διώσεν, διέεργον.

ΚΑΤΑ, ΚΑΤ, ΚΑΠ, ΚΑΔ, ΚΑΒ, ΚΑΛ, ΚΑ.

1) κατέβαιν', -ομεν, κατέβην, -σαν, -αν, κχτεβήσето (var. -ατο), υπερχατέβησαν, κχτεγήρα, κατέαξε, -ξαμεν, κατέδαψαν, κατέδευσας, κατέδει, κατέδησε, -σαν, κατέδυ, κατεδύσато (var. -ετο), κατέθελεξεν, κατέκαιον, κατέκхе, κατέκειτο, κατέκειραν, κατέκλων, κατεχλάσθη, κατεκοιμήθημεν, κατεκόσμαι, κατέκτανον, -ες, -ε(ν), -ομεν, κατέκταν, -α, κατέκταθεν, κατέκυψε, κατέλεξα, -ας, -ε(ν), κατελέξατο, κατέλεκτο, παρχατέλεκτο, κατέλυσε, κατέμαρπτε, κατένευσα, έκκατέπαλτο, κατέπαυσα, -ε, κατέπηξεν, -αν, κατέπηκτο, έγκατέπηξα, κατεπλήγη, κατηράτο, κατέρεξεν, κατήρχετο, κατέοδεγε, κατέσσυτο, κατεσκίαον, κατέσχεν, κατέσχετο, κατεστόρεσαν, κατέστυγε, κατέτηξεν, κατέπεφνε(ν), -ον, -ον, κατέφθιτο, κατέχευας, -ε(ν), -αν, κατέχυντο, κατήιεν, κατήριπε, κατείρυσεν, κατήλυθον, -ον, κατήλθον, -ε(ν), -ομεν, κατήσθιε, κατήψησαν, καθείλομεν, καθίκυο, -ετο.

2) κατέβαλλε, κάββαλ', -ε, -εν (var. : κάμβαλε), παρχαβήδαλον, -εν, κατήγαγεν, κατήγετο, κατάγοντο, κατηγαγόμεσха, κατέδραθον, καδδραθέτην, κατέλειπον, -ε(ν), -ομεν, κάλλιπον, -ες, -ε(ν), κατεπλόομεν (var. καπα-), κατέθηκα, -(ε), -ε(ν), -αν, κάτθεμεν, κάτθεσαν, καθεσθήην, κατέμεθα, έγκάτθετο, κατέθεντο, κάτεχ(εν), -ετο, -οντο, καθέηκα, -εμεν, καθίζε, -εΐσε, -έζετο.

3) καταγίνεον, καταζήνασκε, κάτθανε, έγκάτθετο, κάππεσον, -ον, -έτην, -ε, -εν, καταπτήτην, κατείθετο, κατηήρατο (var. -ήρατο), κατερήτυε(ν), κατέρυκες, -ε, κατεύνασθεν, κάσχεθε, καταμήσατο, καταμύζατο, καταιένυσαν, -είσατο, -κείρετε, καθάπτετο, κατηπιόωντο, καθεΐδε, -ίδρυε, -ίζανον.

ΜΕΤΑ, ΜΕΤ, ΜΕΘ.

1) μετεβούλευσαν, μετεκίαθε, μετεκίαθον, μετέμισγον, μετε-
νίσσετο (var. -νίσετο, -νείσετο, -νίσσατο), μετέπρεπον, -ε(ν), -ον,
μετεσσεύοντο, μετέσσυτο, μετέστενον, μετέθηκε(ν), μετηύδα, μετη-
ύδων, μετέφη, μετεφώνεον, -εε, -ει, -εεν, μετέσιπον, -ε, -εν, -έειφ',
μετώχετο.

2) μεθίει, μέθιεν, μεθέηκα, -κε(ν), μεθῆκε(ν).

3) μεθέλεσκε, μέθεπε, μεθίστατο, μεθομίλειν, μετᾱλλησαν (?),
μετατροπαλίζεο.

ΠΑΡΑ, ΠΑΡ.

1) παρέδασκε, [παρεγίγνετο], παρεδραθεν, παρεδέξατο, παρηέρθη,
παρήξεν, -αν, παρέκειτο, παρεκέσκειτο, παρελῆξατο, παρέμεινεν,
παρέμιμνεν, παρενήνεον, παρήπαφεν, παρέπεισεν, παρέπεμψεν, παρε-
πλάγχθη, παρέπλαγξεν, παρέπλω, παρήλθε, παρέσφηλεν, παρέτρεσ-
σαν, παρετύγγανε, παρείθη, παρώχετο.

2) παρεθήκε(ν), πάρθεσαν; παρεδραμεν, παρδραμέτην, παρδραμον;
παρέλασσε, παρήλασαν, παρήλασε; πάρεχον, παρείχον; παρίζεν (var.
παρίζεν, πάρίζεν), παρέζετο; παρέστηκε, -η, παρίστατο; πάρεσαν, -ῆεν.

3) παρέλεκετο, παρυνάζεσθε.

ἌΜΦΙ, ἌΜΦΙ'.

1) ἀμφεκάλυψεν, ἀμφελάχαινε, ἀμφεμάχοντο, ἀμφενέμοντο,
ἀμφέξεσα, ἀμφεπένοντο, ἀμφεπονεῖτο, ἀμφεποτάτο, [ἀμφίσταντο],
ἀμφέσταν, ἀμφέθετο, ἀμφέχανε, ἀμφεχέοντο, ἀμφεχύθη, ἀμφέχυτο,
ἀμφεστρατόωντο, ἀμφήλυθε.

3) ἀμφαγάπαζον, ἀμφαγέροντο, ἀμφαράβησε, ἀμφαφώμιτο. ὁμφι-
βεθήκει, ἀμφιέσαντο, ἄμφεπε, ἀμφιέπον, ἄμφεπον [ἀμφίζανε], ἀμφι-
περιστρώφα, ἄμφεχεν, ἀμφιφύβηθεν (var. ἀμφε-).

ἌΝΤΙ, ἌΝΤ, ἌΝΘ.

1) ἀντεβόλησα, -ε, -αν, ἀντέστη, -ετόρησεν, -εφέροντο, ἀνθίσταντο.
ἜΠΙ, ἘΠ, ἘΦ.

1) ἐπήγαγον, ἐπήνεον, ἐπήνησαν, ἐπέβρισαν. ἐπηπειλίησεν.
ἐπῆρσεν (ἐπαρᾱρίσχω), ἐπήρκεσε, ἐπήρτυε, ἐπήφυσεν, ἐπήιεν, -ήισαν,
-ῆσαν, ἐπῆλθον, -ε(ν), ἐπήλυθον, -εν, -ἐπήπυον, ἐπήλεν, ἐπίαχον,

1 Sur le sens de cette préposition, cf. Ch. Ploix, *La préposition grecque ἀμφί*, *Mem. Soc. ling.*, t. VIII, p. 382-392.

ἐπέβαινον, ἐπέβησε, -αν, ἐπέβην, -η, -ημεν, -ησαν, ἐπέβαν, ἐπεβή-
 σετο (vars. ἐπι-, -σατο), ἐπέβαλλον, -εν, ἐπέγραμψεν, ἐπέγραψε,
 ἐπέδησε, ἐπέδωκε, ἐπέκειντο, ἐπέκερσε, ἐπέκελσεν, ἐπεκέχλετ',
 ἐπέκλυε, -εν, ἐπέκλωσαν, -σεν, -σαντο, ἐπεκραίαινε, ἐπέλαμψε, ἐπέ-
 λειβον, ἐπέλχεν, ἐπελήθετο, ἐπελήκεον. ἐπελώθειον, ἐπεμήνατο, ἐπε-
 μαίετο, ἐπεμάσσατο, ἐπεμήδετο, ἐπεμήνιε, [ἐπεμήνισαντο], ἐπέμυζαν,
 ἐπένειμε. ἐπένευε, ἐπένευσα, ἐπένησε, ἐπενήνεον, ἐπεπειθετο, ἐπέ-
 πτατο, ἐπέπλεον, ἐπεδεύετο, ἐπεθαύμασε. ἐπέπταρε, ἐπεπωλεῖτο,
 ἐπέρρεον, ἐπέρριψαν, ἐπερρώοντο, ἐπερρώσαντο, ἐπέσσευεν, ἐπέσσυτο,
 ἐπεσσεύοντο, ἐπεστέψαντο, ἐπέτελλε, -ον, -ετο, ἐπέ-τειλας, -ετείλατο,
 ἐπέθηκα, -εν, ἐπετοξάζοντο, ἐπέτρεπε(ν), ἐπέτρεψας, -εν, ἐπετράπετο,
 -ομεν, ἐπέτρεχον, -εστέναχοντο, -εστοναχησε, -ετόλμησε, ἐπεφράσθης,
 ἐπεφράσω, ἐπεφράσατο, ἐπεχείρειον, ἐπέχευε, ἐπέχυντο, ἐπεχεύατο,
 ἐπέχρον, ἐπώχτο, ἐπώμοσε (var. ἀπ-), ἐπώμουν (var. ἀπ), ἐπώ-
 πτων, ἐπώρνε, ἐπώρσε, ἐπώχατο¹? ἐπέπλω.

2) ἐπήισσον, ἐπήϊξα, -αν, ἐπαΐζασκε, ἔπεχεν, ἐπεῖχε, ἐπέσχον, -εν,
 ἔφεπε, ἐφέπεσκον, ἐπέσπον, -εν, ἐφίει, ἐφῆκα, -χεν (11 ex.), ἐφῆκα,
 -εν (4 ex.), ἐφορμήθη, ἐφορμήθην (var. ἐφω-), ἐπᾶλτο, ἐπινήδανε,
 ἐπνήδανε, ἐφίζανε, -έτην, ἐφίζε, ἐφίζεσκε, ἐφέζετο, ἐρίστατο,
 ἐπέστη, ἐπίστατο; ἐπέην, ἔπесαν; ἐπέδραμον, ἐπιδραμέτην.

3) ἐπάκουσαν, ἐπαμήσατο, ἐπαρῆζει, ἐπέγρετο, ἐφεύρομεν, ἐπέρεισε.
 ἐπέρυσσε, ἐπευφήμησαν, ἐπεύχετο, -εύζατο, ἐπίεσσαμεν, ἐπιρρέζεσκον,
 ἐπιρρήσεσκον, -ε, ἐποπτεύεσκε, ἐπότρυνας (var. ἐπω-) ἐπόρουσε, ἐφέλ-
 χετο, ἐφεψιώντο, ἐφίκοντο, ἐπάειραν, ἐπένεικα.

ΠΕΡΙ.

5) περίη, -σαν, περίδαλλε, περίδειςαν, ἀμφιπεριστρώφα, περι-
 δρύθη, περιίδυσε, περιήχησεν, περισχόμεθα, περίστησαν, περιστάθη,
 περιस्ताτο, περίκειτο, περικῆδετο, περικτείνοντο, περιμυχανώντο,
 περιπλέχθη, περίρρεε, περίσαινον, περισσεύοντο, περιστείζας, περιστε-
 ναχίζετο, περιτρέφετο, περίδραμον, περίτρεσαν, περιτρομέοντο, περι-
 φλέγετο (var. πυρὶ φλέγετο), περίχευεν, περιχώσατο, περιγίγνετο,
 περίδραμον, -περιήδη.

1. M 340. Cf. Ebeling, *Lexicon Homericum*, p. 464.

ΛΠΟ, ΛΠ, ΛΦ.

1) ἀπήγαγεν, ἀπήγαγον, ἀπηλοίησεν, ἀπήνυσαν, ἀπητίμησε. ἀπηύρα, ἀπηύρων, ἀπηύρας, [ἀπηύρατο], ἀπῆλθεν, ἀπήχθετο, ἀπέβαινε, ἀπέβη, ἀπεβήτην, ἀπέβησαν, ἐξαπέβησαν, ἀπεβήσετο (var. ἀπεβήσατο), [ἀπέβαλλεν], ἀπεδειροτόμησα, ἀπεδέξατο, ἀπέδωκε, ἀπέδρυφθεν, ἀπέδυνε, ἐξαπέδυνε, ἀπέδυσσε, ἀπέειπεν, ἀφωπλίζοντο, ἀπώκισε, ἀπεκαίνυτο, ἀπεκείρατο, ἀπέκοψα, ἀπέκοψε, ἀπεκόσμεον, ἀπεκρέμασεν, ἀπέκρυψε(ν), ἀπέκτεινεν, ἀπέκτανε, -ον, ἀπέκταμεν, ἀπέκτατο, ἀπέλαμπε, -εν, -ετο; ἀπέλειπεν, ἀπέληγεν, ἀπελυμαίνοντο, ἀπέλυσας, ἀπέλυσε(ν), ἀπεμνήσαντο, ἀπώμυ, ἀπώμυε, -ον, ἀπώμοσα, ἀπεμυθεόμην, ἀπενάσσατο, ἀπενίζοντο, ἐξαπένιζεν, ἀπέπαυσε, -σας, ἀπέπεμπον, -πε(ν), -πομεν, ἀπέπεμψα, -ε; ἀπέπιπτον, ἀπεπλάγχθης, -η, ἀπέπλειον, ἀπέπλω, ἀπέσσυτο, ἀπεσσύμεθα, ἀπεσχέδασεν, ἀπέστιχον, -ε, ἀπεστυφέλιζεν, -ξαν, ἀπέταμνεν, ἀπέθηκε, ἀπετίνυτο, ἀπέτισαν, ἀπετίσατο, ἀπέτραπε, -ετο, ἀπέφθιτο, ἀπέφθιθεν, ἀπεψύχοντο.

2) ἀπάραξε, ἀπήραξεν, ἀπώλεσε(ν), -σαν, ἀπόλεσαν, ἀπώλεο, -ετο, ἀπολέσκει, ἀπώλομεθα, ἀπόλοντο, ἀπέωσεν, ἀπῶσεν, ἀπῶσαν, -σατο; ἀρεῖλε, -λεο, -λετο, ἀφέλεσθε, ἀφέλοντο, ἀφάμαρτεν, ἀπήμβροτεν, ἀφίει, ἀφέηκε(ν), ἀφῆκε(ν), ἀφίετο, ἀφέτην, εἰσαφίκανε, -εν, ἀφίκεο, -κετο, -κόμεθα, ἀφίκοντο, ἀπαμύνετο, ἀπήμυνεν; ἀπέην, ἀπῆν, ἄπεσαν; ἀφίστατο, ἀπέστη, ἀφέστασαν, ἀφεστήκει.

3) ἀπαγγέλλεσκε, ἀπαμείβετο, ἀποαίνυτο, ἀπαίνυτο, ἀπόερσε, ἀποκινήσασκε, ἀπομόργνυ, ἀπομόρξατο, ἀπονέοντο, ἀπόνητο, ἀποπλύνεσκε, ἀπόρουσε, -σεν, ἀποστρέψασκε, ἀποτρύπωντο, ἀποέργαθε(ν), ἀπέργεν, ἀπέμεσεν, ἀπένεικας, -αν, -ατο, ἀπέχοντο.

ΥΠΟ, ΥΠ, ΥΦ.

1) ὑπῆσαν, ὑπήριπε, ὑπέσχεθε, ὑπέβαλλεν, ὑπέδεισαν, ὑπεδέξατο, ὑπέδεξο, -κτο, ὑπέδω, ὑπεθύσετο, ὑπεθερμάνθη [ὑπεθωρήσσοντο], ὑπεκλίνθη, ὑπεκρύφθη, ὑπέλειπον, -ετο, ὑπέλυσα, -ε, -αο, ὑπέλυντο, ὑπέμεινα, -εν, -αν, ὑπέμνησεν, ὑπεμνάσθε, ὑπερράγη, ὑπεστενάχιζε, ὑπέστρεφε, ὑπέδραμε, ὑπέτρεσαν, -ας, ὑπέφηνε, ὑπηνεικν (var. -ήνεγ-) ὑπέχευε, ὑπεχώρει, ὑπεχώρησαν, ὑπεσείετο

(var. ὑποσείετο), ὑπέστην, -ης, -η, -αν, ὑπῆλθετε, -ῆλυθε, ὑπώρορε.

2) ὑπίσχεο, -ετο, ὑπέσχεο, -ετο.

3) ὑπαγε, -ον, ὑπάκουσεν, ὑπάλυξεν, ὑπόεικον, ὑπόειξε, ὑπέρεπτε(ν), (var. -ιπτε), ὑπερώησαν, ὑποτρομέεσκον, ὕφελκε.

ΠΡΟ.

1) προὔπεμψα, ε(ν), προὔτυψαν, -ε, προὔφαινον, -ε, ὑπεχ-
προέλυσαν, προὔθηκεν.

2) πρόεχε, προὔχοντο, προέηκα, -κε(ν), -ῆκεν, -εσαν, ἐπιπροέηκα,
ἀποπροίει, ἀποπροέηκε.

3) προβάλεσκα, προβάλλοντο, πρόμολον, προγένοντο, προέεργε,
προέρεσαν, -σσεμεν, προέρυσσεν, προθέεσκε, προιάλλεν, ἐπιπροίηλε,
προίαψεν, προίειν, -εις, -ει, προκαλέσσατο, προκαλίζετο, προμάχιζεν
προνόησαν, προτίθει, προτίθεντο, προτρέποντο, προχέοντο.

’ΕΝ, ’ΕΓ, ’ΕΜ, ’ΕΝΙ.

1) ἐνέκρυψε, ἐνέκυρσε, ἐνεχεύατο, ἐνέπασσεν, ἐνεποίεον, ἐνέφυσεν,
ἐνέδησα, ἐνέδησεν, ἐνῶρσας, -σεν, ἐνῶρτο.

2) ἐνέβαλλε, ἔμβαλον, ἐνέπλησαν, ἐνέπλησεν, ἔμπληντο, ἐμπλή-
σατο, ἔμπνευσε, ἐνέπνευσε(ν) ἐμπνύθη (var. ἀμ-), ἐμφορέοντο,
ἐνέην, ἐνῆεν, ἔνεσαν, ἐνέηκε, ἐνῆκε(ν), ἐνῆκας, -αμεν, ἐνέπρησεν,
ἔμπρησεν.

3) ἐγγυάλιξα, -εν ἐγχρίπτοντο, ἔμβη, ἔμβαινον, ἐμβασίλευεν,
ἔμπεσε (ν), ἐνδίεσαν, ἐνδούπησα, ἐνδύνε, ἐνίζανον, ἔννεπε, ἐνισπες,
-ε, ἐνίαυε, -εν, ἐνεῦδεν, ἐνθρε(ν), ἐντέτατο, ἐνόρουσα, -σεν, ἐνισ-
χίμφη, ἐνέρεισαν, ἐντιθέμεσθα, ἐνθεο, -θετο, ἐνάμελγεν.

ΠΡΟΣ, ΠΡΟΤΙ.

1) προσήγαγε, προσέβαν, προσεβήσето, (προσεβήσατο), προσέ-
βαλλεν, προσέειπον, -ε, -ον, προσέκειτο, προσέκλινε, προσέλεκτο,
προσεπίλνατο, προσέπλαζε, προσέστιχε, προσέθηκεν, προσεδέρκετο,
προσέφην, -ης, -η, προσεφώνεε, -ον.

2) προσασυδήτην, προσηύδων, -α.

3) προσάλειφεν, προσπτύζατο, προτιόσσετο.

’ΕΚ, ’ΕΞ.

1) ἐξεγένοντο, ἐξεδέχοντο, ἐξεδύοντο, ἐξεκάθαιρον, ἐξεκαλεῖτο.
ἐξέκλεψεν, ἐξεκυλίσθη, ἐξεπέρησεν, ἐξέπτυσεν, ἐξέρρηξε(ν), ἐξεσάωσεν,

ἐξέσσυτο, ἐξεσύθη, ἐξέστρεψε, ἐξετάνυσσε, ἐξετανύσθη, ἐξετέλειον, ἐξετέλεσσα, -ε(ν), -αν, ἐξετελεῦντο, ἐξεφάνη, ἐξεφάνθη, ἐξέφθιτο, ἐξήγγειλεν, ἐξεπράθομεν, ἐξήπαφε, ἐξήνυσε, ἐξῆπτεν, ἐξήρπαξ', ἐξῆρχε, -ετο, ἐξῆλθον, -ε, ἐξηρώησαν, ἐζώφελλεν, ὑπεξεσάωσεν.

2) ἐξέθορεν, ἐκθορε, ἐξελάθοντο, ἐκλέλαθον, ἐκλάθετο, ἐξέσπασε [ἐκσπασε var. de ἔκταμε] ἔκταμε(ν), ἐξέταμον, ἐκφερον, ἐξέφερον, ἐκφερε, ἐκφερον, Ψ 576, ἐξέφυγον, ἐκφύγομεν, ἐκφυγε(ν), ἐκχεον, ἐκχεύατ', ἐκχυτο, ἐξέχυθ', ἐξεχέοντο, ἐξαγε(ν), ἐξῆγε(ν), ἐξήγαγε, ἐξάγαγ(ε), -εν, ἐξελον, -ε, -όμην, -ετο, ἐξείλετο, -οντο, ἐξήλαυνεν, ἐξήλασε, ἐξέλασε(ν), -σσαν, ἐξείρυσσαν, ἐξείρυσσε, ἐξέρυσσε(ν), -αν, ἐξερύσασκε, ἐξικόμην, ἐξίκετο, ὑπεξέφερεν, -ον, ὑπέκφερον, ὑπέκφυγε, -ε, -ον, ὑπεξέφυγεν, -ον.

3) ἐκβαλλε, ἐκβαλε, -ον, ἐκδεον, ἐκδούπησαν (var. ἐγ-), ἐκδυεν, ἐκθανον, ἐκγεγάτην, ἐκμολε, ἐκπαλτο, ἐκπεμπε, ἐκπεμψαν. ἐκπιεν, ἐκπιον, ἐκπιπτον, ἐκπασε, -ον, ἐκπληγεν, ἐκφθέγγατο (var. ἐφθ-), ἐκφόρεον, ἐκφορέοντο, ἐξαίνυτο, ἐξαγόρευεν, ἐξαίρεύμην, ἐξαλάωσε, -ας, ἐξαλάπαξε, -αν, ἐξιδεν, ἐξείρετο, ἐξενάριζεν, -ξε(ν), -α, -ας, -αν, ἐξερέεινε(ν), -ον, -ετο, ἐζήρατο, ἐξαπάτησεν.

ΕΙΣ, ἜΣ.

1) εἰσῆλυθον, -εν, εἰσῆλθον, -εν, εἰσενόησα, -σεν, εἰσέπτατο, ἐσέδρακον, -κεν, ἐσεμάσσατο, ἐσέχυντο.

2) εἰσάγαγον, εἰσῆγον, εἰσήγαγ', εἰσῆγον (var. εἰσάγαγον, εἰσῆγαγον), εἰσεῖδον, εἴσιδον, εἰσεῖδε(ν), εἴσιδε(ν), εἰσιδέτην, -ομεν, ἐσίδεσκεν, εἰσιδέσθην.

3) εἰσαφίκανε, εἴσβαινον (var. ἔμβαινον), εἰσέλασαν, εἰσορόωντο, εἰσαγείρετο, ἐάκουσε, ἐσθορε (var. ἐκ-, ἐν-) ἔσφερον, ἐσφόρεον, ἐσῆλατο, ἐσᾶλτο.

ΣΥΝ, ΣΥΓ, ΣΥΜ, ΞΥΝ.

1) συνεκλόνεον, συνέπηξεν, συνέαξε, ξυνέαξεν, -αν, ξυνέδησεν, συνέδησα, συνέδραμον.

2) συνέχευε, σύγχει, σύγχειας, σύγχυτο, συνήντετο, συναντέσθην, συναντήτην, ξυνέηκε, ξύνιεν (var. -ον), ξύνετο.

3) συλλέξατο, σύμβαλον, ξυμβλήτην, ξύμβλητο, -ντο, συμπλατάγησε, συμφοράσσατο, σύναγεν, -ον, συναίνυτο, σύνελεν, ξύνισαν

συνίτην, σύνεχον, συνέργον, -ε; ξυνέργον, συνεργαθόν, συναλάσσαμεν, σύνθετο, ζυνάγειρα, -ατο.

ΥΠΕΡ, ΥΠΕΙΡ.

2) ὑπειρέβαλον, ὑπέρβαλε, ὑπείρεχον, -ε(ν), ὑπερέσχε, ὑπερέσχεθε.

3) ὑπέρθορον, ὑπέρπτατο, ὑπερᾶλτο, ὑπερικταίνοντο, ὑπέρβη, ὑπέρβασαν.

§ 4. Rapports de la présence ou de l'absence de l'augment avec l'accent, les suffixes de personnes et de temps.

a) RAPPORTS DE L'AUGMENT ET DE L'ACCENT.

L'augment, comme l'a démontré J. Wackernagel¹, portait l'accent dans la phrase indépendante et était privé d'accent dans la phrase subordonnée. Brugmann a fait remarquer d'autre part² que l'augment tonique a pu contribuer à la chute de l'e dans les formes faibles des racines, et, combinant cette remarque avec la théorie de Wackernagel, suppose qu'en indo-européen la phrase indépendante présentait les deux types *é derket* et *édrket*; la phrase subordonnée : *e dérket* et *drket*.

Une étude de l'augment dans les verbes simples aurait plus de valeur pour résoudre ces questions d'origine. Mais les verbes composés ont pu nous conserver, figées en quelque sorte, d'intéressantes formes de verbes simples.

Un certain nombre de formes composées ont conservé l'accent sur l'augment, alors que la loi nouvelle de l'accent verbal en grec aurait exigé le report de l'accent sur la syllabe précédente. Ce sont les aoristes 2 : ἐπέσχον, ἀνέσχε, -εν; διέσχε, ἐπέσχε, κατέσχε, ὑπερέσχε, ἀνέσχον, composés de ἔσχον; ἐπέσπον, ἐπέσπεν, ἐπέσπον, composés de ἔσπον; κατέκτα, κατέκταν, composés de κτείνω; ἀνέσταν, ἀμφέσταν, composés de ἵστημι; κατέβαν, προσέβαν, composés de βαίνω.

L'accent de κατέπεφνον, -ε, -εν, -ον serait actuellement placé sur

1. *Zeitschrift de Kuhn*, t. XXIII, p. 457-470.

2. *Morphologische Untersuchungen*, t. III, p. 13, 88.

la syllabe *πε* s'il avait porté sur cette syllabe avant la chute de l'*ε* de la racine *φεν*. Sa persistance sur l'augment nous montre que c'était l'augment qui portait l'accent.

Dans quelques verbes composés commençant par une voyelle, l'accent est également resté sur la syllabe qui contenait l'augment, bien que la dernière syllabe soit brève : *ἀνῆγες*, *ἐξῆγε*, *-εν*, *εἰσῆγον*, composés de *ᾄγω*; *ἐπῆρσε*, *-εν*, de la racine *ΑΡ* (*ἀραρίσκω*), *ἀνῆψεν*, composé de *ᾤπτω*; *ἐνῶρσε(ν)*, *ἐνῶρασας*, *ἐνῶρτ(ο)*, composés de *ὄρνυμι*; *ἐξῆλθε*, *ἐπῆλθε*, *διῆλθε*, *κατῆλθε*, composés de *ἔλθον*; *ἐξῆρχε*, composé de *ἄρχω*.

L'aoriste second à forme faible a dû plus volontiers garder l'augment, par l'influence et la tradition des formes anciennes où l'augment portait l'accent, la forme verbale étant atone. Les aoristes seconds à augment ne sont cependant pas plus nombreux que les aoristes seconds sans augment. Si l'on retranche les formes produites par la prosodie, ou susceptibles d'altération, les exemples d'aoristes seconds sans augment sont :

ἔκπιον, *ἔκπιεν*, *ἔκπληγεν*, [*περισχόμεθα*], *ἔμβη*, *ἐκβάλον*, *-ε*, *-εν*, *-ον*; [*ἔμβλητήν*], *-το*, *-ντο*; *ἐκθορε*; [*ἀνστήτην*, *περίστησαν*], *ὑπέρπτατο*, *ἔμπληντο*, *ἔμπλητο*; *ἔκταμ(εν)*; [*κατθέσθην*]; [*περίδραμον*], *ὑπέκφυγον*, *-ες*, *-ε*; *ἐκφυγε*, *-εν*; *ἔκχυτο*; *ἔμπνυτο*; *ἐκθάνον*; *ἔκμολεν*, *πρόμολον*, [*καδδραθέτην*].

Nous avons mis entre crochets les exemples de duels, et de composés de *περί* qui appartiennent à la catégorie des formes sans augment. (Cf. p. 64 et 55.)

Le type *drket* est donc aussi répandu que le type *edrket*.

D'autre part, l'imparfait et l'aoriste premier, qui présentent la forme forte de la racine, devraient le plus souvent manquer d'augment, l'augment atone tendant à disparaître.

Si l'on met à part les formes produites par la prosodie et les formes qui ont pu être altérées par les copistes¹, les exemples de l'imparfait et de l'aoriste se répartissent ainsi :

1. Voyez p. 69-71, 78-82.

Imparfait sans augment : ἔμβαινον, ἔκδον, ἔνδυνε, ἀμφίεπον, [περικτείνοντο], [περίρρεε], κάσχεθε, ἔκφερ(εν), -ν, ὑπέκφερον, σύγγει, ἔκχεον, [περισσεύοντο], [περιτρέφετο], [περιτρομέοντο], ἐγγρίμπτοντο, [περίσαινον, περιστεναχίζετο].

Itératif sans augment : ἀλλύεσκον, ἀλλύεσκεν.

Imparfait avec augment : προσεδέρκετο, ἐνέπασσεν, ἐνεποίεον, προῦφαινε, -ον, -ετο, συνεκλύονεν, προσέπλαζε, προσεφώνεε, -εν, -ον, ἐνέβαλλε, προσέβαλλεν, ὑπεξέφερον, -εν; ἐξέφερεν, ον, ἐνέπρηθον; προσεπίλνατο.

Aoriste sans augment :

α) Aoriste thématique : ἔκπεσον, -ε.

β) Aoriste athématique : συλλέξατο, ἐμπλήσατο, [περίστειξα;]. [περίτρεσαν], συμφράσσατο, ἔμπνευσε, ἔμπρησεν, συμπλατάγησεν, ἐνδούπησα, -ε, ἀμπήδησε, περίδεισαν.

γ) Aoriste passif en θη : ἐμπνύθη, [περιπλέχθη], [περιδρύφθη].

Aoriste avec augment :

α) Aoriste thématique : προσεβήσετο.

β) Aoriste athématique : ἐξέκλεψεν, προσέκλινε, ἐνέκυψε, συνέπηξεν, ἐξέρρηξε, -εν, ἐξέσπασε, προῦτυψε, -αν, ἐνέφυσεν, ἐνέκυρσε, ἐσεμάσσατο, ἐξέπτυσεν, ἐνέδησα, -ε, -εν, συνέδησα, ξυνέδησεν, προῦπεμψ(α), -ε, -εν, ἐνέπλησεν, -αν, ἐξέστρεψε, προῦθηκεν, προσέθηκεν, συνέχευε, ἐνεχεύατο, ἐνέπνευσε, -εν, ἐνέπρησεν.

Comme on le voit, à l'imparfait et à l'aoriste premier, les formes à augment sont à peu près égales en nombre aux formes sans augment. Comme les types *drket* et *edrket* à l'aoriste second, les types *éderket* et *edérket* sont aussi répandus l'un que l'autre à l'imparfait et à l'aoriste premier.

b) LES SUFFIXES DE PERSONNES ET DE TEMPS.

Les suffixes de personne et de nombre ne semblent pas avoir d'influence sur l'augment, à l'exception du suffixe -την du duel. La plupart des exemples du duel en -την sont dépourvus d'augment. Ex. : διαστήτην, A 6; ἐπιδραμέτην, Ψ 418, 455, 447;

παραδραμέτην, X 157; καταπτήτην, Θ 156; [συνίτην, Z 120; Π 476; Υ 159; Ψ 814]; κατιθέσθην, γ 141; εἰσιδέσθην, ω 101'; ἀνστήτην, Δ 305; καδδραθέτην, ο 494; ζυμβλήτην, φ 15; προσαυδήτην, Δ 156; X 90; συναντήτην, π 555; συναντέσθην, Η 22.

Ces exemples ne sont pas tous également concluants : προσαυδήτην, συναντήτην, συναντέσθην peuvent être la déformation phonétique de formes à augment dont l'α serait devenu α par application de la loi : voyelle longue + *i u r l m n* + consonne s'abrège; διαστήτην, ἐπιδραμέτην, παραδραμέτην, καταπτήτην recevraient l'augment sans que leur valeur prosodique fût modifiée; κατεθέσθην serait équivalent à κατιθέσθην si κατ était au temps faible.

Les seules exceptions à cette loi sont ἐπεδραμέτην, K 354 (var. ἐπιδραμέτην), ἀπεβήτην, Φ 298.

Parmi les suffixes de temps, un seul offre un rapport fixe avec l'augment. C'est le suffixe -σκο- de l'imparfait itératif. Les formes en -σκο- n'ont jamais l'augment¹ : ἀλλύεσκον, τ 150; ἀλλύεσκεν, β 105; ἀναμορμύρεσκε, μ 238; ἀναοίγεσκον, Ω 455; ἀπαγγέλλεσκε, σ 7, P 409; ἀποκινήσασκε, Λ 636; ἀπολέσκετ', λ 586; ἀποπλύνεσκε, ζ 95; ἀποστρέψασκε, λ 597, X 197; διαρρίπτασκεν, τ 575; ἐξερύσασκε, K 490; ἐπαίξασκε, P 462, Σ 159; ἐπιρρέζεσκον, ρ 211; ἐπιρρήσεσκε, Ω 456; ἐπιρρήσεσκον, Ω 454; ἐποπτεύεσκε, π 140; εἰσίδεσκεν, ψ 94; ἐφέπεσλον, μ 550; [ἐφίζεσκε, ρ 331]; καταζήνασκε, λ 587; μεθέλεσκε, θ 376; προβάλεσκε, ε 551; προθέσκε, λ 515, X 459; ὑποτρομέεσκον, Υ 28.

Il y a deux exceptions à cette loi : παρέβασκε, Λ 104, où le suffixe -σκο- fait partie intégrante du thème verbal, cf. l'infinitif ἐπιβασκέμεν; et παρεκέσκετ', ξ 521 (κέσκετο = κεγυσκετο, φ 41). Ἀνεμορμύρεσκε est une mauvaise leçon pour ἀναμορμύρεσκε.

L'imparfait des verbes dérivés en -ζω semble avoir été aussi privé d'augment : ἀναχυμῆαλιάζον; cf. cependant ἐπετοξάζοντο.

Il peut être intéressant de signaler le rapport de l'augment et du redoublement dans les deux temps qui offrent un redoublement

1. Cf. p. 40.

2. Cf. P. Molhem, *De augmenti apud Homerum Herodotumque usu*, p. 30-54.

en -ε : l'aoriste et le plus-que-parfait. L'augment ne manque guère à ces temps que dans les formes qui, munies de l'augment, ne pourraient entrer dans un vers hexamètre : ἐκλεῖλαθον, ἐμδέβασαν, ἐντίτατο, ἐκγεγάτην ; mais ἀμφιβεβήκει, ἀποτέθνασαν.

Au contraire, l'augment est conservé dans ἐπεκέκλετο, κατέπιφνον, διεπέφραδε, ἐξεκέχυντο, ὑπεδείδισαν¹ ; de ces cinq formes, une seule, ἐξεκέχυντο, ne pourrait entrer dans un vers si elle n'avait pas l'augment.

L'usage ne semble pas être le même pour les autres formes de redoublement ; on trouve concurremment -ήγαγον et -άγαγον ; ἐπαρήρει ; ἐπελήλατο (cf. ἐλήλατο, ἡλήλατο), ὑπώρορε.

L'ε du redoublement des verbes commençant anciennement par un s, lequel ε, après la chute de s initial, donnait l'impression d'un augment, n'est pas précédé de l'augment : ἐνεστήρικτο ; ἀφιστήκει, ἀφίστασαν ; ἐφιστήκει, ἐφίστασαν ; παρίστασαν.

§ 5. Rapports de l'augment avec la composition des poèmes homériques.

La répartition des formes des verbes composés dans les différents chants de l'*Iliade* et de l'*Odyssée*¹ donne lieu à quelques observations.

Le nombre des formes sans augment est au nombre des formes à augment dans l'*Odyssée*, comme 1 est à 4 ; dans l'*Iliade*, comme 1 est à 2. L'augment est donc généralement plus employé dans l'*Odyssée* que dans l'*Iliade*. En ce qui concerne l'augment temporel, les formes sans augment sont aux formes à augment, dans l'*Odyssée*, comme 1 est à 2 ; dans l'*Iliade*, comme 1 est à 1,19. Pour l'augment syllabique, les formes sans augment sont aux

1. On pourrait ajouter les composés de -έαιπε qui contenait sans doute à l'origine un redoublement. Il est difficile de savoir si la langue homérique avait conscience de ce redoublement.

1. Nous sommes redevables du relevé par chant des verbes composés de l'*Odyssée* à MM. Royer, professeur au collège de Baumc-les-Dames, et Beaulieu, étudiant à la Faculté des Lettres de Rennes.

formes à augment, dans l'*Odyssée*, comme 1 est à 5,7; dans l'*Iliade*, comme 1 est à 5,95.

Voici l'énumération des chants de l'*Iliade*, rangés d'après le nombre décroissant des formes à augment comparé au nombre des formes sans augment : XIX (7 pour 1), VI (6,37), VII (6), IX (5,7), XVII (5), IV (4,2), X (4), XVIII (3,2), VIII (3,1), XXIV (3,1), II (2,86), III (2,8), V (2,6), XV (2,6), XIII (2,55), XXIII (2,28), XII (2,25), XX (2), XXII (1,89), XXI (1,85), XIV (1,68), XVI (1,67), XI (1,65), I (1,6).

Voici, dans le même ordre, l'énumération des chants de l'*Odyssée* : II (14 pour 1), XXIV (7,8), X (7,7), IV (6), XVII (5,5), XIII (5), XI (4,86), III (4,6), I (4,5), VII (4,5), XXI (4,3), XII (4,27), VIII (4), XXII (3,7), XVIII (3,5), XX (3,3), XIX (3,2), VI (3,16), XV (3,12), V (3), XIV (2,7), IX (2,58), XVI (2,57), XXIII (2,2).

L'étude particulière de la répartition de l'augment syllabique donne les résultats suivants : *Iliade*, VI (41 pour 1), XIX (41), IX (7,66), VIII (7,2), X (6,85), VII (6,85), XIII (6), XVII (5,28), XXIV (5,25), XI (5), V (4,8), I (4,7), XV (4,4), II (4,2), III (4), IV (3,5), XVIII (3,45), XX (3), XXIII (2,44), XXI (2,45), XII (2,16), XVI (2,15), XXII (2), XIV (1,9).

Odyssée, XX (29 pour 1), X (12), VII (11), II (11), XIII (9,5), XXIV (8,4), XVII (8), VIII (7,75), XI (7,57), III (7,5), IV (7), XVIII (7), XXII (5,57), XIX (5,7), XXII (5,57), V (5), XIV (4,75), XII (4,6), XVI (4,5), IX (3,9), I (3,1), VI (3), XV (2,9), XXIII (2,9).

L'augment temporel est ainsi réparti :

Iliade, IV (10 pour 1), XVII (4,66), XIX (3), IX (2,75), XII (2,5), XVIII (2,5), XXIII (2), VI (1,42), XIV (1,4), XXII (1,28), XXIV (1,22), X (1,14), V (1,125), VIII (1,125), VII (1,1), XX (1,1), III (1), XXI (1), II (0,66), XIII (0,66), XVI (0,66), XV (0,57), I (0,25), XI (0,17).

Odyssée, II (6 pour 0), I (14 pour 1), XXIV (6,5), IV (4,4), X (4,4), VI (4), XII (3,8), XV (3,75), XVII (2,6), XIII (2,6), XXI (2,5), XI (2,5), VIII (2), XXII (1,85), III (1,75), XVII (1,7),

XIV (1,2), VII (1,125), XVI (1,125), IX (1), V (0,85), XXIII (0,85), XX (0,8), XIX (0,77).

On ne peut attribuer la même importance à toutes les parties de cette statistique. Dans la plupart des chants, le nombre des formes verbales avec ou sans augment est trop faible pour que la proportion ait une valeur précise, la prépondérance numérique de telle ou telle catégorie de formes pouvant être due le plus souvent au hasard. Les seuls chants qui présentent un nombre assez considérable de formes significatives sont, pour l'augment syllabique dans l'*Iliade*, les chants : XVI (54-25 ex.¹), XI (61-12), V (53-11), XXIII (44-18), X (48-7), XXI (59-16), XV (44-10), IX (46-6), XXIV (42-8), XVIII (38-11) ; dans l'*Odyssée*, les chants : IV (70-10), IX (51-15), XIX (52-9), XI (53-7), XVII (48-6), X (48-4) ; pour l'augment temporel, dans l'*Iliade*, les chants : V (18-16), XI (5-28), XV (19-14), XXIII (20-10) ; pour l'*Odyssée*, les chants : XI (20-8), IV (22-5), X (22-5).

Si nous comparons entre eux les chants qui offrent à peu près le même nombre de formes susceptibles d'augment, nous voyons que la proportion du nombre des formes à augment au nombre des formes sans augment est assez variable. Le chant XVI de l'*Iliade*, qui offre 79 exemples, les répartit en 54 formes à augment, 25 formes sans augment ; tandis que le chant IV de l'*Odyssée*, qui contient 80 exemples, les répartit en 70 d'un côté, 10 de l'autre. Nous n'avons d'ailleurs pas assez d'exemples à notre disposition pour que la statistique donne des résultats probants.

Une thèse ingénieuse de Konrad Koch, *De augmento apud Homerum omisso*, démontre que l'augment ne manque pas en général dans les discours ; les exceptions à cette loi ne se rencontrent guère que dans les passages où l'orateur intercale une narration dans son discours. Dans les discours, le nombre des formes à augment est au nombre des formes sans augment comme 5,16

1. Le premier chiffre représente le nombre des formes à augment, le second le nombre des formes sans augment.

est à 1 ; dans les récits, au contraire, le rapport est renversé : les deux séries sont entre elles comme 0,7 est à 1. En ce qui regarde les verbes composés, il est à remarquer que les chants qui offrent la plus forte proportion de formes à augment sont précisément ceux qui contiennent le plus de discours, par exemple, dans l'*Odyssée*, les chants II, IV, X, XXIV ; dans l'*Iliade*, les chants VI, VII, IX, XIX. L'augment étant le signe du passé, il est assez naturel qu'il manque plus souvent dans la narration, où l'indication précise du temps est moins nécessaire que dans le discours.

§ 6. Du rapport de l'augment et de la prosodie.

Il importe de mettre à part les formes qui sont causées par la nécessité prosodique.

Certaines formes à augment, en effet, ne pourraient entrer sans correction dans un vers hexamètre si elles n'avaient pas d'augment. Ce sont les mots qui, dépourvus de l'augment, présenteraient une succession de trois brèves (υυυ), une brève entre deux longues (—υ—).

A. Augment syllabique : ἐξεδέχοντο ; ἐξεκάθαιρον ; ἐξεκυλίσθη ; ἐξεπέρησε, ἐξεπέρησεν ; ἐξεσάωσε, -εν ; ὑπεξεσάωσεν ; ἐξεσύθη ; ἐξετελεῦντο ; ἐξετέλειον ; ἐξετέλεσσα, -ε, -εν, -αν ; ἐξεφάνθη, -εν ; ἐξεφάνη ; ἐξεγόνοντο ; ἐξεδύοντο ; ἐξεκαλείτο ; ἐξελάθοντο ; ἐξετά-νυσσ' ; ἐξετανύσθη ; ἐξεχέοντο ; ἐξεκέχυντο ; ὑπεκπροέλυσαν ; εἰσε-νόησα, -εν ; 29 formes.

B. Augment temporel : διήνυσεν ; ἀπήνυσαν ; παρήπαφεν ; διήφυσεν ; ἐπήφυσεν ; ἀνήλυθεν ; ἐπήλυθε, -εν, -ον ; ὑπήλυθε ; κατήλυθον ; ἐπία-χον ; κατήριπε ; ὑπήριπε ; ἀπώμοσα ; ἐπώμοσε ; ὑπώρορε ; ἐξώφωλλεν ; κατήγετο ; ἀνήγαγον, -ε, -εν ; ἀπήγαγε(ν), -ον ; ἐπήγαγον ; κατήγαγεν ; κατηγαγόμεσθα, προσήγαγε ; ἐξήλαunen ; διήλασε, -εν ; παρήλασε, -αν ; ἐξήλασσαν ; διείπομεν, κατείρυσεν ; ἐξείρυσσαν, καθείλομεν ; ἀνείλετο ; ἀφείλετο ; ἐξείλοντο ; ἀφίετο ; ἀφίκειο ; διίκειο ; καθίκειο ; ἀφίκειτο ; καθίκειτο ; ἀφικόμεθ' ; ἀπώλεσα, -(ε), -εν, -αν ; ἀπώλεο, -ετο, -όμεθ' ; ἐξηρώησαν ; διήρεσα ; διήγαγον ; κατείχετο ; 61 formes.

En tout, quatre-vingt-dix formes.

Quelques-uns de ces mots pourraient entrer dans un vers hexamètre après une très légère correction : κατέρυσσεν; ἐξέρυσαν; ἀπόλεσσα, -ε, -εν, -χν; ἀπόλευ; ἐκτάνυσ'; διέρεσσα, ἀφίκειν, διίκειν, καθίκειν.

D'autre part, des formes sans augment ne pourraient entrer dans un vers hexamètre si elles avaient un augment. Ce sont les mots qui, munis de l'augment, présenteraient une succession de trois brèves (—), ou une brève entre deux longues (—), ou deux longues entre deux brèves (—).

A. Augment syllabique : ἐμβασίλεια, -εν; περιμηνανώνοντο; ἀμφιπεριστρώφα; προθέεσκε; κάτθαν(ε); περικήδετο; ἐντέτατο; περιστάθη; ἐκφόρεον; ἐσφόρεον; ἐκφορέοντο; ἐμφορέοντο; περιχώσατο; προσπτύξατο; ἐνδίεςαν; ἐγγυάλιξα, -ε, -εν; προκαλίζετο, προμάχιζεν, ἐμπολύνοντο; εἰσβαῖνον; ὑπέρβη, -θασαν; ἐμβέδασαν; περίβη, περιβήσαν; ἐκβαλλε; περίβαλλε; ἔμβαλ(ε), -εν; κάμβαλε(ν); κάμβαλ(ε), -εν; παρακάμβαλεν; ὑπέρβαλε; ἔμβαλον; σύμβαλον; παρακάμβαλον; προβάλεσκε, προβαλοντο; περιγίγνετο; προγένοντο; ἐκγεγάτην; ἐκδυε; περιδύσε; ὑπέρθορον; ἐνθορ(ε), -εν; ἔσθορε; ὑπέρθορον; προκαλέσσατο; περίκειτο; ἐκλάθετο; ἐκλέλαθον; ἄλλεγον; κάλλιπον, -ε, -εν, -(ε); προνόησαν; εἰσιδέτην; ἔκπεμπε; ἐκπεμψαν, ἐκπιπτον; κάππεσον, -(ε), -εν, -έτην, -ον; ἔμπεσε, -εν; ἐντάνυσε; προτίθει; ἐντιθέμεσθα; προτίθεντο; κάτθεμεν, -εσαν; πάρθεσαν; ἔνθεο; ἔνθετο; σύνθετο; ἐγκάτθετο; κατθέμεθα; προτρέποντο; ἔσφερων; ἐκφύγομεν; προχέοντο; σύγχεας; περίχευε, -εν; ἐχχεύατ'; σύγχυτ'; ἔκπαλθ'; cent formes.

B. Augment temporel : ἀμφαγάπαζον; ἐξαγόρευεν, ἐξαλάωσας, -ε; ἐξαλάπαξε, -αν; καταμύξατο; ἐξαπάτησεν; κατενήρατο; ἐξενάριζεν; ἐξενάριξα, -ας, -ε, -εν, -αν; ἐξερέεινε, -εν, -ον, -ετο; κατερήτυε, -εν, -ον; εἰσαφίκανε, -εν; εἰσορόωντο; ἐσαγεύετο; ἀμφαγέροντο; ζυναγείρατ'; ἀμφαράβησε; ἀμφαφώνοντο; καταγίνεον; ἀπαμείβετο; μεθομίλειον; προερέσσαμεν; συνελάσσαμεν; ἐπελήλατο; ἐξερύσασκε;

ἐξελόμεν; ἀπενείκατο; ἀποπρίει; ἐξικόμην; ἀπολέσκει; ἐπαμήσατο; καταμήσατο; ἀμφαράβησε; ἀμφαφώντο; quarante-quatre formes.

En tout, cent quarante-quatre formes.

Quelques-uns de ces mots pourraient entrer dans un vers hexamètre après une très légère correction; les composés de ἐς ou εἰς, si l'on change ἐς en εἰς ou *vice versa*; les composés de ὑπέρ, que l'on peut corri- : ῥύειρ devant une voyelle; les mots contenant εο, que l'on peut lire ευ, ou εο en une syllabe.

Les mots de trois syllabes du type (—υ—), terminés par une voyelle longue ou une diphtongue, pourraient entrer dans un vers hexamètre s'ils étaient placés devant une initiale vocalique, la dernière syllabe pouvant en ce cas être traitée comme brève. Tels sont προτίθει (προῦτίθει), ἐξέφάνη (ἐκφάνη). Dans les poèmes homériques, εἰ en hiatus reste long dans la proportion de 1 pour 100, η, dans la proportion de 6 pour 100. L'η de περιστάθη, λ 243, est ainsi abrégé.

Une étude de l'augment des verbes composés doit tenir compte : 1° des formes qui, pouvant figurer dans un hexamètre, offrent la même quantité, qu'elles aient ou non l'augment; 2° des formes qui peuvent figurer dans un hexamètre avec une quantité différente, qu'elles aient ou non l'augment. Nous allons énumérer les formes comprises dans ces deux classes. Nous distinguerons dans chaque classe les verbes à augment syllabique, les verbes qui commençaient par un digamma, et les verbes à augment temporel.

PREMIÈRE CLASSE.

FORMES DONT LA QUANTITÉ EST LA MÊME, QU'ELLES AIENT OU NON UN AUGMENT.

A. — *Augment syllabique* : Ce sont les verbes composés dont le premier terme est une préposition terminée par une voyelle, περί et πρό exceptés¹.

1. Nous indiquons entre parenthèses le nombre d'exemples de chaque forme contenus dans l'Iliade (i) ou dans l'Odyssée (o). Sur πρό en composition, voir p. 51.

α) Les formes composées ont un augment : κατέδαψαν (ο); διεθίωσεν (ο); ἀπεκαίνυτο (2. ο); ἐπεκράεινε (2. ι); διέκρινεν (ο); διέκριναν (ι); διέκριθεν (ι); μετέπρεπον (2. ι); μετέπρεπε (1. ο, 4. ι); μετέπρεπεν (ι); μετέπρεπον (2. ο); ἐπέπταρε (ο); διεπτοίησε (ο); ἐπέσπον (ο); ἐπέσπεν (2. ο); ἐπέσπον (6. ο, 1. ι); μετέστενον (ο); ἐπεστέψαντο (3. ο, 2. ι); ἀμφεστρατόωντο (ι); κατέστυγε (ι); διέσχισεν (ο); διεσχίσθη (ι); ἐπέτελλε (2. ο, 12. ι); ἐπέτελλ' (3. ι); ἐπέτελλεν (2. ο, 7. ι); ἐπέτελλον (ι); ἐπετέλλετο (3. ι); ἐπετέλλετ' (ο, ι); ἐπέτειλας (ι); ἐπετείλατο (ο); ἀνέτειλε (ι); ἀντετόρησεν (ι); ἐπέχραον (ο, 2. ι); μετεβούλευσαν (ο); ἀνέβραχε (ι); ἀνέβραχεν (ο); ἐπέβρισαν (ι); κατεγήρα (ο); ἀνέγνω (ο); ἀνέγνω (2. ο, 1. ι); ἀνέδρακεν (ι); κατέδευσας (ι); ἐπεδεύετ' (ι); ἀνεδέξατο (ι); ἀπεδέξατ' (ι); παρεδέξατο (ι); ὑπεδέξατο (ο, 2. ι); ὑπέδεξο (ο); ὑπέδεκτο (5. ο, 1. ι); ἀνεδέγμεθ' (ο); διεδηλήσαντο (ο); ἀπέδωκε (2. ι); ἀπέδωχ' (ι); ἐπέδωκε (2. ι); κατέθελεν (ο); ἀνέκαιε (5. ο); ἀνέκαιον (ο); κατέκαιον (ι); κατέκη (ι); ἀμφεκάλυψε (2. ο, 4. ι); ἀμφεκάλυψεν (1. ο, 4. ι); ἐπεκέκλετ' (ι); κατέκλων (ι); κατεκλάσθη (7. ο, 1. ι); ὑπεκλίνθη (ο); ἐπέκλυε (ι); ἐπέκλυεν (ο); ἀνέκοπτεν (ο); ἀπέκοψα (2. ο); ἀπέκοψε (1. ο, 2. ι); κατεκόσμει (ι); ἀπεκόσμεον (ο); διεκόσμεον (ι); διεκοσμήσαντο (ο); ἀπεκρέμασεν (ι); ἀπέκρυψεν (ι); ὑπεκρύφθη (ι); ἀπέλαμπ' (ι); ἀπέλαμπεν (1. ο, 2. ι); ἀπελάμπετο (ο, ι); ἐπέλαμψε (ι); κατελέξατο (ο, ι); παρελέξατο (1. ο, 5. ι); κατέλεκτ' (ο); παρκατέλεκτο (2. ι); ἀπέληγε (2. ι); ἀπέληγεν (ι); ἐπελήθετο (2. ο); κατέμαρπτε (2. ι); ἀμφεμάχοντο (2. ι); ἀνέμεινα (ο); ὑπέμεινα (ο); ὑπέμεινε (1. ο, 2. ι); ὑπέμεινεν (ο, ι); ὑπέμειναν (2. ι); παρέμεινεν (ι); ἐπεμήδετο (ο); ἐπεμήνιε (ι); ἀνέμνησας (ο); ὑπέμνησεν (ο); ἀπεμνήσαντο (ι); ἀνέμιμνε (ι); ἀνέμιμνον (ι); παρέμιμνεν (ο); ἀνέμισγε (ο); μετέμισγον (ο); ὑπεμνάσθε (ο); ἀπεμυθεομην (ι); ἀπενάσσατο (ο, ι); ἀμφενέμοντο (8. ι); ἐπένειμε (1. ο, 2. ι); ἀνένευε (ο, 2. ι); ἐπένευε (ι); ἐπένευσα (ι); κατένευσα (ι); κατένευσας (ο, ι); κατένευσε (2. ο, 4. ι); κατένευσεν (1. ο, 2. ι); ἀνένευσε (2. ι); ἀμφέξεσα (ο); κατέπαυσα (ο); κατέπαυσε (ι); ἀπέπαυσας (ο); ἀπέπαυσε (2. ι); ἀνέπαυσεν (ι); ἀνέπαυσαν (ι); ἐπεκεί-

θετο (12. ο); ἐπετείθεθ' (3. i); παρέπεισεν (3. i); ἀμφεπένοντο (2. ο, 5. i); διέπερσε (ο); διεπέρσαμεν (3. ο); διεπράθομεν (i); διέπραθον (ο); διεπράθετο (ο); ἐγκατέπηξ(α) (ο); κατέπηξεν (2. i); κατέπηξαν (i); ἀνεπλέομεν (ο); κατεπλέομεν (ο); ἐπέπλεον (2. ο, 1. i); ἀμφεπονεῖτο (ο, i); διέπρησσον (i); διέπρησσον (3. i); ὑπερράγη (2. i); ἐπερρώνοντο (ο); κατέσθισε (i); ἐπεσσεύοντο (1. ο, 4. i); ἐπεσσεύοντ' (i); μετεσσεύοντο (i); ἐπέσσευεν (3. ο); ἀνέσσυτο (i); ἀπέσσυτο (2. i); ἀπεσσύμεθ' (2. ο); διέσσυτο (1. ο, 5. i); ἐπέσσυτο (2. ο, 10. i); κατέσσυτο (i); μετέσσυτο (2. i); ἐπεσσύμεθα (1. ο); ἀπεσκέδασ' (ο); ἀπεσκέδασεν (i); διεσκέδασ' (3. ο); ἀνεσπάσας' (i); κατεστόρεσαν (i); ἀπεστυφέλιξεν (i); ἀπεστυφέλιξαν (i); ἀπέτις (ο); ἀπέτισεν (ο); ἀπέτισαν (i); ἀπετίσατο (ο); ἀνέτλης (ο); ἀνέτλη (ο); ἀνέτλημεν (ο); παρετύγχανε (i); ἐπετόλμησε (ο); ἀνέφαινον (ο); ἀνεφαίνετο (ο); διεφαίνετο (1. ο, 2. i); κατέπεφνον (ο); κατέπεφνε (4. ο, 2. i); κατέπεφνεν (5. ο, 5. i); κατέπεφνον (ο); ἀπέφθιτο (3. ο); κατέφθιτο (ο); μετεφώνεον (ο); μετεφώνεε (2. ο, 1. i), μετεφώνεεν (1. ο, 2. i); μετεφώνει (ο); ἀνεχάζετο (6. i); ἀνεχάζεθ' (i); ὑπεχώρει (2. i); ὑπεχώρησαν (i); ἀνεχώρησεν (i); ἀνεχώρησαν (ο, i); ἐπέγραψε (i); ἐπέγραψεν (ο); ἐπέγναμψεν (3. i); ἀνέγναμψαν (ο); ἀνεγνάμφθη (i); ἐπεθαύμας' (ο); ἀνεκήκειν (2. i); κατεκοιμήθημεν (i); ἐπέλειδον (ο); ἐπεμήνατο (i); ἐπένησε (2. i); ἐξαπένιζεν (ο); ἀπενίζοντο (i); μετενίσσετο (ο, i); παρέπλαγξεν (2. ο); ἀπεπλάγχθης (2. ο); ἀπεπλάγχθη (i); παρεπλάγχθη (i); ἀπέπλω (ο); ἐπέπλω (ο); παρέπλω (ο); ἐπεπωλεῖτο (4. i); κατεσκίαον (ο); ἀνεστενάχοντο (i); ἐπεστενάχοντο (i); παρέσφηλεν (i); κατέτηξεν (ο); διέτμαγον (ο); διέτμαγεν (1. ο, 4. i); ἐπέτρεχον (i); ἀντεβόλησας (2. ο); ἀντεβόλησε (1. ο, 2. i); ἀντεβόλησεν (2. ο, 2. i); ἀντεβόλησαν (i); ἀπεδειροτόμησα (ο); μετεκίαθε (ο, i); μετεκίαθον (4. i); ἐπέκλωσεν (ο); ἐπέκλωσαν (2. ο); ἐπεκλώσαντο (2. ο, 1. i); ἀνέκραγον (ο); κατέκυψε (2. i), ἀμφελάχαινε (ο); ἐπελήκειον (ο); ἐπελώθειον (ο); ἐπσμαίετο (2. ο, 2. i); ἐπεμαίετ' (2. i); ἐπεμάσας' (2. ο); διεμέτρουν (i); ὑπεμνήμυκε (i); παρενήνεον (ο); παρενήνεον (ο); ἐπενήνεον (2. i); ἀπέπλειον (ο); ἀμφεποτάτο (i); ἀνεροϊόδησε (2. ο); ἐπεστονάχησε (i); ἀπε-

τίνυτο (i); ἐπετοξάζοντο (i); ἀμφέχανε (i); ἀνέψυχον (i); ἀνέψυχθεν (i); ἀπεψύχοντο (2. i); ἀπέφθιθεν (3. o); ἐπέμνξαν (2. i).

ἀνέβαινε (3. o); ἀνέβαιν' (2. o); ἀπέβαινε (i); κατέβαιν' (2. o); κατεβαίνομεν (o); ἐπέβαινον (i); εἰσανέβαινον (3. o, 1. i); ἐπέβησε (i); ἐπέβησ' (i); ἐπέβησαν (o); ἀνεβήσето (o); ἀπεβήσето (1. o, 4. i); ἐπεβήσето (1. o, 6. i); ἐπέβησετ' (o); κατεβήσето (4. o, 5. i); ἐπέβην (3. o); ἐπέβημεν (o); ἐπέβησαν (o); ἀνέβη (i); κατέβην (o); κατέβησαν (i); ἀπέβη (12. o, 12. i); ἀπεβήτην (i); ἀπέβησαν (i); ἐξαπέβησαν (o); εἰσανέβησαν (2. i); ὑπερκατέβησαν (2. i); ἐπέβαν (o); κατέβαν (o); ἐπέβαλλον (2. o); ἐπέβαλλον (i); κατέβαλλε (i); ὑπέβαλλεν (o); ὑπέδεισαν (i); ὑπεδείδισαν (i); κατέδει (o); ἐπέδῃσε (o); κατέδῃσε. (3. o); κατέδῃσ' (i); κατέδῃσεν (3. o); κατέδῃσαν (2. o, 3. i); ἀπέδυνε (o); ἐξαπέδυνε (o); ἀπέδυσσε (2. i); ἀνεδύσето (o, i); κατεδύσето (2. i); κατεδύσεθ' (i); ὑπεδύσето (o); ἀνέδου (o, i); κατέδου (9. o, 3. i); ὑπέδου (o); ἀνέστησεν (i); ὑπέστην (4. i); ὑπέστης (2. o, 1. i); ὑπέστη (4. i); ὑπέστημεν (2. i); ὑπέρσταν (i); παρέστης (3. i); παρέστη (5. o, 5. i); ἀνέστη (10. o, 11. i); ἀνέστην (2. o, 3. i); ἀντίστη (2. i); ἀπέστη (i); ἐπέστη (3. i); ἐξυπανάστη (i); διέστησαν (i); ἐπανάστησαν (i); ἀμφέσταν (2. i); κατέκειραν (o); ἀπεκείρατο (i); ἐπέκερσε (i); κατέκειτο (o); κατέκειτ' (o); παρέκειτο (o, i); ἐπέκειντο (o); παρεκέσκειτ' (o); ἀπέκτεινεν (i); κατέκτανον (2. o, 1. i); κατέκτανες (o); κατέκτανε (2. o, 2. i); κατεκτάνομεν (o); ἀπέκτανε (3. i); ἀπέκτανον (2. o); κατέκταν (i); κατέκτα (7. i); κατέκταθεν (1. o, 2. i); ἀπέκταμεν (o); ἀπέκτατο (2. i); κατέλεξα (4. o); κατέλεξας (4. o, 2. i); κατέλεξε (o); κατέλεξεν (3. o, 1. i); διελέξατο (5. i); κατέλειπον (3. o, 1. i); κατέλειπεν (4. o); κατελείπομεν (2. o); ἀπέλειπεν (o); ὑπέλειπον (o); ὑπελείπετο (3. o); ὑπελείπετ' (i); ὑπέλυσα (o); ἀπέλυσας (i); ἀπέλυσσε (1. o, 2. i); ἀπέλυσεν (i); κατέλυσσε (2. i); ὑπέλυσσε (3. i); ἀνέλυσαν (o); ὑπέλυσας (i); ὑπέλυντο (i); ἀπέπεμπον (2. o); ἀπέπεμπε (o, i); ἀπέπεμπεν (i); ἀπέπέμπομεν (o); ἀπέπεμψα (o); ἀπέπεμψε (3. o); παρέπεμψεν (o); διέπτατο (1. o, 2. i); ἐπέπτατο (2. o, 1. i); ἀπέπιπτον (i); κατεπλήγη (i); κατέρεξεν (3. o, 4. i); ἐπέρρεον (i);

ἀνερίπτουν (0); ἀνέριψαν (0); ἐπέρριψαν (0); ἀπέστιχον (0);
 ἀπέστιχε (0); ἐπέσχον (i); ἐπέσχε (1. o, 5. i); ἀνέσχε (3. i);
 ἀνέσχεν (0); ἀνέσχον (0); ἀνέσχετο (1. o, 4. i); διέσχε (3. i);
 κατέσχεν (0); κατέσχετο (0); κατέσχετ' (0); ἀνέσχεθε (2. i);
 ἀνεσχέθομεν (0); ὑπέσχετο (3. o, 7. i); ὑπέσχεθε (i); ὑπέσχεο
 (1. o, 2. i); ἀπέταμνε (i); ἐπέθηκα (2. o); ἐπέθηκην (i); κατέθηκα
 (0); κατέθηκ' (2. o); κατέθηκην (4. o, 2. i); κατέθηκε (7. o, 3. i);
 παρέθηχ' (0); παρέθηκ' (0); παρέθηκην (4. o, 1. i); παρέθηκε (10. o);
 ἐπέθηκε (6. o, 2. i); ἐπέθηχ' (0); κατέθηκαν (i); μετέθηκε (0);
 ἀπέθηκ' (i); ἀμφέθετο (0); κατέθεντο (4. o); κατέθεντ' (i); ἐπέ-
 τρεπε (i); ἐπέτρεπεν (0); ἐπέτρεψας (i); ἐπέτρεψεν (i); ἀπέτραπε
 (2. i); ἐπετράπομεν (i); ἐπετράπετο (0); ἀνετράπετ' (2. i); ἀπε-
 τράπετ' (2. i); ἀνέδραμε (2. i); ἀνέδραμεν (3. i); ἀνέδραμον (i);
 παρέδραμον (i); παρέδραμεν (i); ἐπέδραμε (i); ἐπέδραμεν (i);
 ἐπεδραμέτην (i); ἐπέδραμον (1. o, 2. i); ὑπέδραμε (0, i); διέ-
 δραμον (0); ὑπέτρεσας (i); ὑπέτρεσαν (2. i); διέτρεσαν (2. i);
 παρέτρεσαν (i); ἀντεφέροντο (i); ἐπεφράσω (i); ἐπεφράσατ' (2. o,
 1. i); διεπέφραδε (2. o, 2. i); ἐπεφράσθης (0); ἀμφεχέοντο (0);
 κατέχευας (0); κατέχευε (3. o, 2. i); κατέχευεν (2. o, 5. i);
 κατέχευαν (i); ἐπέχευε (6. o); ἐπεχεύατο (2. o); ὑπέχευε (0, i);
 διέχευαν (3. o, 1. i); ἀμφέχυντ' (i); ἐπέχυντο (2. i); κατέχυνθ' (0);
 ἀμφεχύθη (0); κατέδραθον (3. o); παρέδραθεν (0); ἀνέπνεον (i);
 ἀνέπνευσαν (2. i); ἀπέδρυφθεν (0); ἀνέπαλτο (i); ἐκκατέπαλτο (i);
 ὑπεστενάχιζε (i); ἀνεστενάχιζ' (i); διεμοιράτο (0); ἐπέμυξαν (2. i).

παρέβασκε (i); ὑπεθερμάνθη (i); ἐπέκελσεν (0); ἐπέλησεν (0);
 ἀπελυμαίνοντο (i); κατέπηκτο (i); ὑπέστρεφε (i); ἐπερρώσαντο (i);
 μετέφη (9. o, 5. i); ὑπέφηνε (0); ἐπεχείρειον (0).

Le total de ces formes s'élève à 272 (477 exemples) pour l'*Odyssée*,
 300 (552 exemples) pour l'*Iliade*, ensemble 485 (1029 exemples).

β) Les formes n'ont pas d'augment.

ἀμφιβεδήκει (0); ἐπιρέζεσκον (0); διαρρίπτασκεν (0); ἀποστρέ-
 ψασκε (0, i); ἐπιδραμέτην (3. i); παραδραμέτην (i); ἀπονέοντο
 (3. i); ἀποπλύνεσκε (0); ἀποτρωπῶντο (i); κατακαίρετε (0); ἀπο-
 κινήσασκε (i); καταπτήτην (i); ὑποτρομέεσκον (i); ἀμφιφόβηθεν (i);

ἀνακυμβαλίαζον (i); ἀναμορμύρεσκε (o); ἐπιρρήσεσκε (i); ἐπιρρήσεσκον (i); ἐνισκίμθη (2. i); ἐνισπε (i), ἐνισπε (2. i); μετατροπαλίζεο (i); διαστήτην (2. i); ἀποτέθνασαν (o).

Le total de ces formes s'élève à 8 (8 exemples) pour l'*Odyssee*, 16 (24 exemples) pour l'*Iliade*, ensemble 24 (32 exemples).

B. Verbes à digamma.

α) Les formes ont un augment syllabique.

μετέειπον (o); μετέειπε (25. o, 14. i); μετέειπεν (8. o, 12. i); μετέειψ' (5. o); ἀπέειπε (1. o, 2. i); ἀπέειπεν (i); ἀπέωσε (o); κατέαξε (o); κατεῖξαμεν (i); ἀνέωγε (i); ἀνέωγεν (i); ἀνέωξε (o).

β) Les formes ont un augment temporel.

ἀπώκητε (o).

γ) Les formes n'ont pas d'augment.

ἀποαίνυτο (2. o); ἀπαίνυτο (i); ἐξαίνυτο (1. o, 5. i); συναίνυτο (i); ὑπόεικον (i); ὑπόειξε (i); ὑπόειξεν (o); ἄνελκε (2. i); ὕφελκε (i); ἐφέλκετο (i); παρέλκετο (o); καταείνυσαν (i); καταεΐσατο (i); ἀπόεργε (i); περιήχησεν(?) (i); ἐπιέσσαμεν (o); συνέεργε (o); ἀνέεργε (2. i); ἀνέεργον (i); ἀπέεργεν (i); διέεργον (i); ξυνέεργον (o); συνέεργον (o); ἀποέργαθε (i); -εν (o); συνεέργαθον (i); ἐπιήνδανε (7. o); ἐφήνδανε (i); ἀναοίγεσκον (i).

Le total de ces formes s'élève à 19 (61 exemples) pour l'*Odyssee*, 28 (57 exemples) pour l'*Iliade*, ensemble 42 (118 exemples).

C. Augment temporel.

Ce sont les verbes composés dans lesquels la première syllabe du second terme est longue, par nature ou par position.

α) Les formes ont un augment.

ἀπήμβροτε (2. i); ἀπήμβροτεν (i); ἐπήρκεσε (i); ἐπήρκεσεν (o); ἐξήρπαξε (i); ἐξήρπαξ' (i); ἐξήρπαξεν (i); ἀνήρπαξαν (o); ἀνήρ-

πασε (i); ἐπήρτυε (o); ἐξῆλθον (i); ἐξῆλθε (o); ἐπῆλθον (o);
 ἐπῆλθε (4. o, 3. i); ἐπῆλθεν (i); ἀπῆλθεν (i); διῆλθε (o, i);
 εἰσῆλθε (3. o, 3. i); εἰσῆλθ' (i); εἰσῆλθεν (o); εἰσῆλθον (o); κατῆλθε
 (o); κατῆλθεν (o); κατῆλθομεν (2. o, 1. i); κατῆλθον (i); παρῆλθε
 (o); ὑπῆλθετε (o); κατήσθιε (o, i); ἀπήχετο (2. i); ἐπώχετο (3. o,
 6. i); μετώχετο (2. o, 1. i); παρώχετο (2. i); ἐπώπτων (o);
 ἀπώμνυ (o); ἀπώμνυν (o); ἀπώμνυον (2. o); ἐπώμνυον (o); ἀφω-
 πλίζοντο (i); ἐνῶρσας (i); ἐνῶρσεν (i); ἐπῶρσ' (2. o); ἐνῶρτο (o, i);
 ἐπῶρτ' (i); ἀπηύρων (1. o, 4. i); ἀπηύρας (i); ἀπηύρα (4. o,
 15. i); ἀπηύρων (i); ἐπῆρσε (i); ἐπῆρσεν (i); ἐξῆπτεν (i); ἀνῆπτον
 (o); ἀνῆψεν (o); μετηύδων (2. o); μετηύδα (12. o, 11. i); προση-
 ύδων (12. o); προσηύδα (74. o, 88. i); προσηύδων (o); ἐφώρμησαν
 (i); ἐφωρμήθη (o); ἐπώτρυνε (i); ἐξήγειλεν (i); συνήντετο (2. o,
 1. i); ἐπήνεον (5. o, 2. i); ἐπήνησαν (4. i); ἐξῆρχε (6. i);
 ἐξήρχετο (o); κατήρχετο (o); ἐπώρνευε (i); ἐφέζετο (o, 2. i).

Le total de ces formes s'élève 50 (155 exemples) pour l'*Odyssee*,
 143 (179 exemples) pour l'*Iliade*; ensemble 68 (334 exemples).

β) Les formes n'ont pas d'augment.

ἐσῆλατο (2. i); καθάπτετο (o); προσαυδήτην (2. i); καθέζετο
 (3. o, 11. 1); καθέζετ' (5. o, 1. i); παρέζετο (i); ἀφεστήκει (o);
 ἀφέστασαν (3. i); ἐφεστήκει (2. i); ἐφέστασαν (1. o, 5. i); παρέσ-
 τασαν (i); ἐπότρυνας (o); ἐφορμήθη (o); ἀπαγγέλλεσκε (o, i);
 συναντίεσθην (i); ἐπᾶλτο (2. i); ἐσᾶλτο (2. i); ὑπερᾶλτο (i); [κατεί-
 βετο (o, i); ἐνεῦδεν (o); καθεῦδε (4. o); καθεῦδ' (i); παρευνάζεσθε
 (o); κατεύνασθην (i); ἐφεύρομεν (3. o); ἐπεύχετο (2. o); ἐπεύξατο
 (2. o, 8. i); ἐπήπυον (i)]; μετέλλαξαν (i); προτιόσσετο (o); προ-
 τιόσσετ' (o); ἐνεστήρικτο (i); ἐξαιρεύμην (o); συναντήτην (o);
 καταζήνασκε (o); ἐπευφήμησαν (2. i); ἐφεψιώντο (o); κατηπιόωντο
 (i); ἔποπτεύεσκε (o); ἀνείρετο (o, i); ἐξείρετο (o, 3. i); ἐπαιζασκε
 (2. 1); κατήφησαν (o); ἐπέγρετο (o, i).

Le total de ces formes s'élève à 26 (39 exemples) pour l'*Odyssee*,
 27 (59 exemples) pour l'*Iliade*, ensemble 44 (98 exemples).

DEUXIÈME CLASSE

FORMES DONT LA QUANTITÉ EST DIFFÉRENTE SELON QU'ELLES ONT OU NON
UN AUGMENT.

A. *Augment syllabique.*

Ce sont les verbes qui ont pour premier terme une préposition terminée par une consonne, περί, ou προ.

α) Les formes ont l'augment.

ἐξέκλεψεν (i); προσεδέρκετο (o); ἐσέδρακον (i); ἐσέδρακεν (2. o); προσέκλινε (2. o); ἐνέκρυψε (i); προσέλεκτο (o); ἐνέκασσεν (i); συνέπηξεν (i); ἐνεποίηον (i); ἐξεπράθομεν (i); ἐξέρρηξε (i); ἐξέρρηξεν (i); ἐξέισυτο (3. o, 1. i); ἐξέσπασε (i); προὔτυψε (o); προὔτυψαν (3. i); προὔφαινε (o); προὔφαινον (o); προὔφαινέτο (o); προὔφαινέτ' (o); προσέφη (3. o); προσέφη (15. o, 3. i); προσέφη (97. o, 117. i); ἐξέφθιτο (2. o); ἐνέφυσεν (o); συνεκλόνεον (i); ἐνέκυρσε (i); ἐσεμάσαστο (2. i); προσεπίλνατο (o); προσέπλαζε (o); ἐξέπτυσεν (o); προσεφώνεε (11. o, 7. i); προσεφώνεον (11. o, 7. i); προσεφώνεον (1. o, 2. i); ὑπερέσχε (o, 2. i); ὑπερέσχεθε (2. i).

προσεβήσεται (2. o, 2. i); προσέβη (o); προσέβη (o, i); ἐνέβαλλε (2. i); προσέβαλλεν (o, i); ὑπειρέβαλον (i); ἐνέδησα (i); ἐνέδησε (2. i); ἐνέδησεν (o); συνέδησα (o); ξυνέδησεν (i); συνέδραμον (2. i); ἐξέθορε (i); προσέκειτο (i); προὔπεμψα (o); προὔπεμψ' (o); προὔπεμψε (o); προὔπεμψεν (i); εἰσέπτατο (i); ἐνέπλησεν (i); ἐνέπλησαν (o); ἐνέπλησθην (i); προσέστιχε (o); ἐξέστρεψε (i); ἐξέταμ' (i); ἐξέταμον (1. o, 4. i); προὔθηκεν (i); προσέθηκεν (o); ὑπεξέφερον (i); ὑπεξέφερον (2. i); ἐξέφερον (o); ἐξέφερον (5. i); ἐξέφυγον (o); ὑπεξέφυγε (i); ὑπεξέφυγεν (i); ὑπεξέφυγον (o); συνέχευε (2. i); ἐνεχέυατο (o); ἐξέχυθ' (o); ἐσέχυντο (2. i); ἐνέπνευσε (o); ἐνέπνευσεν (o, i); ἐνέπρησεν (2. i); ἐνέπρηθον (i).

Le total de ces formes s'élève à 42 (180 exemples) pour l'*Odyssée*, 51 (202 exemples) pour l'*Iliade*, ensemble 81 (382 exemples).

β) Les formes n'ont pas l'augment.

ἔμβαινον (i); ἔμβη (o); κάββαλ' (i); ἔκβαλον (o, i); ἔκβαλε (4. o, 2. i); ἔκβαλεν (i); ἔκβαλον (o); ζυμβλήτην (o); ζύμβλητο (1. o, 2. i); ζύμβληντο (1. o, 2. i); ἔκδεον (i); ἔνδυε (3. i); ἀμφίεπον (o); ἔκθορε (i); ἔκπιον (o); ἔκπιεν (2. o); ἔκπιον (o); ἀνστήτην (i); περίστησαν (o, 2. i); περικτείνοντο (i); συλλέξατο (i); ἀλλύεσκον (o); ἀλλύεσκειν (2. o); ὑπέρπτατο (2. o, 2. i); ἐμπλήσατο (o, i); ἐμπληντο (o); ἐμπλητο (i); ἔκπεσον (i); ἔκπεσε (4. o, 9. i); περίρρεε (o); περίρρειζας (o); κάσχεθε (i); ἔκταμ' (i); ἔκταμεν (2. o); κατθέσθην (o); περίδειςαν (i); περιδράμον (i); περίτρεσαν (i); ἔκφερ' (3. i); ἔκφερον (o); ἔκφερον (4. i); ὑπέκφερον (o); ὑπέκφυγον (2. o); ὑπέκφυγες (i); ὑπέκφυγε (o); ἔκφυγε (3. o, 5. i); ἔκφυγεν (2. i); συμφράσσατο (2. o, 2. i); σύγγει (i); ἔκχεον (i); ἔκχυτο (o); ἔμπνευσε (o, 3. i) ἔμπνυτο (2. o, 2. i); ἐμπνύνθη (2. i); ἔμπρησεν (o); συμπλατάγησεν (i); ἔκπληγεν (i); καθδραθέτην (o); ἐνδούπησα (o); ἐνδούπησε (o); ἔκθανον (o); περισσεύοντο (2. i); περιτρέφετο (o); περιτρομέοντο (o); ἀμπήδησε (i); περιπλήχθη (o); ἔκμολεν (i); πρόμολον (o); ἐγγρίμπτοντο (i); περιδρύφη (i); περισχύμεθα (o); περίσαινον (o); περιστεναχίζετο (o).

Le total de ces formes s'élève à 41 (57 exemples) pour l'*Odyssee*, 42 (74 exemples) pour l'*Iliade*, ensemble 73 (131 exemples).

Les formes suivantes sont équivalentes en quantité, qu'elles aient ou non l'augment :

1° Formes à augment : προσέβησέτο (2. o, 2. i); προσέβη (o); προσέβαν (o, i); ἐνέβαλλε (2. i); προσέβαλλεν (o, i); προσεδέρκετο (o); ἐνέδησα (i); συνέδησα (o); ἐνέδησε (2. i); ἐνέδησεν (o); ξυνέδησεν (i); προσέθηκεν (o); προσέκειτο (i); ἐνέκυρσε (i); προσέλεκτο (o); ἐσεμάσσατο (2. i); ἐνέπασσεν (i); συνέπηξεν (i); προσεπύλατο (o); ἐνεποίουν (i); προσέφην (3. o); προσέφη; (15. o, 3. i); προσέφη (97. o, 117. i), ἐνέφυσεν (o); προσεφώνεε (11. o, 7. i); προσεφώνεεν (11. o, 7. i); προσεφώνεον (1. o, 2. i); συνέχευε (2. i); ἐνεχεύατο (o); ἐσέχυντο (2. i).

2° Formes sans augment : ἔμβαινον (i); ἔμβη (o); ἔνδυε (3. i); συλλέξατο (i); σύγγει (i); ἐνδούπησα (o); ἀμπήδησε (i).

B. *Verbes à digamma.*

α) Augment syllabique : προσέειπον (18. o); προσέειπε (78. o; 53. i); προσέειπεν (18. o, 21. i); εισεῖδον (2. o); εισεῖδε (2. i); συνάξε (i), ξυνάξε (i), ξυνέαξαν (o); ἀπέωσε (o).

β) Augment temporel : 1° en ει : ἐξείρυσε (i); ἀφείλε (o); ἀφείλεο (i); ἐξείλετο (2. o, 4. i); [εἰσεῖδον (2. o); εἰσεῖδε (2. i)].

2° en ῶ = εω : ἀπῶσεν (2. i); διῶσεν (i); ἀπῶσαν (i); ἀπώσατο (o, i).

γ) Pas d'augment : ἀμφιέσαντο (o); ἐξέρυσε (i); ἐξέρυσ' (2. i, 1. o); ἐξέρυσεν (i); ἐπέρυσσε (o); προέρυσεν (i); ἐξέρυσαν (2. o); ἐξέλε (2. o, 1. i); ἐξέλον (2. o, 3. i); ἐξέλετο (4. i); ἐξέλετ' (2. i); ἐξέλεθ' (i); σύνελεν (i); ἀφέλεσθε (i); ἀφέλοντο (o, i); ἀνέλοντο (1. o, 2. i); μεθέλεσκε (o); εἰσίδον (o); εἰσίδε (4. o, 1. i); εἴσιδ' (o); εἴσιδεν (3. o, 1. i); εἰσίδομεν (o); εἴσιδον (o); εἰσίδεσκεν (o); εἰσιδέσθην (o); ἐξίδεν (o).

Le total de ces formes s'élève à 28 (148) pour l'*Odyssee*. 28 (115) pour l'*Iliade*; ensemble, 45 (263).

Un verbe commençant par s reçoit l'augment syllabique : ἐφέηκα (i); καθέηκα (i); μεθέηκα (i); προέηκα (3. i); ἐπιπροέηκα (3. i); ἀνέηκεν (i); ἀφέηκε (2. i); ἀφέηκεν (i); ἐνέηκε (o, i); ἐφέηκε (o, i); ἐφέηκεν (o); μεθέηκε (i); μεθέηκεν (o); ξυνέηκε (5. i); ξυνέηχ' (o); προέηκε (7. o, 9. i); προέηκεν (6. o, 1. i); ἀποπροέηκε (2. o); ἐπιπροέηκε (o); ἐπιπροέηκεν (i); εη peut se contracter en η̄ : ἐφῆκα (2. i); ἀνῆκας (i); ἐνῆκας (i); ἀνῆκε (3. o, 8. i); ἀνῆκεν (4. o, 7. i); ἀφῆκε (i); ἀφῆκ' (i); ἀφῆκεν (3. i); ἐνῆκε (2. i); ἐνῆκεν (3. i); ἐφῆκε (1. o, 3. i); ἐφῆκεν (2. o, 2. i); προῆκε (i); μεθῆκε (o, i); μεθῆκεν (o); ἐνῆκαμεν (o).

On peut sans doute aussi regarder comme un augment syllabique l'ε de -ήην, dans ἀπέην (2. i), ἐνέην (2. o), ἐπέην (i), à moins que -εην ne soit pour -ηεν, avec interversion de quantité.

L'e de -έηκα¹, comme celui de -έν, si ce dernier a la valeur d'un augment syllabique, est dû à l'analogie de ἔθηκα d'une part, de ἔφην de l'autre.

C. Augment temporel.

α) Formes à augment : ἐξήπαφε (0); ἀπηλοίησεν (i); ἀπήμυ-
νεν (i); ἐξήνυσε (i); κατηρᾶτο (i); ἐξήλασε (0); εἰσήλυθον (2. i);
εἰσήλυθεν (2. 0); ἀμφήλυθε (0); ἀμφήλυθεν (0); ἀνηρώτων (0);
ἐπήισσον (0); ἐπήιξα (0); ἐπήιξαν (0, i); παρήιξεν (2. i); παρήι-
ξαν (i.); ἀνήιξαν (2. 0, 2. i); ἀνηκόντιζε (i); ἐπηπείλησε (0);
ἐπηπείλησ' (i); ἐπηπείλησεν (i); ἐξώφελλεν (0); ἀπητίμησε (i).

ἀνῆγες (i); ἐξῆγε (2. 0); ἐξῆγεν (i); εἰσῆγον (2. 0); ἐξήγαγε (i);
εἰσήγαγ' (0); παρηέρθη (i); παρείθη (i); ἐπείχε (0, i); παρείχον (0);
ὑπήνεικαν (i); ἀπήραξεν (i); παρῆσθα (0); ἀπῆν (3. 0); ἐνῆεν (i);
ἐπῆεν (0, i); παρῆεν (0); ἀπῆμεν (0); ὑπῆσαν (i); ἀπέην (2. i);
ἐνέην (2. 0); ἐπέην (i); ἀνίει (i); ἐφίει (i); μεθίει (3. i); ἐξίκατο
(0, 2. i); ἐπίηλεν (0); ἀνηρεψαντο (4. 0, 1. i).

Le total de ces formes s'élève à 26 (37 ex.) pour l'*Odyssée*,
31 (38 ex.) pour l'*Iliade*; ensemble, 51 (74 ex.).

β) Formes sans augment : ἔξαγεν (0); ἔξαγ' (2. i); σύναγεν (0);
ὑπαγε (3. i); ἄναγον (3. 0); σύναγον (3. i); ὑπαγεν (0, i); ἀνά-
γοντο (0, i); κατάγοντο (2. 0); ἐξάγαγεν (i); ἐξάγαγ' (0); εἰσά-
γαγον (0, i); ἀνάειρε ipf. (i); ἀνάειρε aor. (3. i); ἐπάειραν (i);
ἐπαρήρει (i); ἀπαμύνετο (0); [ἐξήρατ' (2. 0); ἐξήρατο (0)]; ἄπεςαν
(i); ἔνεςαν (3. 0, 1. i); ἔπεςαν (0); πάρεςαν (i); συνίτην (4. i);
ξύνισαν (i); ἀφίκοντο (3. 0, 5. i); ἐφίκοντο (i); ἀφέτην (i); κάθε-
μεν (0); ἄνεςαν (i); πρόεςαν (4. 0); ξύνετο (0); ἄμφεπε (0, i);
ἄμφεπεν (i); δῖεπε (i); δῖεπ' (i); ἔφεπε (3. i); ἔφεπ' (3. i);
μέθεπε (2. i); ἄμφεπον (3. i); ἐφέπεσκον (i); ἄμπεχεν (0); ἄπεχε
(i); ἔπεχεν (0); κάτεχεν (i); ὑπείρεχε (i); ὑπείρεχεν (i); κάτεχ'
(0); πρόεχ' (0); πάρεχον (i); σύνεχον (2. i); ὑπείρεχον (i); ἀπέ-

1. Cf. p. 42.

χοντο (ο); κατέχοντο (i); προῦχοντο (ο); ἀπέμασσαν (i); ἀνένεικα (ο); ἐπένεικα (i); ἀπένεικας (2. i); ἀπένεικας (2. ο); προίειν (3. ο); προίεις (ο); ἀφίει (1. ο, 6. i); ἀνίει (ο); ἐφίει¹ (ο); προίει (2. ο, 17. i); διάμησε (2. i); μέθιεν (ο); ξύνιεν (i); ἀπόλεσσαν (i); ἄπολονται (3. ο, 2. i); ὑπερώησαν (3. i); ἀπάραξε (i); προίαψεν (i); προέρεσσαν (ο, i); ἐπέρεις (1. ο, 2. i); ἐνέρειςαν (ο); προίαλλε (2. ο, 1 i); προίαλλεν (i); επιπροίηλε (i); [ἐνίαυε (ο); ἐνίαυεν (ο)]; ἐνόρουσα (i); ἀνόρουσε (5. ο, 5. i); ἀνόρουσεν (4. i); ἀπόρουσε (1. ο, 4. i); ἀπόρουσεν (2. i); ἐνόρουσεν (i); ἐνόρουσ' (i); ἐπόρουσε (1. ο, 16. i); ἐπόρουσεν (3. i); ἐπόρουσαν (i); ἀνόρουσαν (2. ο); ξυνάγειρα (i); ἐσάκουσε (i); ὑπάκουσε (ο); ἐπάκουσαν (i); προσάλειπεν (ο); ὑπάλυξε (ο); ὑπάλυξεν (2. ο); ἀφάμαρτε (4. i); ἀφάμαρτεν (4. i); ἀφάμαρθ' (i); ἀνέγειρα (ο); ἀνέγειρε (1. ο, 2. i); ὑπέρεπτε (i); κατέρυκε (i); κατέρυκε (6. ο, 4 i); ἀπόνητο (3. ο); ἀπόνηθ' (i); ἐνάμελγεν (ο); ἀπομόργνυ (2. i); ἀπομόρξατο (2. ο, 1. i); ἔγγεπε (i); παρέλασσε (2. i); εἰσέλασαν (ο); ἐξέλασ(ε) (3. i).

Le total de ces formes s'élève à 55 (90 ex.) pour l'*Odyssée*, 81 (171 ex.) pour l'*Iliade*; ensemble, 120 (261 ex.).

L'étude de ces deux classes de formes donne des résultats différents, selon que l'on admet ou non comme authentique le texte ordinaire des poèmes homériques. 1° Si on admet que les copistes ont peu dénaturé le texte primitif, les formes qui offraient la même quantité, qu'elles eussent ou non l'augment, sont les plus significatives. 2° Si on admet, au contraire, que les copistes ont corrigé le texte homérique pour le rapprocher de l'usage de leur époque, les seules formes qu'on puisse prendre en considération sont celles qui présentent une quantité différente, qu'elles aient ou non l'augment. Nous étudierons successivement à ce point de vue l'augment syllabique et l'augment temporel.

1° *Augment syllabique.*

Dans le premier cas, en comparant le nombre des formes à aug-

1. Les mêmes formes ἀνίει, ἐφίει ont un ι long dans l'*Iliade*.

ment syllabique au nombre des formes dépourvues de cet augment, les verbes à digamma laissés de côté, on arrive à la conclusion que l'augment en général était fixe, qu'il a été conservé dans 485 formes composées donnant un total de 1029 exemples d'une part, et 81 formes (382 ex.) de l'autre; qu'il était instable ou inusité dans environ 24 formes (32 ex.) d'une part, et 73 formes (131 ex.) de l'autre, que l'on trouve dépourvues d'augment dans l'*Iliade* et l'*Odyssee*.

Dans le second cas, l'augment syllabique serait présent dans 81 formes (382 ex.); absent dans 73 formes (131 ex.). Mais il resterait 485 formes (1029 ex.) et 24 formes (32 ex.) qui pourraient être rangées, à volonté, dans la première ou la seconde catégorie, et donneraient lieu à deux conclusions exactement opposées l'une à l'autre.

Examinons la première hypothèse. Si l'on tient compte des résultats acquis par ailleurs, il est facile de réduire encore le nombre des formes dépourvues d'augment qui soient réellement significatives.

La série de 24 formes (32 ex.) peut être réduite à 11 formes (15 ex.). En effet, cette série comprend quatre duels (cf. p. 64) : ἐπιδραμέτην, παραδραμέτην, καταπτήτην; διαστήτην; neuf itératifs (cf. p. 65) : ἐπιρέζισκον, διαρρίπτασκειν, ἀποστρέψασκε, ἀποπλύνεσκε, ἀποκινήσασκε, ὑποτρομέεσκον, ἀναμορμύρεσκε, ἐπιρρήσεσκε, -ον, formant un total de 17 exemples. Il est à remarquer que, après cette rectification, dans la première classe, le nombre des formes à augment syllabique est au nombre des formes dépourvues d'augment comme 44 est à 1; l'écart est plus considérable encore si l'on compare le nombre des exemples : 68 pour 1. Les seules formes significatives sans augment sont : ἀμφιβεβήκει, ἀπονέοντο, ἀποτρῶπῶντο, κατακείρετε, ἀμφιφόβηθεν, ἀνακυμβαλίζον, ἐνισκίμθη, μετατροπαλίζω, ἀποτέθνασαν. Or pour cinq de ces formes nous trouvons des variantes munies de l'augment : ἀπετρῶπῶντο, κατεκείρετε, ἀμπεφόβηθεν, ἀνεκυμβαλίζον, ἀπετέθνασαν.

La série de 73 formes (131 ex.) peut de même être réduite à 56 formes (108 ex.). En effet, cette série comprend : quatorze composés de περί : περίστησαν, περιχτείνοντο, περίρρεε, περίστειξας, περιδραμον, περίτρεσαν, περισσεύοντο, περιπλέχθη, περιτρέφετο, περιτρομέοντο, περιδρύφθη, περισχόμεθα, περίσαινον, περιστεναχίζετο (p. 55); deux itératifs : ἀλλύεσxon, ἀλλύεσxεν (p. 65); trois duels : ἀνστήτην, κατήσθην, καθδραθέτην (p. 64), en tout 23 ex. Si l'on admet que le texte homérique nous ait été transmis sous une forme incorrecte, on pourrait encore retrancher de ce chiffre les formes qui, commençant par une longue faible, substitueraient à cette longue, après l'adjonction de l'augment, deux brèves. Ce sont : ἔμβαινον, ἐνδυνε, συλλέξατο, soit 3 formes donnant un total de 5 exemples. Il ne resterait donc plus, dans cette hypothèse, que 53 formes (103 ex.) à expliquer. Quant à ces 53 formes, il est clair que le poète avait le choix entre deux formes, l'une sans augment, l'autre avec augment.

Il y a, en effet, quelques doublets de ce genre dans l'*Iliade* et l'*Odyssée* (nous indiquons le partage du mot entre les différents pieds par un - et le pied par un numéro, entre parenthèses) :

ἐπεδραμέτην (1-2-3), ἐπιδραμέτην (1-2-3).

ἐξέθορε (2-3), ἔκθορε (5).

ἐφέηκα (2-3), ἐφῆκα (2-3), (5-6).

ἀνέηκεν (2-3), ἀνῆκεν (2-3), (5-6).

ἀφέηκε (2-3), ἀφῆκε (5-6).

ἀφέηκεν (2-3), ἀφῆκεν (2-3), (5-6).

ἐνέηκε (1-2), (2-3), ἐνῆκε (3-4), (5-6).

ἐφέηκεν (2-3), ἐφῆκεν (5-6).

μεθέηκε (5-6), μεθεῖκε (1-2).

προέηκε (2-3), (4-5), προῆκε (3-4).

ἀνέωγεν (5-6), ἀνῶγεν (5-6).

εἰσεῖδον (3-4), εἴσιδον (1).

εἰσαῖδε (2-3), εἴσιδε (5).

ἐνέπνευσε (3-4-5), ἔμπνευσε (2-3).

ἐνέπρησεν (1-2-3), ἔμπρησεν (1-2).

ἐξέφερον (1-2), ἔκφερον (1).

ἐξέφερον (1-2), (2-3), ἔκφερον (1), (4).

ὑπεξέφερον (4-5), ὑπέκφερον (3-4).

ὑπεξέφυγε (1-2-3), ὑπέκφυγε (1-2).

ὑπεξέφυγον (2-3-4), ὑπέκφυγον (3-4).

ἀπέωσε (2-3), ἀπῶσεν (4-5).

Les 53 formes (103 ex.) en question se répartissent entre les combinaisons suivantes de brèves et de longues : -υ, --υ, -υυ, --υυ, υ-υυ, -υυ-υ, ---υ. Ce sont sans doute des raisons de métrique qui ont le plus souvent déterminé le poète à employer une forme de préférence à une autre.

Examinons la seconde hypothèse. Si les copistes ont altéré le texte des poèmes homériques, il n'y a de formes sûres que celles qui présentent une double quantité si l'on y ajoute ou que l'on en retranche l'augment.

Pour l'étude de l'augment syllabique nous sommes réduits à 81 formes (382 ex.) avec augment, 73 formes (131 ex.) sans augment, et pour l'augment temporel à 51 formes (74 ex.) avec augment, 120 formes (261 ex.) sans augment.

On ne peut, dans ce cas, rien conclure au sujet de l'emploi primitif de l'augment syllabique. Car le nombre des formes privées d'augment est sensiblement égal à celui des formes à augment. Dans le nombre de 382 exemples, en effet, les différentes personnes de προσέφην et de προσεφώνεον qui sont employées dans des formules toutes faites, revenant presque à intervalles réguliers, comme un refrain, entrent pour 5/7 (271 ex.). Le nombre des exemples munis de l'augment serait, si l'on en retranche 271, très proche du nombre des exemples dépourvus de l'augment.

Le nombre des formes significatives à augment de la seconde classe pourrait même être réduit de 81 formes à 49 formes. On peut en effet en retrancher les formes mentionnées p. 79, qui, présentant avec l'augment deux brèves au commencement du mot,

substitueraient à ces deux brèves une longue si elles n'avaient pas d'augment, et qui n'étant pas garanties par la mesure des vers, ont pu être modifiées. Ces formes sont au nombre de 32 (315 ex.). Elles sont particulièrement intéressantes pour l'étude d'une autre question.

La place du mot dans le vers a-t-elle un rapport avec la présence ou l'absence de l'augment? Cette question a été savamment étudiée par Grashof, en ce qui concerne l'augment syllabique des verbes simples¹. On ne peut évidemment tenir compte que des formes qui sont équivalentes en quantité, qu'elles aient ou non l'augment.

Étudier la place qu'occupent dans le vers les verbes à augment syllabique de la première classe, serait un travail considérable que nous n'avons pas l'intention d'entreprendre ici. Mais il est facile de relever la situation des verbes de cette classe qui ne présentent pas l'augment (Cf. p. 75). Nous les rangeons d'après la place qu'occuperait l'augment.

Second pied, longue forte : ἐνισχύμῃθῃ ; 2^e brève faible : ἔνισπε (Z 458).

Quatrième pied, longue forte : ἀποτρῶπῶντο, μετατροπαλίζεο ; 2^e brève faible : κατακείρετε, ἀνακυμβαλίζον, ἀποτίθνησαν.

Cinquième pied, 1^{re} brève faible : ἀμφιβεβήκει, ἀμφιφόβηθεν, ἀπονόοντο ; 1^{re} brève faible : ἔνισπες, ἔνισπε (R 80).

Il est curieux que dans ἀπονέοντο l'absence d'augment intérieur coïncide avec l'allongement irrégulier de la première syllabe.

On peut essayer de déterminer avec plus de sûreté les rapports de l'augment et du rythme en étudiant les verbes à augment et sans augment de la seconde classe. Les seules formes qui puissent avoir quelque valeur pour une démonstration sont les formes comme προσέβη, πρόσβη, c'est-à-dire les formes qui commencent par une longue faible si elles n'ont pas l'augment, par deux brèves faibles si elles ont l'augment. Voici quelle est la répartition de ces formes dans les différents pieds. Nous commençons par les formes à

1. Zur Kritik des Homerischen Textes in Bezug auf die Abwerfung des Augments.

augment, nous plaçons à la suite les formes sans augment. Nous les rangeons d'après la place qu'occupe ou qu'occuperait l'augment.

Premier pied : néant.

Second pied, 2° brève faible : ἐνέβαλλε, συνέδησα, ζυνέδησεν, προσέκειτο, προσέλεκτο, προσέφη (seulement Π 842, λ 565), ἐνέφυσεν, ἐσέχυντο (M 470), συνέχευε, — ἔνδυνε.

Troisième pied, 2° brève faible : προσεδήσето, προσέδη, προσέθαν, προσεδέρκετο, προσεπίλνατο, ἐνεποίεον, προσέφην, προσέφης, προσέφη, προσεφώνεε, προσεφώνεεν, προσεφώνεον, — συλλέξατο.

Quatrième pied, 2° brève faible : προσέβαλλον, ἐνέδησε, ἐνέδησεν, ἐνέκυρσε, ἐσεμάσσατο, ἐνέπασσεν, ἐνεχεύατο, — ἔμβαινον, ἔνδυνε.

Cinquième pied, 2° brève faible : προσέθηκεν, συνέπηξεν, ἐσέχυντο.

2° *Augment temporel.*

L'étude de l'augment temporel ne donne pas les mêmes résultats que l'étude de l'augment syllabique.

Remarquons d'abord que l'*Odyssée* et l'*Iliade* offrent la même proportion de formes à augment ou sans augment.

Dans la première hypothèse, nous avons à notre disposition pour cette étude, dans la première classe, 68 formes (334 ex.) à augment, 44 (98 ex.) sans augment; dans la seconde classe, 51 formes (74 ex.) à augment, 120 formes (261 ex.) sans augment. Le nombre des formes avec augment est donc de 119 (408 ex.); le nombre des formes sans augment de 164 (359 ex.). La conclusion serait que l'augment temporel était instable.

Dans la seconde hypothèse, nous ne considérons que les formes de la seconde classe, 51 formes (74 ex.) à augment, 120 formes (261 ex.) sans augment. Il est possible de réduire encore le nombre des formes à augment. Car quelques-unes des formes de l'imparfait de εἰμί peuvent appartenir au parfait et ne pas rentrer dans notre étude. De toute façon, la conclusion serait que l'augment temporel est assez rare.

Considérons maintenant dans son ensemble la question de l'emploi de l'augment dans les textes homériques. Est-il possible de déterminer quelle est la plus vraisemblable des deux hypothèses que nous avons exposées?

La prosodie nous fournit pour cette étude quelques faits de détail intéressants.

On sait que dans la prosodie homérique, quand une syllabe est composée d'une voyelle brève suivie d'un groupe de consonnes, cette syllabe est considérée comme longue. Il n'y a à cette loi qu'une exception : c'est lorsque le mot ne pourrait entrer dans un vers si la syllabe n'était pas traitée comme brève. Dans ce cas, à l'intérieur d'un mot, pour que l'abrègement ait lieu, il faut que le groupe de consonnes soit composé d'une muette suivie d'une liquide.

Nous avons quelques exemples de ce fait dans les verbes composés.

φ 158, 165 : αὐτοῦ δ' ὠκὺ βέλος καλῇ προσέκλινε κορώνῃ.

λ 583 : ἐσταότ' ἐν λίμνῃ · ἡ δὲ προσέπλαζε γενεῖφ.

ε 488 : ὥς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ.

Ε 700 : οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν.

Nous avons par ailleurs de nombreux exemples d'une syllabe longue dans les mêmes conditions. Je ne citerai que les mots qui peuvent entrer dans le vers, que la syllabe soit longue ou brève : κατέκλων, κατεκλάσθη, ὑπεκλίνθη; ἐπέκλωσεν, ἐπέκλωσαν, ἐπεκλώσαντο, ὑπεκρύφθη, ἀπέκρυψεν, παρέπλαγξεν, ἀπεπλάγχθη, ἀπεπλάγχθη, ἀπέπλειον, περιπλέχθη, κατεπλήγη, ἀπέπλω, ἐπέπλω, παρέπλω, ἀποπλύεσκε, ἀποτρωπῶντο.

Remarquons que dans les trois premiers vers cités plus haut, la forme sans augment entrait sans difficulté dans le vers. Si nous admettons le texte ordinaire, il est permis de croire qu'au moins dans ces formes, l'augment n'était pas instable. Quant au quatrième vers, comme προὔτρέποντο ne saurait entrer dans un vers, il ne peut pas servir à l'étude de l'emploi de l'augment.

Si nous admettons au contraire que les manuscrits de l'*Odysée*

aient subi de nombreux remaniements, nous n'hésiterons pas à corriger προσέπλαζε, ἐνέκρυψε et προσέκλινε en πρόσπλαζε, ἔγκρυψε, πρόσκλινε. La prosodie homérique serait ainsi délivrée de quelques exceptions embarrassantes, et l'introduction de l'augment serait toute naturelle si elle a été effectuée à une époque où l'augment était de règle.

Les deux hypothèses que nous avons successivement examinées sont, comme on le voit, loin d'aboutir aux mêmes conclusions. Dans les deux cas, il apparaît clairement que dans la langue des poèmes homériques, l'augment syllabique et l'augment temporel étaient instables pour un nombre plus ou moins grand de formes verbales composées.

Une seule question peut donc être posée : l'état de la langue homérique nous permet-il de déterminer l'usage préhomérique de l'augment? Quant à l'augment temporel, si l'on admet que le texte actuel de l'*Iliade* et de l'*Odyssée* n'a pas été altéré par les copistes, on ne peut rien décider, les formes à augment étaient à peu près aussi nombreuses que les formes sans augment; si nous restreignons notre étude aux formes qui n'ont pu être altérées, il semble qu'antérieurement aux poèmes homériques, l'augment temporel ait été assez rare.

Quant à l'augment syllabique, le résultat est contraire au précédent. On n'a pas de solution précise du problème dans le cas où l'on considère seulement les formes qui n'ont pu être modifiées dans les manuscrits; il semble au contraire que l'augment syllabique ait été régulièrement employé si l'on conserve les leçons généralement admises.

Un travail comme celui-ci, qui porte sur un seul point de la langue homérique, ne peut servir à trancher la difficile question de la transmission des poèmes homériques. Nous nous contentons de livrer quelques faits de plus à l'étude de ceux qui voudront reprendre cette question dans son ensemble avec tous les développements qu'elle comporte.

G. DOTTIN.

Rennes, le 7 juillet 1894.

TABLE ALPHABÉTIQUE

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CORRECTIONS ET ADDITIONS

- P. 7, l. 7, ajouter : ἐπήνεον, δ 673; η 226; θ 398; ν 47; σ 66; Δ 380; Ψ 539; ἐπήνησαν, Η 344; Ι 710; Σ 312; Ψ 540 (ῥνεον).
- P. 7, l. 9, au lieu de : p. 689, lire : p. 33.
- P. 7, l. 21, au lieu de : περίηδη, lire : περιήδη.
- P. 8, l. 9, ajouter : ἐπέκλεσεν, ν 114 (ἐκέλεσμεν).
- P. 8, l. 24, au lieu de : p. 679, lire : p. 25.
- P. 9, l. 8, ajouter : ἐπζήσασκε, P 462 et transporter cet article p. 18, l. 31.
- P. 9, l. 11, ajouter : ἀπητίμησε, N 113 (ἀτίμα, -ων; ἡτίμησας, -εν).
- P. 9, l. 15, ajouter : ἐξήρχε, Σ 51, 316; Χ 430; Ψ 17; Ω 747, 761; ἐξήρχετο, μ 339; κατήρχετο, γ 445 (ῥχον, -ε, -εν; ᾶρχε).
- P. 9, l. 17, au lieu de : κατέγηρα, ἔγηρα, lire : κατεγήρα, ἐγήρα.
- P. 10, l. 29, ajouter : ὑπεθωρήσσοντο, E 513; variante de ὕπο θωρήσσοντο (θωρήσσοντο, ἐθωρήσσοντο).
- P. 12, l. 26, ajouter : ἐπώρνυε, O 615 (ῶρνυε, ὄρνυον).
- P. 17, l. 13, ajouter : παρέβασκε, Λ 104.
- P. 17, l. 17, ajouter : ὑπεθερμάνθη, Π 333; Υ 476.
- P. 17, l. 25, ajouter : ἀπελυμαίνοντο, Α 314.
- P. 18, l. 10, ajouter : ἐπεχείρειον, ω 386.

- P. 18, l. 25, ajouter : ἀπήγαγον, v 211; διήγαγον, v 187.
- P. 22, l. 35, ajouter : ἀφείλεο, x 18.
- P. 25, l. 9, au lieu de : p. 687, lire : p. 51.
- P. 25, l. 20, au lieu de : p. 664, lire : p. 8.
- P. 23, l. 25, ajouter : κατείχετο, ι 145.
- P. 23, l. 27, au lieu de : p. 683, lire : p. 27.
- P. 27, l. 28, ajouter : περιστάθη, λ 245.
- P. 28, l. 4, ajouter : ὑπέσχεο, v 155, o 574, r 84.
- P. 28, l. 7, ajouter : περισχόμεθ', ι 199.
- P. 28, l. 9, au lieu de : p. 679, lire : p. 25.
- P. 29, l. 25, au lieu de : χεον, lire : χέν.
- P. 50, l. 23, ajouter : ἐνέπρηθον, ι 589.
- P. 51, l. 9, ajouter : ἀμφαράθησε, Φ 408 (ἀράθησε).
- P. 51, l. 19, ajouter : ἀνείρετο, η 21; Φ 508; ἐξείρετο, v 127; E 756; r 15; Ω 561 (εἴρετο, εἴροντο).
- P. 53, l. 8, au lieu de : p. 663, lire : p. 7.
- P. 53, l. 22, ajouter : ἀποτέθνασαν, μ 595.
- P. 54, l. 23, ajouter : ἀμφιπεριστρῶρα, Θ 548.
- P. 54, l. 24, ajouter : ἀμφαφύωντο, o 462.
- P. 54, l. 28, ajouter : ἐννεπε, Θ 412; ἐνισπες, Ω 588; ἐνισπε, B 80; Z 458.
- P. 55, l. 2, ajouter : κατήρησαν, π 542.
- P. 55, l. 5, ajouter : προίαψεν, Λ 5.
- P. 60, l. 24, ajouter : ἐνεστήρικτο, ἐμπολῶντο, ἐντάνυσε.
- P. 79, l. 2, supprimer : κάββαλ' (i).

(Extrait des *Annales de Bretagne*, publiées par
la Faculté des Lettres de Rennes.)

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